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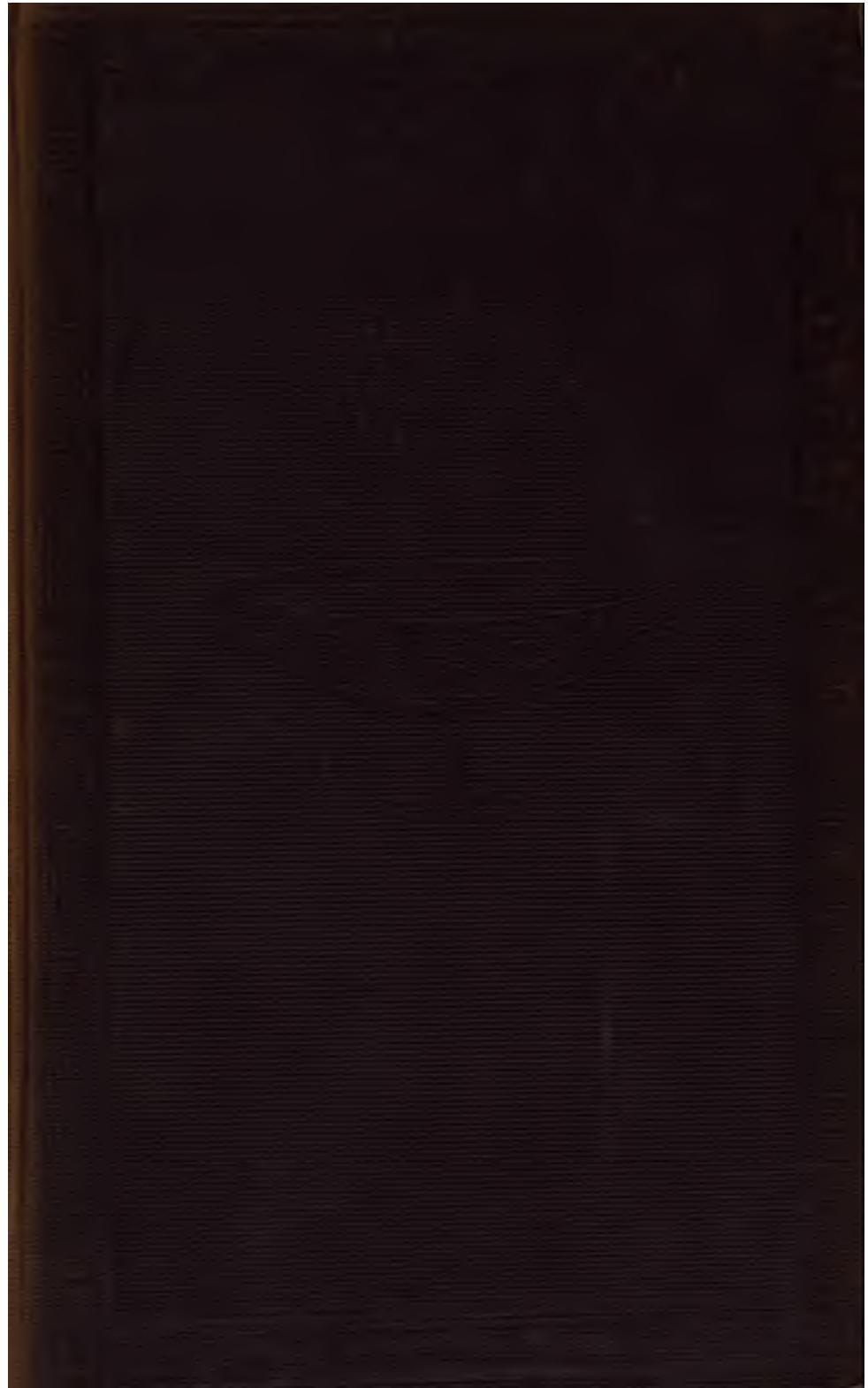
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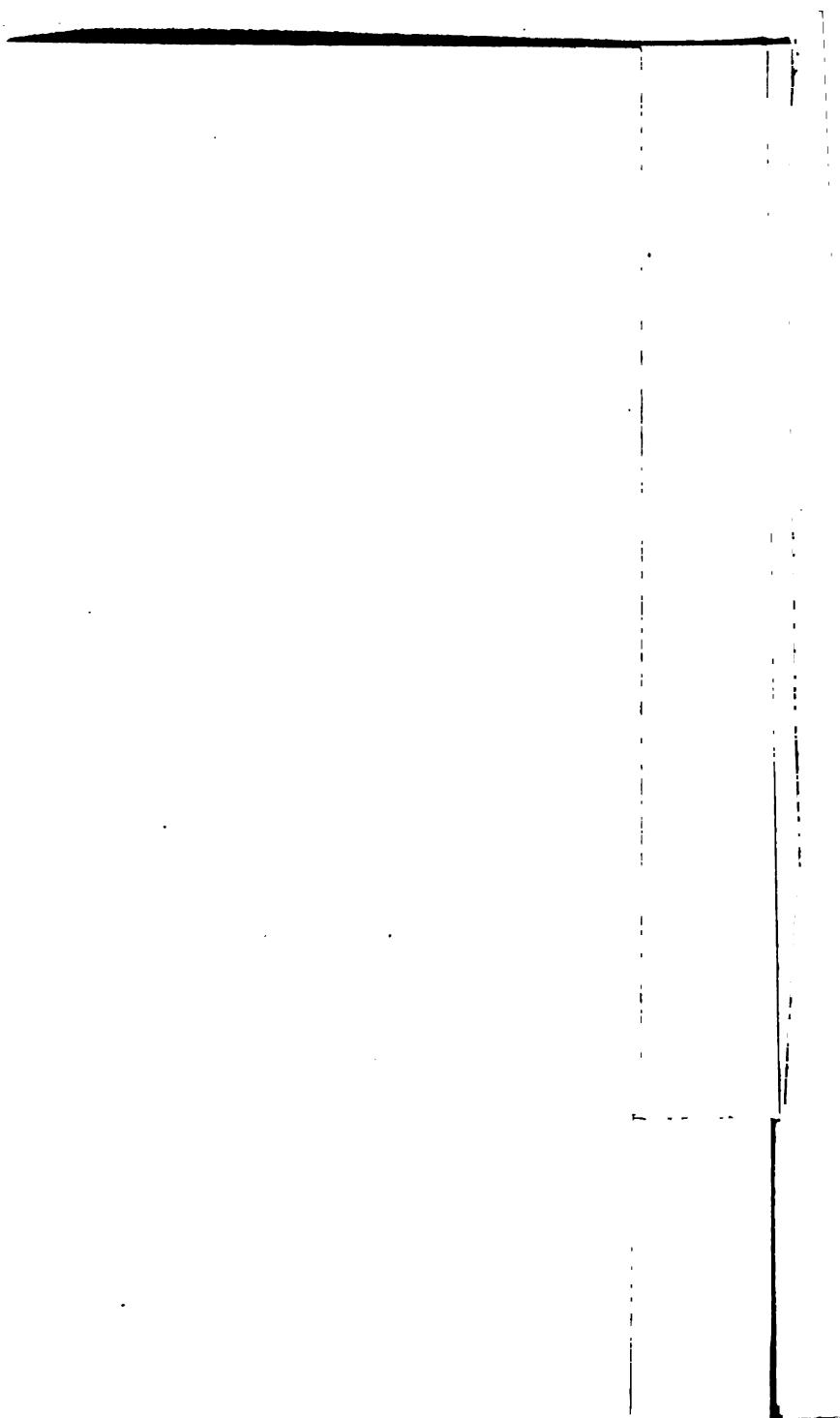


43. 307









THE
HISTORY
OF
THE PERSIAN WARS,
FROM
HERODOTUS.
WITH
ENGLISH NOTES,
EXAMINATION QUESTIONS, AND INDEXES.

BY CHARLES WILLIAM STOCKER, D.D.
FORMERLY FELLOW OF ST. JOHN'S COLLEGE, AND LATE PROFESSOR OF MORAL
PHILOSOPHY IN THE UNIVERSITY OF OXFORD.

SECOND EDITION.

IN TWO VOLUMES.

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1843.



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New-Street-Square.

TO

RICHARD STOCKER, ESQ.

OF GUY'S HOSPITAL,

NOT ONLY

AS A SLIGHT TRIBUTE OF AFFECTIONATE ESTEEM FOR

HIS MANY EXCELLENCEES,

BUT

AS A GRATEFUL ACKNOWLEDGEMENT OF

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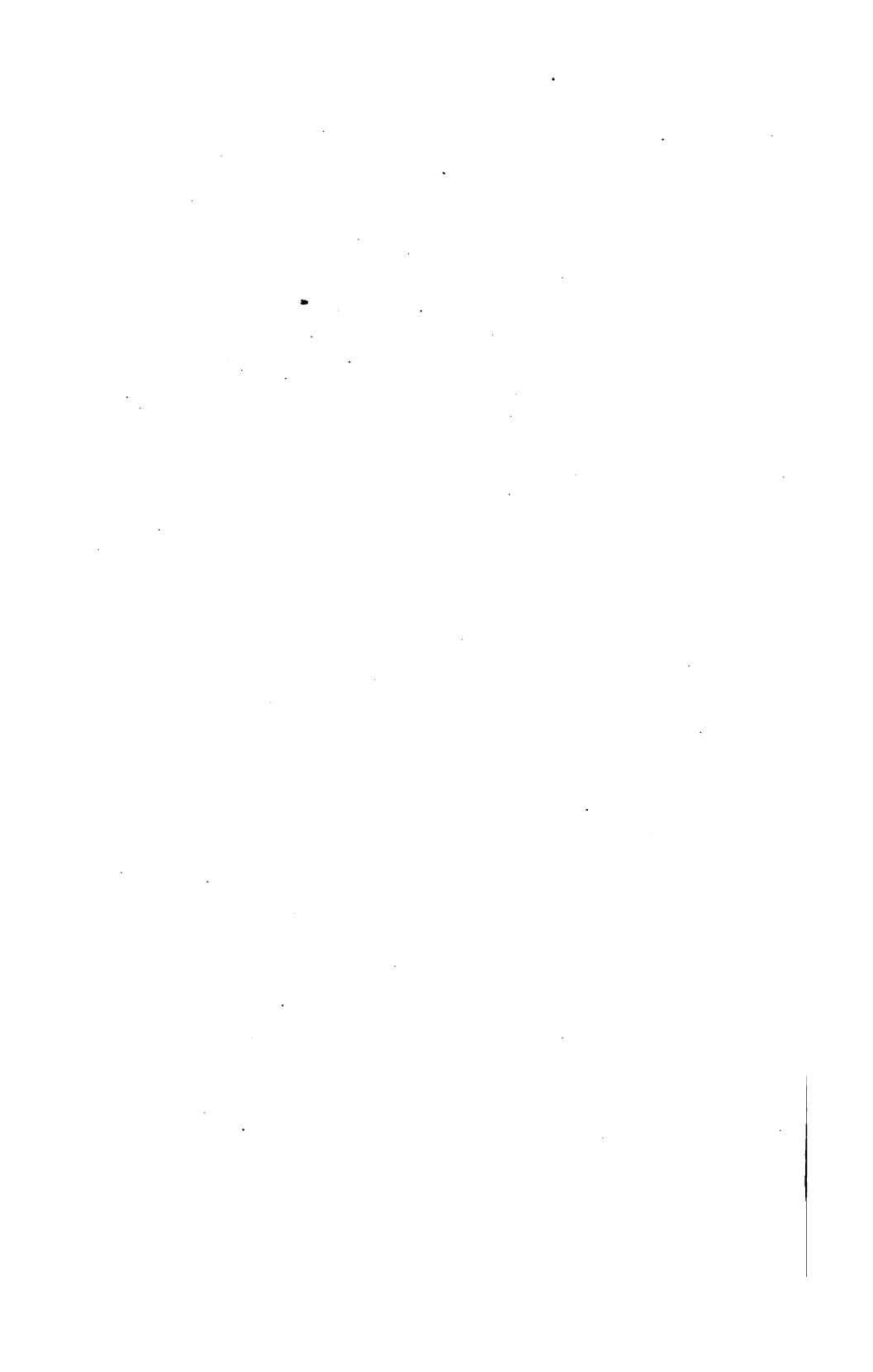
ILLUSTRATIONS;

THE PRESENT WORK

IS RESPECTFULLY DEDICATED,

BY HIS SON.

JANUARY XVII. MDCCXXXI.



P R E F A C E.

ALTHOUGH no one ancient writer, perhaps, is so universally read as Herodotus, almost insurmountable obstacles have as yet stood in the way of the reception of his history into Schools. However much might be done by the caution of the Master to avoid the exceptionable passages, they are so frequent in their occurrence, and so thickly interspersed in the course of the narrative, that to steer entirely clear of them requires a quick eye and a practised hand. The object of the present Editor was, in the first place, to select such portions of the Author as would give the *Continuous History* of the Persian Empire from its foundation under Cyrus till the termination of its second war with Greece by the disastrous defeats of Platæa and Mycale; retaining so much of the collateral history as was essential for the elucidation of the main branch; and omitting all other digressions, episodes, anecdotes, and discussions. When this first point was achieved, the next was to revise what was retained, and to expunge every expression which was in any degree objectionable. In the execution of this part of his task, if the Editor has erred,

he can confidently assert that it is on the side of overfastidiousness.*

In the Text, thus refined, the greatest pains have been taken to preserve *consistency*; to render Herodotus (as far as possible) uniform with himself. Of various readings, however, little notice has been taken; the schoolboy has other, more important, subjects to engross *his* attention. The next care was to revise the punctuation and accentuation throughout. The principles of accentuation are frequently referred to in the Notes, and it is believed that this portion of the work will prove peculiarly acceptable and useful to the Student.

In the Annotations it has been the Editor's aim rather to form a digest of what was useful in others than to obtrude his own opinions. He has been particularly anxious never to borrow without acknowledgement; he has therefore subjoined the initials of the authorities from whom the substance of the Notes has been derived; and this he has done even in cases when he found that another

* "This is not merely the best, but also the only, edition of Herodotus for schools. The licentious anecdotes have been removed without injuring the continuity of the narrative; and students may read the original account, and escape the impurities by which they were previously liable to be disgusted. The notes are selected with care, and concentrated with great ability. The questions are calculated to awaken the attention of the negligent."—*Athenaeum*.

"Those passages, which have hitherto prevented this most entertaining historian from being familiarly introduced to schoolboys, have been most judiciously omitted."—*Monthly Review*.

commentator coincided with him in references or observations: in the first few pages this rule has been less rigidly observed.

Whether the Greek quotations are too liberally introduced is a matter of opinion. It has not been done unadvisedly. In the Classes by whom Herodotus is read at Schools, there will be boys of several stages of proficiency and various gradations of capacity: a judicious instructor will know how to equalise the task to the individuals constituting such Classes, by exacting from them an acquaintance with the contents of the Notes proportionate to their attainments and their capabilities. In order to save room, a liberty has been taken in condensing many of the quotations by the omission of words not immediately bearing on the point in question. In quoting the glosses of Hesychius and other lexicographers, still greater license has been used in accommodating the verbs, nouns, &c., so as to correspond precisely in their inflexion with the expressions of our author which they are adduced to illustrate. In citations by the name of Didymus, Pseudo-Didymus is to be understood. It need hardly be observed, that a few of the references are inserted rather for the convenience of the Master than for the use of the Scholar.*

In a grammatical point of view, it is hoped, the Notes

* "We do not recollect the whole range of the Classics being brought to bear more effectively on the illustration of an author and of each other, than they are here made to do." — *Literary Gazette*.

will be found to leave little further to be desired. In the Geographical notices nothing more has been given, generally speaking, than the ancient and modern synonyms, the etymologies, the names of celebrated natives, and such particulars as might in no wise interfere with the constant use of Maps, which are essential to the right understanding and true enjoyment of every Historian.

But the most laborious, and yet least ostentatious department of the work, has been to verify and rectify the references to classic writers throughout the mass of authorities from which the Notes are compiled. No one, who has not personally made the experiment, can fairly appreciate the irksomeness and difficulty of such an undertaking, or conceive the immense number of errors which occur in the most valuable standard works, and which are perpetuated from century to century by transfusion from one book to another. After all the pains and time bestowed, there is still much opening for improvement in this respect: the Editor has not always had the same authors or the same editions to consult; he has therefore been often obliged to take references on trust. Should a future edition be called for, he hopes to correct this, with any other deficiencies which may be kindly pointed out.

Laleham, January, 1831.

In this SECOND EDITION the Editor has endeavoured to render the work less undeserving of the patronage it has received: (1) by marking the speeches and statements in the Text with double or single inverted commas, according as the construction is direct or (as the Grammarians say) oblique; (2) by condensing the Notes, so as to be able to enlarge their substance, especially with reference to his notes on Livy, Persius, and Juvenal; (3) by altering the abridged References in the Notes, so as to correspond with those adopted in his Edition of Livy now in the press; (4) by adding the Dates, from CLINTON's *Fasti Hellenici*, at the head of each leaf; and (5) by making the Indexes both fuller and more precise in their references.

When, in any chapter of the Text, a small Numeral occurs, without a Note below answering to it, by looking out in the Index the word to which the Numeral is annexed, a reference will be found to some explanatory Note.

When, in the Notes, Italic initials are enclosed in the signs of parenthesis, they refer to that commentator's annotation on the passage immediately preceding the Initials; as (nn.) refer to the notes on that passage generally.

The Editor would not satisfy his own feelings, did he not make this public acknowledgement of the valuable information and suggestions contained in three letters received from —

I. The Rev. THOMAS KIDD, M.A. (of Trinity College, Cambridge;) to whom (when Second Master of Merchant Taylors' School) he was indebted for the rudiments of Greek.

II. The Rev. CHARLES MAYO, D.C.L. (sometime Fellow of St. John's College, Oxford;) Master of Cheam School, his former Schoolfellow and Fellow-Collegian.

III. THOMAS ARNOLD, D.D. (formerly Fellow of Oriel College, Oxford;) the late Regius Professor of Modern History in that University, and Head Master of Rugby School; of whom the Editor feels privileged to speak with a deep and peculiar interest, as his competitor for Rugby, as his successor at Laleham, and as his guest on SUNDAY the TWELFTH day of JUNE, 1842.—
 τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται.—γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποιὲ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται.—τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, διν κατέστησεν ὁ Κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος, διν ἐλθὼν ὁ Κύριος αὐτοῦ εὑρήσει ποιῶντα οὕτως.

Rectory, Draycot-le-Moors, April, 1843.

ABRIDGED REFERENCES.

<i>A.</i> ANTHON'S LEMPRIERE.	<i>BUR.</i> BURGES.	<i>F.</i> FACCIOLATI.
<i>ABR.</i> ABGESCH.	<i>BUT.</i> BUTTMANN.	<i>FAB.</i> P. FABER.
<i>AD.</i> ADAM.	<i>BY.</i> BENTLEY.	<i>FAR.</i> B. FABER.
<i>ADL.</i> ADLER.	<i>C.</i> CREVIER.	<i>FB.</i> T. FABER.
<i>Æ.</i> EIN. PORTUS.	<i>CB.</i> CROMBIE.	<i>FB.C.</i> FABRICIUS.
<i>ALB.</i> ALBERT.	<i>CE.</i> CELLARIUS.	<i>FD.</i> ANNA DACKER.
<i>AO.</i> ARNOLD.	<i>C-G.</i> CHOISEUIL-GOUF-	<i>FER.</i> FERRAND.
<i>AP.</i> APETZIUS.	<i>FIRE.</i>	<i>FEI.</i> FEITHIUS.
<i>AR.</i> ARNTSEN.	<i>CHR.</i> CHRISTIUS.	<i>FI.</i> FISCHER.
<i>ARB.</i> ARBUTHNOT.	<i>CK.</i> CLARKE.	<i>FN.</i> FRINSHEIM.
<i>AW.</i> ARROWSMITH.	<i>CL.</i> LE CLERC.	<i>FNS.</i> FLORENS CHRIS-
<i>B.</i> BAUER.	<i>CM.</i> CAMERARIUS.	<i>TIANUS.</i>
<i>BÆ.</i> BAEHR.	<i>CND.</i> CHANDLER.	<i>FO.</i> FORSTER.
<i>BB.</i> BARBEYRAC.	<i>CO.</i> CORTE.	<i>FON.</i> FONTANINI.
<i>BC.</i> BRUNCK.	<i>COO.</i> Bp. COOPER.	<i>FR.</i> FROBEN.
<i>BD.</i> BUDÉ.	<i>CR.</i> CRAMER.	<i>FRA.</i> FRANCIS.
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<i>BEM.</i> BEMBO.	<i>CY.</i> CORAT. †	<i>GES.</i> GESNER.
<i>BE.O.</i> BELOE.	<i>D.</i> DRAKENBORCH.	<i>GIB.</i> GIBSON.
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<i>BEZ.</i> BEZA.	<i>DAL.</i> DALZEL.	<i>GK.</i> GATAKER.
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<i>BNS.</i> BARNES.*	<i>DU.</i> DUKEB.	<i>HE.</i> HERMANN.
<i>BO.</i> Bos, <i>Ellips. Græc.</i>	<i>DV.</i> DAVIES.	<i>HF.</i> HOPFNER.
<i>BR.</i> BRISSON.	<i>DW.</i> DAWES, <i>Miscel.</i>	<i>HGV.</i> HOOGVEEN, <i>de</i>
<i>BRI.</i> BRITANNICUS.	<i>Crit.</i>	<i>Partic.</i>
<i>BRO.</i> BRODEAU.	<i>DY.</i> DE SACY.	<i>HH.</i> HOBHOUSE.
<i>BRR.</i> BERRY.	<i>DZ.</i> DOUZA.	<i>HM.</i> HEMSTERHUIS.
<i>BRT.</i> BARTHELEMY.	<i>E.</i> ERNESTI.	<i>HR.</i> HERALDUS.
<i>BRY.</i> BRYANT.	<i>ED.</i> THE EDITOR.	<i>HU.</i> HUTCHINSON.
<i>BT.</i> BOCHART.	<i>EE.</i> ELMSLEY.	<i>HUD.</i> HUDSON.
<i>BTH.</i> BOTHE.	<i>EH.</i> ELMENHORST.	<i>HY.</i> HEYNE.
<i>BU.</i> BURMAN.	<i>EL.</i> ELSNER.	<i>JC.</i> JACOBS.
<i>BUL.</i> BULENGER.	<i>ER.</i> ERASMUS.	<i>JO.</i> JOHNSON.

* The Editor has in his possession the Professor's own copy of "Esther," with many additional autograph notes.

† "No less celebrated for his skill in medicine, than for his profound knowledge of Greek, both ancient and modern."—LAU.

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KN. KUEHN.	RC. RICHARDSON.	TO. TOBENTIUS.
KOE. KOEN.	REI. REISK.	TP. TOUF.
KU, KUSTER, <i>de Verb.</i>	REN, RENNEL, Geogr.	TR. TROLLOPE.
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Gr.	SN. SPANHEIM.	ZN. ZEUNE.
MTT, MAITTAIRE, <i>de</i>	SNE. SNECANUS.	TA. <i>Glossa Herodotea.</i>
Dial.	SNI. SONNINI.	—
MV. MUSGRAVE.	SP. SPON.	* signifies a conjectural
NE. NEGRIS.	SPE. SPELMAN.	emendation in the
NW. BP. NEWTON.	SR. SCHELLER.	Text.
NZ. DE LA NAUZE.	SS. SCHLEUSNER.	† signifies a suspected
OU. OUDENDORP.	ST. STROTH.	word in the Text.
PC, ABP. POTTER, Ant.	STE, H. STEPHENS, Th.	= "equivalent to," is
of Gr.	L. Gr.	put between the Ionic
PGR. PINGRE.	STG. STEGER. †	and Attic forms of a
PK, BP. PATRICK's	STO. STOSCH.	word.
Commentaries.	STZ. SCHUTZ.	s. signifies "see."
PLR. PALAIRET.	SV. SERVIUS.	f. signifies "and the fol-
PM. PAULMIER DE	SW. SCHWEIGHAUSER.	lowing line or chap-
GRENTESMENIL.	SX. DE ST CROIX.	ter."
POL. POOLE.	SY. STANLEY.	ff. signifies "and the fol-
POR. PORSON.	SZ. SCHWARTZ.	lowing lines or chap-
PST. PROUST.	T. TURNEBUS, <i>Advers.</i>	ters."
PV, PETAU, <i>Ration.</i>	TB. TAUBMANN.	κτλ. signifies "and the
Temp.	TF. TOWNEFORT.	following words."
PW. DE PAUW.	TG. TWINING.	

* From whom many notes have been borrowed, without acknowledgement, by LR.

† Probably the author of the article "on Gaisford's Herodotus," in the Jena Literary Gazette. See Classical Journal, xi, and lxxix.

CLIO.

ARGUMENT OF THE FIRST BOOK.

Hostilities between Greeks and Barbarians commence with the abduction of women ; Io, Europa, Medea, Helen : 1—5. Empire of Lydia : 6. Croesus exacts tribute from Asiatic Greeks : 26, 27. Subjugation of Lower Asia : 28. Solon, “ Tellus; Cleobis, and Biton : ” 29—33. Atys accidentally slain at a bear-hunt by Adrastus : 34—45. Consultation of oracles : 46 ; 53—56. Factions at Athens, Pisistratus : 59—64. Sparta ; code of Lycurgus, 65 ; 68. Croesus leagues with Sparta, crosses the Halys, fights a drawn battle with Cyrus, returns, disbands his troops, is followed by the Persians, besieged in Sardis, and taken ; Cyrus spares his life : 69—71 ; 75—77 ; 79—91 ; 94. Empire of Assyria : of Media ; Deioces builds Agbatana ; Phraortes ; Cyaxares expels the Scythians, and takes Ninus : 95—104 ; 106. Astyages ; his dream : he marries Mandane to Cambyses, gives Cyrus for Harpagus to destroy, discovers his grandson, and punishes Harpagus ; who, in revenge, urges the prince to rebel. The Medes twice defeated, Astyages taken : 107—130. Cyrus attacks the Asiatic Greeks. Revolt and subjugation of Lydia. Phocæan and Teian emigration. Ionia, Caria, and Lycia subdued by Harpagus : 141 ; 143 ; 152—171 ; 174—176. Upper Asia conquered by Cyrus. Babylon taken. Expedition against the Massagetae ; Cyrus crosses the Araxes, and is slain by Tomyris : 177, 178 ; 189—191 ; 201 ; 204—214.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΠΡΩΤΗ.

ΚΛΕΙΩ.

ΗΡΟΔΟΤΟΥ Ἀλικαρνησσῆος¹ ιστορίης² ἀπόδεξις³ ἥδε⁴ ὡς
μήτε τὰ γενόμενα⁵ ἔξ⁶ ἀνθρώπων τῷ χρόνῳ ἔξιτηλα⁷ γένηται⁸,
μήτε ἔργα μεγάλα τε καὶ θωμαστά⁹, τὰ μὲν "Ελλησι",¹⁰ τὰ δὲ βαρ-

1. [Ἀλικαρνησσῆος] Ionic = 'Αλικαρνησσέως: in like manner *βασιλῆος*, &c. by the figure of diction which the grammarians call an antithesis. When a proper name is followed by a national name, the article is often omitted; as Θουκυδῆος Ἀθηνᾶος, Thuc. i, 1; *ΜΑ*, 273. Halicarnassus (now Bodrum, or Tabia) was also the birth-place of Dionysius the historian, and Heraclitus [but s. i, 26, 62]; and was celebrated for the Mausoleum, one of the seven wonders of the world. The other six wonders were, the Temple of Diana at Ephesus (i, 6, 65), the Statue of Jupiter Olympius in Elis, the Colossus of Rhodes, the Egyptian Pyramids (ii, 8, &c.), the Walls of Babylon (i, 178, 82; &c.), and the Palace of Cyrus: see *BELL'S* Pantheon. Others include the Labyrinth (ii, 148), the Tower of Pharos, the Altar of Apollo at Delos (i, 64. A.).

2. *Ιστορίης*] 'of the historical researches.' Ionic = *ιστορίας*: so αἰτήν, χάρη, &c. by antithesis.

3. *ἀπόδεξις*] 'a publication.' Ionic = *ἀπόδεξις*: s. i, 6, 47.

4. *ἥδε*] 'this,' *ἥδε*, 'it has pleased;' *ἥδε*, in poetry, 'and.'

5. *γενόμενα*] has here the force of the perfect; Plato opposes it not only to the present, *κοινῶνοι γενόμενοι τε καὶ γιγνόμενοι*, but also to both pre-

sent and future, πάντα τὰ πρόγματα, γιγνόμενα, καὶ γενόμενα, καὶ γενόμενα, Leg. vi, p. 615; 665. *WY*.

6. *ἔξ*] 'by'; *ἔξ*, 'six.' Ionic in the sense of ὅτδι, *ΜΑ*, 574. as τὸ προσταχθὲν ἐκ τοῦ Κύρου, i, 114; 160, 56; τὰ λεχθέντα ἐξ Ἀλεξανδρου, vii, 175; so also i, 160, 56; ἐξ Αἰολιδῶν θαύματα, *Pin. P. iv*, 127.

7. *ἔξιτηλα*] from *ἔξιέναι*. 'liable to extinction': s. *Livy xxvii*, 10, 3.

8. *γένηται*] occurs in Homer with a past signification, as if for *γενέσθαι*, οὐκ ἔσθιστος ἀνὴρ, οὐδὲ ἔσσεται, οὐδὲ γένηται, *Od. II*, 437; and also with a future sense, in a similar passage, Z, 201. *WY*. St Luke i, 20. With οὐ μή it is equivalent to οὐ γενήσεται. *DW*, p. 221. *EE*, on *Eur. M.* 1120.

9. *θωμαστά*] Ionic = θαυμαστά: so τωντό, &c. by an antithesis.

10. *"Ελλησι"*] The dative is used for ὅτδι with the genitive, *ΜΑ*, 392, β. πρὸ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἔργασμάν ἡ Ἑλλάς. δοκεῖ δέ μοι, οὐδὲ τούτου τοῦτο έκμπατε τῷ εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλλήνων τοῦ Δευκαλίωνος καὶ πάντα οὐδὲ εἴναι ἡ ἐπιειλησις αὕτη. . . . "Ομῆρος οὐδαμού τούς ένμπαντας ὄνταμαστεῖ" οὐ μήδε Βαρβάρους εἴρηκε, διὰ τὸ μηδὲ Ἑλλήνας τῷ ἀντίταλον εἰς ἐν δρομα ἀποκεκρίσθαι, *Thuc. i. 4*; see *MT*, i, 3, 3; ix, 43, 2.

Ἐάροισι¹¹ ἀποδεχθέντα¹², ἀκλεᾶ γένηται· τά τε ἄλλα¹³, καὶ δί' ἣν αἰτίην¹⁴ ἐπολέμησαν ἀλλήλοισι.

(1) Περσέων¹⁵ μέν νυν¹⁶ οἱ λόγιοι¹⁷ ‘Φοίνικας¹⁸ αἰτίους’ φασὶ γενέσθαι τῆς διαφορῆς τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς¹⁹ καλεομένης τῆς Θαλάσσης ἀπικομένους²⁰ ἐπὶ²¹ τήνδε²² τὴν Θάλασσαν, καὶ οἰκήσαντας²³ τοῦτον τὸν χῶρον, τὸν²⁴ καὶ νῦν οἰκέοντα, αὐτίκα

11. *Βαρβάροισι*] ‘foreigners.’ Ionic = *βαρβάροις*: so *ναυτιλῆσται* = *nau-ti-lēs-tai*, &c. by parage. The Egyptians applied this name to the inhabitants of all other countries, ii, 158. The Greeks regarded other nations (with the exception perhaps of the Egyptians) in the same light; and in this the Romans imitated them, *quo neque noster adit quisquam, neque barbarus audet*, Lucr. v, 37; but excepted the Greeks, *non solum Gracia et Italia, sed etiam omnis Barbaria commota est*, Cic. F. ii, 14; Juv. x, 138.

12. *ἀποδεχθέντα*] ‘achieved,’ i, 176, 60.

13. τὰ ἄλλα] accusative governed by κατὰ understood, as οὐδεὶς ἀνταποσόφος, Theog. 898. So *χρόνοι*, i, 1; 1, 32; 34, 72.

14. δί' ἣν αἰτίην] = τὴν αἰτίην δί' ἣν; thus ἐκδύνασθαι, τὸν ἔχων καθώντα καταβήσομαι, v, 106; VG, ii, 13. *qui-bus ipse malis careas, cernere suave est*, Lucr. ii, 4.

15. *Περσέων*] Ionic = *Περσῶν*: so καλεομένης, οἰκέοντα, ἀνέσθαι, ἀποφύγειν, &c. by dialysis or diaeresis.

16. *νῦν*] ‘now,’ or ‘then,’ as a conjunction; *νῦν*, ‘at present,’ emphatically, as an adverb of time.

17. *λόγιοι*] *λόγος*, ‘history,’ v, 36; *λογοταῦς*, ‘historian,’ ii, 143; v, 36; *λόγιος*, ‘one versed in history,’ δ τῆς *Ιστορίας* *ἔμπειρος*, Hes. So πλατεῖαι πάντοτεν λογιστοιν ἐντὸν πρόσοβοι νῦσον εὐκλέα τάνδε κοσμεῖν, Pin. N. vi, 75; signifying that ‘those versed in history will find ample materials, &c.’ *λόγιοι καὶ δοῦλοι*, ‘those versed in history and skilled in song,’ P. i, 183; N. iv, 51.

18. *Φοίνικας*] The Persians had perhaps heard of the passage of the Israelites from the Red Sea to the Mediterranean. That the name of ‘Phoenicians’ was often applied to this people is evident. Herodotus men-

tions their practice of circumcision, ii, 104; and that they came over land and settled in Palestine, vii, 89. Stephanus (in Azoto) speaks of them as *οἱ ἑκατελόντες ἀπὸ Ἐρυθρᾶς θαλάσσης φυγῆς*.

19. [Ἐρυθρῆς] in its widest acceptation, the Sea of Oman (*REN*, p. 197); extending from the Persian Gulf (s. vi, 20, 11); to the Arabian Gulf inclusively; in its more limited sense confined to the latter, the θαλάσσα ἐρυθρᾶ of the New Testament and Septuagint. *Irrumpit in hac parte geminum mare in terras, quod Rubrum dixerit nostri, Greci Erythreum a rege Erythra, Plin. vi, 23*; and afterwards peninsula Arabia inter duo maria, *Rubrum Persicumque, procurrens*, 28.

20. *ἀπικομένους*] Ionic = ἀπικομένους; so ἀπὸ ἡς, οὐκ ἀς, &c. by antithesis; οἴστακικέσθαι = *εἰσαφικεῖσθαι*, by syncope, antithesis, and dialysis.

21. ἐπὶ θαλάσσαν] denotes coming ‘by land’ to a sea, i, 154; ἐπὶ θαλάσσαν coming ‘by water.’ LR.

22. τήνδε] the Mediterranean; νῆσοι δὲ τὰς, δοαι τῆς ἐντὸν θαλάσσης εἰσὶν αἱ τε Κυκλαῖς, η Σποράδες, η Ίδας, η Ἐχινάδες, η Τυρρηνίδες, η Γυμνησίαι, η δοσαὶ θαλαὶ ὑνομίζουσιν ἔτερως, περὶ τε Λιβύην, καὶ τὸ Ιόνιον, η Αἰγαῖον, η Μυρτίου, η Σικελίου, η δοσαὶ ἄλλα τῆσδε τῆς θαλάσσης ὄντα πατα, App. pf. R. H. 5; ib. 1: s. also iv, 39, 41.

23. *οἰκήσαντας*] οἰκέειν, ‘to inhabit;’ οἰκίζειν, i, 57; ‘to colonize;’ οἰστούνθαι, i, 4, 25; ‘to claim as one’s own;’ οἰκοδομέειν, i, 21; ‘to build.’

24. τῶν] Ionic = δυ; so τὸ λέγοντας = δ; τῶν ἦν = δν ἦν; &c.; s. i, 39, 5; v, 37, 14; vi, 12; MA, 291. This substitution of the prepositive for the subjunctive article is called by grammarians, *antimeria*.

I. CLIO 1—2.

‘ ναυτιλίγοις²⁵ μακρῷσι ἐπιθέσθαι ἀπαγινέοντας²⁶ δὲ φορτία²⁷ Αἰ-
· γύπτιά τε καὶ²⁸ Ἀσσύρια, τῇ τε ἄλλῃ χώρῃ ἐσαπικυέσθαι, καὶ
· δὴ καὶ²⁹ ἐξ Ἀργος;³⁰ τὸ δὲ Ἀργος τοῦτον τὸν χρόνον προεῖχε³¹
ἀπασι³² τῶν³³ ἐν³⁴ τῇ νῦν Ἐλλάδι καλεομένη χώρῃ. ‘ ἀπικομένους
· δε τοὺς Φοίνικας ἐξ δὴ τὸ Ἀργος τοῦτο, διατίθεσθαι τὸν φόρτον.
· πέμπτη δὲ ἡ³⁵ ἔκτη ἡμέρῃ ἀπ’ ἡς³⁶ ἀπίκοντο, ἐξεμπολημένων³⁷ σφι³⁸
· σχεδὸν πάντων, ἐλθεῖν ἐπὶ³⁹ τὴν Θάλασσαν γυναῖκας, ἄλλας τε

25. *ναυτιλίησι]* *ναυτιλίη*, ‘a voyage;’ *ναυτική*, ‘navigation,’ viii, 1; *ναυτη-γίη*, ‘ship-building,’ i, 27; *ναυηγίη*, ‘shipwreck,’ vii, 190; *ναυμαχίη*, ‘a sea-fight,’ vii, 142.

26. *ἀπαγινέοντας]* ἀγινέειν is a poetical form of *ἄγειν*; it occurs frequently in Hom. and in Arr. *οἱ δὲ ιὐδῶν τῆς χωρῆς τὰ ἀγάγμα παρ-ήμειας ἀγινέονται*, In. 8; *λιμανῶν τοι εὔπορος ἀγινέουσι*, καὶ τὰ ἄλλα, *δος δυναμίσαται ἡ Ἀράδειν γῆ φέρει*, ib. 41; *Μάκετα τῆς Ἀράδεινς ἔνθει τὰ κινδύνωματα τε καὶ ὅλα τοιουτότροπα ἐς Ἀσσυρίους ἀγινέεσθαι*, ib. 32. Herodotus, besides the simple form iii, 11, 34; uses the compounds *ἀπαγι-νέειν*, *ἐξαγινέειν*, vi, 128; *ἐπαγινέειν*, ii, 2; *καταγινέειν*, vi, 75.

27. *φορτία]* *φορτίον*, which is most used in the plural, is synonymous with *φόρτος*, which occurs a few lines below; ‘cargo’ or ‘freight;’ *γόμας*, ‘burthen,’ i, 194; s. i, 39, 7.

28. *τε καὶ]* This redundant use of *τε* is very frequent in Herodotus, and is termed *polysyndeton*; so *μεγάλα τε καὶ δυνατά*, 1, 9; *inter meque et te*, Hor. i Ep. xiv, 19; s. Liv. xxviii, 23, i.

29. *καὶ δὴ καὶ]* which occurs again in this chapter, denotes a transition from a general statement to a particular instance more in point; ‘and, what is more to our present purpose:’ s. *HGV*, viii, p. 91.

30. *Ἀργος]* appears to have signified ‘kingdom’ in the Pelasgic language. A. According to Strabo, all the Peloponnesus was formerly included under the name. So *πολλῆσι μῆσοις καὶ Ἀργεῖ παντὶ θαύμασιν*, Hom. Il. B, 108; the same poet often calls the Greeks collectively ‘*Ἀργεῖοι*.

31. *προεῖχε]* Ionic = *προεῖχεν*, the

final *v* before a vowel being dispensed with; so *βαρβάροισι ἀποδεχθέντα, λέγοντος ἀγατεῖν*, &c.

32. *ἀπασι]* that is *παντάπασι, παντελέως*, ‘in all respects;’ (it might be expressed by *κατὰ ἀπαντα*, i, 34, 72; 120, 86); δ *πάσι κλεινός Οἰδίπους καλούμενος*, Soph. Ε. R. 8; δ *κράτι-στον πᾶσιν Οἰδίπου κάρα*, ib. 40; ἀνδέιαι γάρ πᾶσιν ἐστὲ δυστυχεῖν, Ε. C. 1446. *Προέχειν* governs a genitive of the person, and generally a dative of the thing, as δ *μὲν δὴ μέγα πλούσιον, ἀνδέ-θιος δὲ, δυνάτι προεῖχεν τοῦ εἴστυχέος μούνοιστιν οὐτος δὲ, τοῦ πλουσίου καὶ ἀνδέοις πολλοῖσι*, i, 32; τῇ δ *ἐπι-στήμη σὺ μου προύχοις τάχ’ αὐ*, Soph. Ε. R. 1115; Thuc. i, 121; see also the following note.

33. *τῶν]* *πολιων* is understood; τὸ *Ἀργος τοῦτο προεῖχε ποτε τῶν ἐν τῇ Ἐλλάδι χώρᾳ πολέων*, Eust. on Dion. Per. 418; s. vii, 148, 59.

34. *ἐν]* ‘in;’ ἐν, ‘Aeolic = δν, ‘a thing being;’ ἐν, ‘one thing;’ ‘sent.’

35. *ἢ]* ‘or; than;’ ἢ, ‘who;’ ἢ, ‘whether;’ I or he was; ‘he said;’ ἢ, ‘he sent;’ ἢ, ‘he may be;’ ἢ, ‘to whom;’ ‘he might send;’ ἢ, ‘the;’ ἢ, ‘eight.’

36. *ἥς]* ‘of which;’ ‘thou sentest;’ ἥς, ‘thou wert;’ ‘thou saidst;’ ἥς, ‘thou sayest;’ ἥς, Ionic = αἵς, ‘to which;’ ‘thou mightest send;’ ἥς, ‘thou mayest be.’

37. *ἐξεμπολημένων]* Ionic = *ξ-ημπολημένων*; so *κατεργασμένου* for *κατεργασμένου*, i, 123; *ἐξημπόλημα* *κάκτεφόρτιμα πάλαι*, Soph. An, 1048.

38. *σφι]* Ionic = *αἴτοΐς*; also = *αὐτάΐς*, as *τῶν σφι ἡ δυνάσθ*, i, 1, 50.

39. *ἐπι]* the preposition before its case; ἐπι, after its case; also for *ἐπ-εστή*; in like manner *μετὰ* and *μέτρα* differ.

‘πολλὰς, καὶ δὴ καὶ τοῦ βασιλῆος Θυγατέρα· τὸ δέ οἱ⁴⁰ οὐνομα⁴¹
 ‘εἶναι,’ κατὰ τῷντὸ τὸ καὶ “Ελλῆνες λέγουσι, ‘Ιοῦν⁴² τὴν⁴³ Ἰνάχου.⁴⁴
 ‘ταύτας στάσας κατὰ⁴⁵ πρίμυην⁴⁶ τῆς νῆδος⁴⁷ ὀνέσθαι τῶν φορ-
 ‘τίων⁴⁸, τῶν σφι ἦν⁴⁹ θυμός⁵⁰ μάλιστα· καὶ τοὺς Φοίνικας διακελευ-
 ‘σαμένους⁵¹ ὄρμῆσαι ἐπ’ αὐτὰς. τὰς μὲν δὴ πλεῦνας⁵² τῶν γυναικῶν
 ‘ἀποφυγέειν, τὴν δὲ ‘Ιοῦν σὺν ἄλλησι⁵³ ἀρπασθῆναι· ἐσβαλομένους⁵⁴
 ‘δὲ ἐς τὴν νέα, οὔχεσθαι ἀποπλέοντας⁵⁵ ἐπ’ Αἰγύπτου.’ (2) ‘Οὕτω
 ‘μὲν ‘Ιοῦν ἐς Αἴγυπτον ἀπικέσθαι,’ λέγουσι Πέρσαι, οὐκ ὡς⁵⁶ Φοίνικες,

40. *οἱ*] Ionic = *ἄντη*; also = *ἄντροι*; as *ἄνθηματα* *εστί οἱ...* *κρητῆρές οἱ* *ἀνακέσταται*, i, 14; *οἱ*, not enclitic, ‘the;’ *οἱ*, ‘wo;’ *οἱ*, ‘who;’ *οἱ*, ‘to himself;’ *οἱ*, ‘whither.’

41. *οὐνομα*] Ionic = *δνομα*; so *μούνος*; *αἰεὶ* = *αἰεῖ*, &c. by parenthesis.

42. *Ιοῦν*] = ‘Iā was perhaps the daughter of Iasus: *L.R.* vii, 10, 2: but she is generally represented as the daughter of Inachus; *τὰς βουκέρω παρένον ... τῆς οἰστροδινήτου κόρης, τῆς Ἰνάχειας*, *Æsch.* P. V. 607, 609; *Mos.* ii, 44, 51; *Virg. A.E.* vii, 789, 792.

43. *τὴν*] Θυγατέρα is understood, as *υἱὸν* or *παῖδα* is with *τὸν*: so ‘Ιργένειαν τὴν Ἀγαμέμνονος’, iv, 103; ‘Ἀλέξανδρον τὸν Πρίμον’, i, 3: the ellipsis is sometimes supplied, as *Μανδάνης τῆς Ἀστυδέος θυγατρὸς*, i, 111; ‘Αστυδέη τῷ Κναξάρῳ παῖδι’, i, 74; δι *Κναξάρῳ* δ τοῦ ‘Αστυδέα ταῖς’, *Xen. Cy.* i, 5, 2 and 4.

44. *Ινάχου*] Founder of the kingdom of Argos in the year 1857 B. C. *PV*, R. T. i, 1, 4.

45. *κατὰ*] ‘by, at, or near:’ ‘Ἐρμος ἐκδοῖς ἐς ὅδασσαν κατὰ Φωκαίνη πόλιν’, i, 80; s. iii, 10, 28.

46. *πρίμων*] ‘the stern’ was opposed to *πρώτη*, ‘the prow,’ i, 194; between them was *μέσην νῆδος*, ‘the waist,’ i, 24; or *κοιλή*, ‘the hold;’ *PC*, iii, 15.

47. *νῆδος*] declined thus by Herodotus, a. n. *νῆδος*, vi, 189; o. *νῆδος*, i, 1; p. *νῆτη*, i, 2; a. *νέα*, i, 1; p. n. *νέες*, vii, 144; o. *νηδῶν*, vii, 194; *νεῶν*, vii, 184; d. *νηδοῦ*, vii, 144; a. *νηδᾶς*, vii, 194; *νέας*, vii, 144.

48. *τῶν φορτίων*] i.e. *τυλά*, or *μέρος τοῦ*, as Δελφοὶ ἐνέβαλον τῶν *ιερῶν χρημάτων*, *AEl.* V.H. xi, 5; or the antecedent may take the case of its

relative, as *ἄλλου δ' οὗ τεν φοῦντα, τεῦ* *ἀν κλυτὰ τεύχεα δῶν*, *Hom. Il. 2*, 192.

49. *ἡν*] ‘I or he was;’ ‘I said;’ *ἡν*, ‘I sent;’ *ἡν*, ‘if;’ *ἡν*, ‘whom;’ *ἡν*, ‘his.’

50. *ὅμηδος*] ‘what they had most a mind to;’ *σφι ὅμηδος ἐγένετο θεήσασθαι τὸν πόλεμον*, viii, 116; *est animus*, *Virg. A.E.* xi, 323. ‘I have a mind to it;’ *Shaksp. M. of V. iv, 1.*

51. *διακελευσμένους*] ‘encouraging one another;’ *οἱ δὲ διακελευσμένοι καὶ σπασμένοι τὰ ἐγχειρίδια*, iii, 77.

52. *πλεῦνας*] Ionic = *πλέόνας*: so *Λευτυχθῆς*, &c. by *crasis*.

53. *σὺν ἄλλρσι*] ‘with some others;’ *σὺν τῷσι ἄλλρσι*, ‘with the rest, or with all the others;’ *L.R.* s. i, 2, 73.

54. *ἐσβαλομένους*] *τὰς γυναῖκας* being understood; *ἐσβάλλεσθαι* signifies ‘to put on board by force;’ *ἐσβάσειν*, ‘to embark’ (transitively); vi, 95, 98.

55. *οὔχεσθαι ἀποπλέοντας*] by the figure of construction called periphrasis: ‘they sailed away;’ so *φέρετο φεύγων*, ‘he sailed away,’ i, 157; *Æsch. ad Ti. p. 35*; *φέρετ' ἀποπλέμενος*, ‘he flew away,’ *Hom. Il. B*, 71; *φέρετ' ἔκαναρδος*, ‘he stole away,’ *Eur. I. A.* 71; *MA*, 559, c. Add o. *φέρω*, ‘to bear away,’ i, 111; *φερόμενος*, ‘to be borne away,’ ii, 29; *λαβὼν*, ‘to take away,’ *Soph. C.E. 1009*; *Thuc. i, 116*; *ἄγων*, ‘to carry away,’ *Xen. H. i, 1, 18*; *ἀποδράτη*, ‘to run away,’ vii, 197; *Xen. H. i, 2, 14*; *ἀπιάν*, ‘to go away,’ *Aristid. O. p. 248*, ε; *τεσάν*, ‘to fall away,’ *Æsch. P. 257*; *ἀποσάρας*, ‘to tear away,’ *Soph. C.E. C. 894*, &c.; a. *ἀποστάς ἦτο*, v, 51, 76: vi, 33, 74.

56. *ἄς*] ‘as; that;’ *ἄς*, ‘so;’ *ἄς*, Doric = *οὖς*, *ἄτος*, ‘an ear.’

‘καὶ τῶν ἀδικημάτων τοῦτο ἄρξαι πρῶτον⁵⁷ μετὰ δὲ ταῦτα Ἑλλήνων
‘τινάς (οὐ⁵⁸ γὰρ ἔχουσι⁵⁹ τούνομα⁶⁰ ἀπηγήσασθαι) φασὶ τῆς Φοι-
‘νίκης ἐς Τύρον⁶¹ προσχόντας⁶², ἀρτάσαι τοῦ βασιλῆος⁶³ τὴν
‘Θυγατέρα Εὐρώπην.⁶⁴ εἴησαν δὲ ἀν⁶⁵ οὗτοι Κρῆτες.⁶⁶ ταῦτα μὲν δὴ
‘ἰσα σφι πρὸς ἵσα⁶⁷ γενέσθαι μετὰ δὲ ταῦτα Ἐλληνας αἰτίους τῆς
‘δευτέρης ἀδικίας γενέσθαι, καταπλάσαντας⁶⁸ γὰρ μακρῆ⁶⁹ νῆ⁷⁰ ἐς
‘Αλάν τε τὴν Κολχίδα⁷¹ καὶ ἐπὶ Φᾶσιν⁷² ποταμὸν, ἐνθεῖτεν⁷³,
‘διαπρηξαμένους καὶ τᾶλλα⁷⁴, τῶν εἰνεκεν⁷⁵ ἀπίκαρο⁷⁶, ἀρτάσαι

57. *πρῶτον*] has a circumflex (which is compounded of an acute accent and a grave), because it is formed by *craisis* from *πρότατος*, and this by syncope from *πρότατος*, the superlative of *πρότερος*; but the two other forms are extinct.

58. *οὐ*] ‘not;’ *οὐ*, ‘of whom.’

59. *οὐν̄* [ἔχουσι] ‘they are unable;’ *ἔχειν* in this sense is, for the most part, followed by an infinitive; and that infinitive is generally of some verb synonymous with *λέγειν*, i, 123; v, 24, 31; 92, 25. *Habere* bears the same signification, *habeo dicere*, Cic. S. R. A. 35; *affirmare habeo*, Liv. xxx, 29, 5; xliv, 22.

60. *τούνομα*] Ionic = τὸ ὄνομα: so *τούτερον* = τὸ ἔπερον, &c by syn-alcēphe.

61. *Τύροι*] now Sur, was built, according to the Tyrians, 2300 years before the time of Herodotus, who visited the city in person. The period is reduced to 1270 years by *LR*.

62. *προσχόντας*] for *προσσχόντας* by ecthlipsis, for the sake of euphony: so *προσχόντας*, ii, 182; *προσχόντες ταῖς ναυσὶν ὅπερ τὴν ἄκραν*, Polyb. i, 29, 2; *προστὰς*, i, 129, 52.

63. *Βασιλῆος*] Agenor, father of Cadmus, Phoenix, and Cilix; probably the first king of Phoenicia. *LR*.

64. *Εὐρώπην*] The mother of Minos and Sarpedon, i, 173; and also of Rhadamanthus: s. iv, 44. Her abduction occurred 1552 B.C. *LR*.

65. *εἴησαν δὲ τὸν*] ‘were perhaps;’ the optative with *τὸν* denotes a conjecture. *MA*, 514, 2.

66. *Κρῆτες*] Crete, once called *Mari*, is now Candia. *A*.

67. *ἴσα*] *Par pro pari referto*, Ter. Eu. iii, 1, 55. The phrase occurs again in a different sense, ix, 48.

68. *καταπλάσαντας*] from *κατα-*
πλάσειν, an Ionic and poetic form of
καταπλέσειν, s. i, 24; the simple form
πλάσειν occurs, ib.; the compounds
ἀκαταπλάσειν, i, 78; *ἐπαναπλάσειν*, i, 212,
83; viii, 9; *ἀποπλάσειν*, v, 115; *δια-*
πλώειν, vii, 122; *ἐκπλάσειν*, i, 29;
διεπλάσειν, ii, 29; *συνεπλάσειν*, i, 5;
ἐπιπλάσειν, viii, 10; *παραπλάσειν*, iv,
99; *περιπλάσειν*, iv, 43; *προπλάσειν*, v,
98.

69. *μακρῆ*] ships of war were ‘long’ vessels; oval vessels were ships of burthen, i, 163, 74; vi, 48, 84: but in the time of the Argonauts, and even in that of Cyrus, long ships were employed as merchant vessels, i, 163; *πλοῖον στραγγύλῳ, φορτηγῷ δηλουστί*: *μακρὰ γὰρ τὰ πολεμικὰ δυναμάζουσιν*, Ulp. on Dem. p. 599; *longa nave Jasonem primum navigasse*, Philostephanus *auctor est*, Pli. H. N. vii, 56; *ταῦτη δέ φασι πρῶτη ναῦν γενέσθαι μακρὰν*, Schol. on Ap. Rh. i, 4: s. *PC*, iii, 14. The date of the Argonautic expedition was 1350 B.C. *LR*. vii, 193, 4.

70. *Κολχίδα*] now Mingrelia and Guriel: s. ii, 104. *Κολχίς* always occurs as a feminine adjective in Apollonius, as *Κολχίδα μὲν δὴ γαῖαν ἱκάνομεν*, *ἡδὲ ρέσθρα Φάσιδος*, ii, 1281.

71. *Φᾶσιν*] now Faoz or Rioni; *φα-*
σιν, ‘they say.’

72. *ἐνθεῖτεν*] Ionic = *ἐντεῦθεν*; so *κιθῶνα* = *χιτῶνα*, v, 106.

73. *τᾶλλα*] τὰ ἄλλα, i, 53. Their object was the recovery of the Golden Fleece; vii, 193.

74. *εἰνεκεν*] Ionic and poetic = *ἐνεκα*, by parenthesis and antithesis; *εἰνεκα* is another form which occurs, i, 17.

75. *ἀπίκαρο*] ‘they had come,’ or ‘were come;’ Ionic = *ἀφηγμένοι*, -αι, -α, *ἥσαν*, pluperfect of *ἀφικνέομαι*, iv,

‘τοῦ βασιλῆος⁷⁶ τὴν θυγατέρα Μηδείην.⁷⁷ πέμψαντα δὲ τὸν Κόλ-
χον⁷⁸ ἐς τὴν Ἑλλάδα κήρυκα⁷⁹, αἰτέειν⁸⁰ τε δίκας⁸¹ τῆς ἀρπαγῆς,
καὶ ἀπαιτέειν τὴν θυγατέρα τοὺς δὲ ὑποκρίνασθαι⁸², ‘ὡς οὐδὲ
ἐκεῖνοι⁸³ Ιοῦς τῆς Ἀργείης ἔδοσάν⁸⁴ σφι δίκας τῆς ἀρπαγῆς,
οὐδὲ ἡν⁸⁵ αἴτοι⁸⁶ δώσουν ἐκείνοισι.’ (3) Δευτέρη δὲ, λέγουσι,
γενεῇ⁸⁷ μετὰ ταῦτα Ἀλέξανδρον⁸⁸ τὸν Πριάμον⁸⁹, ἀκηκούτα ταῦτα,

140; vi, 9; vii, 153; 157; viii, 46;
ἀπικέστο ‘they came,’ for ἀφίκοντο,
second aorist, i, 15; 152, 93; 169; ἀπι-
κατει, ‘they are come,’ for ἀφίγμενοι,
-αι-α, εἰσι, perfect, vii, 209. SW. MA,
198, 6, b.

76. *βασιλῆος*] Αἴτες, son of Sol and Perseis.

77. *Μηδείην*] *Medea ferox invictaque*, Hor. A. P. 123; niece of Circe, who also was a celebrated enchantress.

78. *Κόλχον*] ‘the Colchian king,’ so δ ‘Αράδιος, iii, 7; 9; δ ‘Ἀρμένιος, Xen. ii, 4; 12; δ ‘Ἀσσύριος, ib. 4; 5; δ Λυδός, ib. 1; 5; Her. i, 80; vi, 37; δ Πέρσης, vii, 116; s. i, 163, 82; Liv. iv, 10, 1; xxiv, 48, i.

79. *κήρυκα*] In the primitive times all embassies were performed by heralds, who were accounted sacred and inviolable, not only as being under the especial protection of Mercury, but because they were public mediators, without whom all intercourse and hopes of reconciliation between enemies must be at an end; PC, i, 15. κήρυκες, Διὸς κῆγελοι ἡδὲ καὶ ἄνδρων, Hom. Il. A, 334: s. i, 3, 95.

80. *αἰτέειν*] ‘to demand;’ ἀπαιτέειν, ‘to demand back.’ *Leguti ad res repetendas missi*, Liv. i, 22.

81. *δίκας*] ‘redress, satisfaction, compensation.’

82. *ὑποκρίνασθαι*] Ionic = ἀποκρίνασθαι; the latter form, however, occurs twice, v, 49; viii, 101; and the former is met with in other authors, as ἀρπαγῆτες, εἰ δ ἀντοι μὴ ὑποκρίνωστο, Thuc. vii, 44. ὑποκρίνεσθαι τὸ ἀποκρίνεσθαι οἱ παλαιοὶ καὶ ὑποκριτὴ ἐντεῖθεν, δ ἀποκριθμένος τῷ χορῷ, Suid.

83. *ἐκεῖνοι*] If, as the Persians said, all the people of Asia constituted a single body, each member was bound not only to resent the insults offered

to other members, but to repair the wrongs of which they were the authors, i, 4. LR.

84. *ἔδοσαν*] In indirect speech the indicative is much more used by the Greeks than by the Latins; and, in quoting a person’s words, ὡς is frequently put with the indicative, and the same tense employed as the speaker himself would have adopted. A Latin writer, instead of *dederunt*, would say *h̄t̄i* is used, as *ὅτι οἱ δάσσει δίκας*, i, 3.

85. δν] ‘consequently,’ Ionic = οὖν: δν ‘of which,’ = Ionic τῶν; δν ‘being,’ = Ionic εῶν.

86. *ἄντοι*] A noun or pronoun, before an infinitive, is put in the accusative; unless it denotes an object occurring in the sentence on which the infinitive depends; and then it is put in the same case; or, if the object stood as the subject of the verb in that sentence, it need not (unless used emphatically) be repeated with the infinitive: MA, 535. But in the present instance the nominative is substituted for the accusative, as if οἱ δὲ ὑπεκρίνασθαι had preceded. STG. s. i, 34, 66; vi, 67, 21.

87. γενεῇ] Herodotus reckons to a generation about twenty-three years, i, 7; or thirty-three, ii, 142. LR. The elopement of Helen took place 1193 B.C. Liv. xxvii, 10, 2.

88. *Ἀλέξανδρον*] commonly called Paris; he obtained the name Alexander, ‘averting ill from man,’ from his exploits, while a shepherd, against the wild beasts on Ida.

89. *Πριάμον*] He was originally named Podarces: after Hercules had sacked Troy, he was ‘ransomed’ by his sister Hermione, and hence called Priam.

‘έθελησαί οἱ ἐκ τῆς Ἐλλάδος δι’ ἀρπαγῆς γενέσθαι γυναῖκα, ἐπιστά-
μενον πάντως⁹⁰, ὅτι οὐ δώσει δίκας· οὐτέ γὰρ⁹¹ ἔκεινους διδόναι.⁹²
οὕτω δὴ ἀρπάσαντος αὐτοῦ Ἐλέυην⁹³, τοῖσι “Ἐλλησι δόξαι πρῶτον
πέμψαντας⁹⁴ ἀγγέλους⁹⁵, ἀπαιτέειν τε Ἐλένην, καὶ δίκας τῆς ἀρ-
παγῆς αἰτέειν τοὺς δὲ, προϊσχομένων⁹⁶ ταῦτα, προφέρειν σφι Μη-
δεῖς τὴν ἀρπαγὴν, ‘ἄς οὐ δόντες αὐτὸι δίκας, οὐδὲ ἐκδόντες⁹⁷ ἀπαι-
τεύνων, βουλοίατο⁹⁸ σφι παρ’ ἄλλων δίκας γίνεσθαι.’ (4) Μέχρι⁹⁹
μὲν ὧν τούτου¹⁰⁰ ἀρπαγὰς μούνας¹ εἶναι παρ’ ἄλληλων τὸ² δὲ

90. ἐπιστάμενον πάντως] ‘firmly believing;’ οἴμενον, Herod. The difference between ἐπίστασθαι and εἰδέναι is marked in the following passage, φὰς τρὸν μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτέ-
γαι πλείστοις... ἐπίστασθαι μὲν γὰρ ὡς
βουκόλου τοῦ Ἀστυάρεος εἴη πᾶς, i,
122; 156, 30; Soph. Aj. 281; E. 913;
916; satis sciebat, Liv. i., 22.

91. οὐτέ γὰρ] equivalent to καὶ γάρ
οὐ. SW.

92. διδόναι] ‘it did not appear to
be their custom to give, as they never
yet had given; they did not make a
practice of giving.’

93. Ἐλένη] daughter of Jupiter and
Leda, wife of Menelaus, and queen of
Sparta; s. ii, 113.

94. πέμψαντας] The direct construction is θοءε τοῖσι “Ἐλλησι (σφέας)
πρῶτον πέμψαντας ἀγγέλους ἀπαιτέειν
&c. that is, πέμπειν ἀγγέλους ἀπαιτη-
σομένους. The accusative pronoun
before the infinitive mood is some-
times expressed, as ἐδόκει αὐτοῦ, τῷ
δέος μη πειθεῖσθαι, vi, 36, 98; i, 156,
29; and also in Latin *licet, me id scire,*
Plau. Ps. i, 1, 14; but it is more fre-
quently understood, as παρεῖν αὐτῷ
βασιλέας γενέσθαι, i, 129, 62; *expedit,*
bonas esse, vobis, Ter. Ht. ii, 4, 8. Ex-
amples, where a dative only occurs,
will be found i, 36, 79; but in such
passages the text is often doubtful, and
EE attributes many of the dative parti-
ciples to early copyists. Sometimes
both cases are used almost indifferently,
as ἀνάγκη ὑμῖν ἔχειν, ἥμᾶς δὲ στερη-
θῆναι, Thuc. iv, 20: s. vii, 12, 43; 128,
30; Liv. xxiv, 44, n; VG, vi, 1, 2.
MA, 535, obs.

95. ἀγγέλους] Menelaus and Ulys-
ses, i, 2, 79.

96. προϊσχομένων] put absolutely,
instead of προϊσχομένοις, to agree with
σφι. Instances of anacoluthia, in
the use of participles, are common; s.
i, 3, 94; so ἀπαιτεόντων just below;
and ἦν ἀνθράκοις έρις, διδόντων μέν
&c. Luc. Dem. enc. MA thinks SW
understood προϊσχομένων and τὸν δὲ
as referring to the same persons, but
this would seem to be a mistake; see
the note of the latter (quoted by GAI,
iii, p. 9), as well as his Latin version,
illós vero hisce, postulata sua exponen-
tibus; s. i, 35, 85; 90, 67.

97. ἐκδόντες] equivalent to ἀπο-
δόντες; ἀπὸ πατρὸς φίλῳ δόμεναι Φειλι-
κόντια κούρην ἀπρίστην, ἀντονον, Hom. Il. A, 98; ἀποδόνται, 134; which
is also expressed by δόμεναι πάλιν, 116;
and ἀποδόνται δικίσω, i, 15.

98. βουλοίατο] Ionic = βούλοιστο :
so ἐβούλεάτο = ἐβούλοντο, &c. by a
antithesis.

99. μέχρι] ‘up to; until; till the
time,’ i, 7; the same as έχρι, which is
formed from it by aphaeresis and
antithesis. They both frequently
take s before words beginning with a
vowel.

100. τοῦτον] to agree with χρόνον
understood: so ἀπὸ τοῦτον twice in
this chapter, τοῦ λουκοῦ, i, 11, &c.

1. μόνας] Ionic = μόνας, ‘only;’
μονάς, ‘unity.’

2. τὸ] The neuter article, governed
by κατὰ understood, is often prefixed
to other parts of speech; VG, i, 19, 3.
as τὸ πάλαι, i, 5, 36; τὸ ἐνθεύτειν, i, 9;
τὸ ἀνέκαθεν, i, 170, 41; τὸ παρανίκα,
‘immediately,’ vi, 106; τὸ μέχρι, iii, 10.
The expressions έξ ἔκεινον and τὸ δὲ
πρὸ τοῦτον are opposed to each other
in like manner than Thuc. ii, 15.

‘ ἀπὸ τούτου Ἐλληνας δὴ³ μεγάλως⁴ αἰτίους γενέσθαι. προτέρους
‘ γὰρ ἄρξαι στρατεύεσθαι ἐξ⁵ τὴν Ἀσίην⁶, ή σφέας ἐξ τὴν Εὐρώπην
‘ τὸ μέν νυν ἀρπάζειν⁷ γυναικας, ἀνδρῶν ἀδίκων⁸ νομίζειν ἔργον⁹
‘ εἶναι¹⁰, τὸ δὲ ἀρπασθεισέων¹¹ σπουδὴν ποιήσασθαι¹² τιμωρέειν,
‘ ἀνοήτων¹³ τὸ δὲ μηδεμίαν ὥρην¹⁴ ἔχειν ἀρπασθεισέων, σωφρόνων¹⁵
‘ δῆλα¹⁶ γὰρ δὴ, δτί, εἰ¹⁷ μὴ αὐταὶ¹⁸ ἔσουλέατο¹⁹, οὐκ ἀν²⁰ ἄρπα-

3. δὴ] ‘without doubt,’ *HGV*, vi, 1.
‘certes’ in early English writers, as
“Certes ye bene too much to blame,”
Spenser, F. Q. viii, 13. “Certes our
authors are to blame,” Butler, Hud, i,
2; 11. Or rather ‘now,’ from δὴ.

4. μεγάλως] and in Ionic μεγα-
λωστὶ, ii, 161, (as νέως, νεωστὶ), the
same as σφόδρα.

5. ἐι] ‘into;’ ἐσ, ‘send thou.’

6. Ἄστη] one of the three grand divisions of the earth, was named, according to the Greeks, from Asia the wife (or wife of Iapetus, and mother) of Prometheus; according to the Lydians, from Asias, a king of Macedonia, iv, 45. The A in ‘Ἄστη’ is short (*Dion. Per.* 9), in ‘Ἄστη long (*ib. 138*). There was also a marshy district of Lydia, bearing the same name, in which the A was long, Hom. Il. B, 461: s. Virg. *A.* i, 384; *G.* i, 383.

7. ἀρπάζειν] Infinitives are used as substantives, with an article, for any case but the vocative, without the article, for any case but the dative or vocative; as δικρίναι, δικλίναι, διδάλλωσθαι, for the genitive, i, 11; δεήσασθαι, for the accusative, i, 9. When a sentence is said to be the nominative case to a verb, it will be found that the infinitive in such a sentence is the real nominative; as τὴν πετρωμένην μοῖραν ἀδίνατα ἐστι ἀποφυγέειν, i, 91 (s. i, 4, 16): this is equivalent to τῆς πετρωμένης μοῖρας ἀποφυγή, of which words ἀποφυγή only would be the nominative to ἐστι.

8. ἀδίκων] ‘of unjust;’ ἀδικῶν, = Ionic ἀδικέων, ‘wronging.’

9. ἔργον] This substantive is often omitted in such phrases; as *opus* is in Latin, though Virgil expresses it, *famam extendere facit, hoc virtutis opus*, *A.* x, 468; s. *A.* vi, 129.

10. εἴη] ‘to be; to be going;’ εἴ-
ναι, ‘to send,’ second aorist.

11. ἀρπασθεισέων] is put by enallage of case or the figure *anti* *ptosis*, as if governed by σπουδὴν, for ἀρπασθεῖσας, which τιμωρέειν would require, as τιμωρέον τῷ πατρῷ, i, 103: *STG.* or δέστε may be understood before τιμωρέειν; *SW.* and αὐτᾶς after it.

12. σπουδὴν ποιήσασθαι] is opposed to μηδεμίαν ὥρην ἔχειν, s. iii, 155, 2; Soph. *C.* 385; *Theoc.* ix, 20; ὁ φροντίζειν, *Suid.* with which the following phrases correspond, ἀλγον ὀδένα ἔχειν, i, 62; 115, 38; or ποιεῖσθαι, i, 4; or ποιεῖν, *Theoc.* iii, 33; ἀλγον οὐκ ἔχειν οὐδένα, *Aesch.* P. V. 239; οὐ λόγω τινὸς ἀξιοῦ, *Theoc.* xiv, 48; οὐκ ἐν λόγῳ τιθέναι, *Tyrt.* ἐν οὐδεμίᾳ μοῖρη ἔχειν ii, 172, 7; μοῖρας ποιεῖσθαι μηδαμᾶς, *Soph. C.* 277; ἐν ἀλγορίᾳ (i.e. δλίγην ὥραν) τραπέσθαι, *Thuc.* ii, 52; ἐν δλιγάρῃ ποιεῖσθαι, *Thuc.* iv, 5; δλιγάρως ἔχειν, *Lys. Isae.* &c. πρῆγμα οὐδὲν ποιεῖσθαι, vi, 63; παρ οὐδὲν δέοται, *Aesch.* Ag. 221; παρ οὐδὲν δέγειν, *Soph. An.* 34; ἐντροπῇ ή φροντίδ' ἔχειν, *C. C.* 299; s. vii, 150, 70 and 71. *VK. ED.*

13. ἀνοήτων] Horace, in speaking of the same expedition, uses a similar epithet, *stultorum regum et populorum*, i *Ep.* ii, 6; *feminarum curam gerere, desperare est otium*, P. *Syr.*

14. ὥρην] ‘care;’ ὥρην, ‘an hour;’ ὥρα, ‘he was seeing,’ i, 11: ὥρη is not met with in the later Attic writers, nor in the best of their imitators, Aristides and Lucian. *VK.*

15. σωφρόνων] ‘of sensible, discreet, sober men;’ σωφρονῶν, ‘being in one’s right senses.’

16. δῆλα] put for δῆλον by enallage of number, and again iii, 35; so likewise ἀδίνατα, i, 91, 82; (s. i, 4, 7;) καλλιστα and γενναιότατα, i, 37; βιώσιμα, iii, 109; χαλεπά, ix, 2, 9. This change is most common in verbs whose termination is -έον. *MA*, 443,

‘ζοντο. σφέας μὲν δὴ, τὸν ἐκ τῆς Ἀσίης,’ λέγοντι Πέρσαι, ‘ἀρ-
‘παζομενέων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, “Ελληνας
‘δὲ Λακεδαιμονίης²¹ εἶνεκεν γυναικὸς στόλον²² μέγαν συναγεῖ-
‘ραι, καὶ ἔτειτα ἐλθόντις ἐς τὴν Ἀσίην, τὴν Πριάμου δύναμιν
‘κατελεῖν. ἀπὸ²³ τούτου αἰεὶ ἡγήσασθαι τὸ Ἐλληνικὸν²⁴ σφίσι
‘εἶναι πολέμιον.’ τὴν γὰρ Ἀσίην, καὶ τὰ ἐνοικεόντα ἔθνεα βάρβαρα,
οἰκειεῦνται²⁵ οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἐλληνικὸν ἥγηνται
κεχωρίσθαι.²⁶ (5) Οὕτω μὲν Πέρσαι λέγοντι γενέσθαι, καὶ διὰ²⁷
τὴν Ἰλίου²⁸ ἀλωσιν εὑρίσκουσι σφίσι ἑοῦσαν τὴν ἀρχὴν τῆς ἔχθρης²⁹
τῆς ἐς τὸν Ἑλληνας. περὶ δὲ τῆς Ἰοῦς οὐκ ὁμολογέουσι Πέρσησι
οὕτω³⁰ Φοίνικες. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι³¹ ἔρεων, ὡς
οὕτω ἡ ἄλλως κως³² ταῦτα³³ ἐγένετο· τὸν δὲ οἶδα αὐτὸς πρῶτον
ὑπάρξαντα ἀδίκων ἔργων ἐς τὸν Ἑλληνας, τοῦτον σημῆνάς προβέη-

1. s. iii, 61, 100. *frater ut pelago jactetur, nota tibi, Vir. AE. i, 671.*

17. εἰ] ‘if;’ εἰ, ‘thou art; thou art going; go thou;’ εἰ, ‘be thou; thou wert going.’

18. αἴτια] This insinuation of the Persians agrees with the words of Agamemnon, ἐλθὼν ἐκ Φρυγῶν Λακεδαίμονος, ἐρῶν ἐρώσας φάετ’ ἔξαναρπάσας Ἐλένην, Eur. l. A. 71.

19. ἔσουλατο] s. i, 3, 98. The Greeks use the indicative of the imperfect or aorist, twice, in the premises with εἰ, in the conclusion with τὸν, where the Latins would use the preterpluperfect subjunctive, twice, MA, 508, b. s. i, 42, 31; Liv. xxviii, 33, 3.

20. ἀντι] the indefinite particle; ἀντι, Doric, = ἡν, ‘whom.’

21. Λακεδαιμονίης] Lacedæmon or Sparta, the capital of Laconia, is now Palao Chori near Misitra. 4.

22. στόλον] ‘armament.’

23. ἀντι] The omission of καὶ or τε, by the figure a syneton, is frequent in Herodotus; so παρὰ τούτον, i, 7.

24. Ἐλληνικὸν] θύνος being understood, which is sometimes expressed; as ἀνεκρίθη τοῦ βαρβαρικοῦ θύνεος τὸ Ἐλληνικόν, i, 60; and in the present instance τὰ ἔθνεα βάρβαρα immediately follows.

25. οἰκειεῦνται] Ionic = οἰκειοῦνται, i, 23; so ἔμεν, &c. τὴν Ἀσίην πᾶσαν νομίζουσι ἔσωτάν Πέρσαι εἶναι καὶ τοῦ

αἰεὶ βασιλεύοντος, ix, 116, 31: s. vii, 8, 61.

26. κεχωρίσθαι] Infinitives, in -θαι, of the perfect are circumflexed, if their penultima is naturally long, κεκλῆσθαι, i, 32; otherwise they are paroxytones, κεκχωρίσθαι, as are second aorists, ἐπιθέσθαι, i, 1; all others are proparoxytones, διατίθεσθαι, i, 1; unless contracted, χρᾶσθαι, i, 172.

27. διά] ‘through;’ Δία, ‘Jove,’ accusative.

28. Ἰλίου] s. TROJA, in A.

29. ἔχθρος] a paroxytone; and so λέπτην, i, 138; being substantives; but ἔχθρος and λεπτὸς are oxytones, as are most adjectives in -pos.

30. οὗτος] γενέσθαι is understood from what precedes. SW.

31. ἔρχομαι] ‘I am not going to say:’ so οὐ φράσων and λέξων, ii, 11; vi, 109; οὐ μηκινέων τὸν λόγον, ii, 35; οὐ σημαντόν, iv, 99; οὐ ἀνέκτων, Pin. N. vii, 102; the same as μέλλω or δρῦμαμαι with an infinitive. STG. MA, 559, c. οὐ ἐπιχειρῶ σοι ἐπιδεξασθαι, Plat. Phædo, 49, 112: s. i, 90, 71.

32. καν] Ionic = πως, by antithesis; so δίκως, i, 8; δικοτέρην, i, 11; κοτὲ, i, 55; κόστοι, κω, i, 153; &c.

33. ταῦτα] The redundant use of demonstrative pronouns is a favourite pleonasm with our author. STG. ἐκ τῶν λιθοταρπέων, ἐκ τουτέων... πρὸς τὸ Λιβυκὸν καλεύμενον δρός, πρὸς τοῦτα, ii, 124; vii, 147, 46; 221, 25.

*σομαὶ ἐς τὸ πρόσω³⁴ τοῦ λόγου, ὁμοίως μικρὰ³⁵ καὶ μεγάλα ἀστεα
ἀνθρώπων ἐπεξιών. τὰ γὰρ τὸ πάλαι³⁶ μεγάλα ἦν, τὰ πολλὰ αὐτῶν
σμικρὰ γέγονε τὰ δὲ ἐπ' ἔμεν³⁷ ἦν μεγάλα, πρότερον ἦν σμικρά. τὴν
ἀνθρωπητὴν ὅντα ἐπιστάμενος εὐδαιμονήν οὐδαμᾶ ἐν τωντῷ³⁸ μένουσαν³⁹ ἐπιμνήσομαι ἀμφοτέρων ὄμοιώς.*

(6) Κροῖσος ἦν Λυδὸς μὲν γένος⁴⁰, παῖς δὲ Ἀλυάττεω⁴¹, τύραννος⁴² δὲ ἐθνέων τῶν ἐντὸς Ἀλυος⁴³ ποταμοῦ δις ρέων ἀπὸ μεσαμβρίης⁴⁴, μεταξὺ Σύρων⁴⁵ καὶ Παφλαγόνων⁴⁶, ἔξει⁴⁷ πρὸς βορρὴν⁴⁸ ἀνεμον ἐς τὸν Εὔξεινον⁴⁹ καλεόμενον πόντον. οὗτος ὁ Κροῖσος, βαρβάρων πρῶτος τῶν⁵⁰ ἡμεῖς ἴδμεν⁵¹, τοὺς μὲν κατεστρέψατο⁵²

34. *τὸ πρόσω*] *mérōs* may be understood. s. iv, 123, 100.

35. *μικρὰ*] *mikrós* after words ending in *s*, otherwise *σμικρός*. *MA*.

36. *τὸ πάλαι*] s. i, 4, 2.

37. *ἐπ' ἔμεν]* ‘in my time.’ *ἐπ'*, ‘in the time;’ i, 15; 56 twice; 65, 91; 94; 130, 73. *VG*, ix, 4, 9. In this sense *ἐπ'* is generally prefixed to proper names and substantives denoting office, age, or government. *SS*. s. i, 34, 64.

38. *ἐν τωντῷ*] *ἐν τῷ ἀντὶ καταστάσει*, according to the sense in which *καταστάσις* occurs repeatedly in *Polybius*.

39. *μένουσαν*] The instability of human felicity is a favourite theme of the tragedians; *τὰ δηνητὰ τοιαῦτα* ‘οὐδὲν ἐν τωντῷ μένει’, *Eur. Ion* 969: s. also i, 32.

40. *γένος*] i, 70, 42; for *κατὰ τὸ γένος*. *γενεῇ* occurs in the same sense; *οὐ καθαρὸς χείρας ἔών*, *Φρύξ* μὲν *γενεῇ*, i, 35; and in this sentence there is a similar ellipsis (of *κατὰ τὰς*) before *χείρας*: *ἡλικίην*, i, 26; *πλῆθος*, i, 153, 3.

41. *Ἀλυάττεω*] Ionic genitives of the first declension, and Attic cases in -os and -ow, of the fourth and second contracted, are exceptions to the general rule that the last syllable of proparoxytones is short; *Ἄμφιδρεων*, i, 46.

42. *τύραννος*] is used here as synonymous with *βασιλεὺς*: “*Λυδὲ γένος, πολλῶν βασιλεῦν*,” i, 85; and *τύραννος Σαρδίων* and *βασιλεὺς Σαρδίων*, in i, 7; are equivalent to each other: *rex an tyrannus Lydiæ Cræsus fuit, Aus. viii, 4, 19.*

43. *Ἀλυος*] derived by some from ἀλς ‘salt;’ now *Kizil-Ermak* ‘red river.’

44. *μεσαμβρίης*] Doric and Ionic = *μεσημβρίας*, which is formed from *μεσημβρία* by syncope of ε and paraptoesis of β; as *γαμβρός* for *γαμέρος*.

45. *Σύρων*] Cappadocians, i, 72, *L.R.* called *Λευκοσύροι* to distinguish them from the *Μελανοσύροι*, who dwelt beyond Mount Taurus. *SS*. Strabo was a Cappadocian. *A. v*, 49, 44.

46. *Παφλαγόνων*] Paphlagonia is now Penderachia.

47. *ἔξει*] from *ἔξειν* by syncope for *ἔξιένει*, another form of *ἔξιέναι*, ‘to send out;’ so *Ηρακλέος*, i, 7; vii, 143, 10; *ἄντροι*, i, 90; *ἀντει*, iv, 28, &c. s. i, 1, 3; 39, 9; v, 63, 3; *ἔκδιοι* has the same meaning i, 80; 189, 76; and *τὸ ἑωτοῦ θάρος* or *ρέεθρον* is understood; *ἄλμην*, *ἐς τὴν ποταμὸν δύνεισι τὸ θάρος*, vii, 109; *ἔσθαλλει οὐτος ἐς τὸν Εὔφρητην ποταμὸν τὸ ρέεθρον*, i, 179; *ἔξειται ἐς τὴν θάλασσαν... ἔσθαλλει ἐς τὴν λίμνην*, *Thuc. i, 46.* “Timavus raves, And thro’ nine channels disembogues his waves,” Dryden, *A.E. i*, 354.

48. *Βορῆν*] ‘the north wind;’ *Βορὴν*, ‘food,’ i, 119.

49. *Εὔξεινος*] The Greeks at first called the Black Sea *Πόντος* *Ἄξεινος*, which name being ominous as meaning *κακόεινος*, Schol. on *Ap. Rh.* ii, 550; or *ἐχθρόξεινος ναύταισι*, *Æsch. P. V.* 752; was changed by mariners to the contrary signification *Εὔξεινος*, s. vii, 158, 2; *Liv. xxviii, 28, 5. BT, Ph. iii, 9. PK*, on *Gen. x, 3.*

50. *τῶν*] and again i, 14; 29; for
b 6

Ἐλλήνων ἐς φόρου ἀπαγωγὴν, τοὺς δὲ, φίλους προσεποιήσατο.⁵³ κατεστρέψατο μὲν Ἰωνάς⁵⁴ τε καὶ Αἰολέας⁵⁵, καὶ Δωριέας τοὺς ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροῖσου ἀρχῆς πάντες Ἐλληνες ἦσαν ἐλεύθεροι.

(26) Τελευτήσαντος Ἀλυάττεω, ἔξεδέξατο⁵⁶ τὴν βασιληῖην⁵⁷ Κροῖσος ὁ⁵⁸ Ἀλυάττεω, ἐτέων ἐνών⁵⁹ ἥλικίνην πέντε καὶ τριήκοντα' ὃς δὴ⁶⁰ Ἐλλήνων πρώτουι ἐπεθήκατο⁶¹ Ἐφεσίοις.⁶² ἐνθα δὴ οἱ Ἐφέσιοι, πολιορκεύμενοι ὑπ' αὐτοῦ, ἀνέθεσαν⁶³ τὴν πόλιν τῇ Ἀργέμιδι⁶⁴, ἔξ- ἄψαντες ἐκ τοῦ νηοῦ⁶⁵ σχοινίον ἐς τὸ τεῖχος. ἔστι⁶⁶ δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἡ τότε ἐπολιορκέστο, καὶ τοῦ νηοῦ ἐπτὰ στάδιοι.⁶⁷

τοῦς: the relative, when it should have been in the accusative, being often put in the genitive or dative according to the case of its antecedent: so πρῶτον ἀνθράκων τῶν ἡμεῖς ίδμεν, i, 23. *MA*, 473.

51. *ίδμεν*] Ionic or Doric = *ἴσμεν*, and thus by syncope for *ἴσαμεν*.

52. *κατεστρέψατο*] This verb occurs in the same phrase, i, 27; ii, 182; *STG*. s. vii, 85.

53. *προσεποιήσατο*] Instead of this middle verb, St Luke uses the active with a pronoun, *ποιήσατε ἐαντοῖς φί- λους*, xvi, 9 : s. iii, 66, 42.

54. *"Ιωνᾶς*] s. *Iones* and *Ionia*. *A.*

55. *Αἰολέας*] The *Æolians* and the Darians were so called from *Æolus* and *Dorus*, two sons of Hellen. There were also *Doriane* in Greece.

56. *ἔξεδέξατο*] is used in the same sense without *τὴν βασιληῖην*, as *ἔξεδέξατο Σαδανάττης* δ 'Αρδνος καὶ ἔσατι λευοντες ἔτεια διαδέκα, i, 16.

57. *βασιληῖην*] is originally an adjective, the feminine of *βασιλῆς*, and agreeing with ἀρχῆν understood; s. i, 30, 34; 130, 66. Ionic = *βασιλέων*, 'a kingdom,' from *βασιλεύειν*; *βασίλεια*, 'a queen,' from *βασιλεύειν*.

58. δ] 'the'; and in Ionic, 'he'; δ, in Ionic τὸ, 'which'; ο', 'seventy.'

59. ἐών] Ionic = ὀν; so ἐώντα, &c. by prothesis.

60. δς δῆ] 'and so he.' *HGV*, vi, 6. or 'who then.'

61. *ἐπεθῆκατο*] 'set upon,' iv, 128, 30: it often includes the notion of suddenness, but this is sometimes expressed, as ἐπιθεμένων ἀπροσδοκήτως (-τοις, v. l.), *Thuc*. ii, 33 : s. ix, 116, 32.

62. *Ἐφεσίοις*] Ephesus, anciently *Alope*, *Ortygia*, *Morgé*, *Samornion*, and *Ptelea*; now *Tigena*, *SS.* or *Hagiasoulouk*, *LR.* a corruption of *Ἄγιος Θεολόγος*, a title of St John the Evangelist. *A.* It was the birth-place of *Parrhasius* and *Heraclitus*, *LAU.* (but s. i, 1); and one of the seven Christian churches, *Revelations* ii, 1.

63. *ἀνέθεσαν*] This was done by the advice of *Pindarus*, nephew of *Croesus*, who had revolted from his uncle, *Æl. V. H.* iii, 26. The object of such consecration was to detain the gods, who were supposed to desert a town previously to its capture (s. viii, 41, 66). *Πολυκράτης τὴν Ρήνειαν ἐλάνω*, ἀνέθηκε τῷ Απόλλωνι τῷ Δηλίῳ, ἀλλοιει δῆσας πρὸς τὴν Δήλον, *Thuc.* iii, 104. *LR.*

64. *Ἀργέμιδη*] so called from restoring persons to health, ἀνὸ τοῦ ἀρτεμέας ποιεῖν, *Strab.* xiv, p. 942. *LR.*

65. *νεού*] The original architect of this temple (i, 1, 1) was *Ctesiphon*; but it was often destroyed and rebuilt. Its site was between the old town and the sea. *LR.*

66. *ἔστι*] *MA*, 302, 2. The ellipsis may be supplied by the words τὸ διάστημα. *SW.* τὸ μεταξὺ διάστημα, *Polyb.* iii, 37, 4.

67. *στάδιοι*] and *στάδια* in the plural, *στάδιον* in the singular, 'a furlong,' or eighth part of an ancient mile, which was considerably shorter than the English mile. The following passages are important as they give the measures of length: ἔκατον δρυμιαὶ δίκαιαι [Liv. xxviii, 42, 4;] εἰσι στάδιον ἔξαπλεθρον, ἔξαπέδου μὲν τῆς δρυμιῆς μετρεομένης καὶ

πρώτοισι μὲν δὴ τούτοισι ἐπεχείρησε ὁ Κροῖσος⁶⁹ μετὰ δὲ⁷⁰, ἐν μέρει⁷¹ ἔκαστοισι Ἰώνων τε καὶ Αἰολέων, ἄλλοισι ἄλλας⁷² αἰτίας ἐπιφέρων. τῶν μὲν ἐδύνατο μέζονας παρευρίσκειν, μέζονα⁷³ ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα ἐπιφέρων. (27.) Ὡς⁷⁴ δὲ ἄρα⁷⁵ οἱ ἐν⁷⁶ τῇ Ἀσίῃ Ἔλληνες κατεστράφατο⁷⁷ ἐς φόρου ἀπαγωγὴν, τὸ ἐνθεῦτεν ἐπενόες, νέας ποιησάμενος, ἐπιχειρέειν τοῖσι νησιώτησι⁷⁸ ἐόντων δέ οἱ πάντων ἐτοίμων ἐς τὴν ναυτηγίην, οἱ μὲν ‘Βιάντα’ λέγουσι ‘τὸν ‘Πριηνέα⁷⁹ ἀπικόμενον ἐς Σάρδις,’⁷⁸ οἱ δὲ ‘Πιττακὸν⁷⁹ τὸν Μυτι-‘ληναῖον⁸⁰, εἰρόμενου Κροίσου εἴ τι εἴη νεώτερον⁸¹ περὶ⁸² τὴν

τετραπλήκτος, τῶν πυθῶν μὲν τετραπλα-
λαστῶν ἐόντων, τοῦ δὲ πήχεος, ἔξα-
λαστον, ii, 149; ἡ δόδες ἡ ἡμεροσή-
ὴν δικόβας στάδια συμβεβλητά μοι,
iv, 101; τῆν ἐπίταν μάλιστα καὶ κατα-
νύει ἐν μακρημέρῃ ὅργιστας ἐπτακο-
μυρίας, νυκτὸς δὲ ἔξακισμυρίας, iv, 86;
ὅσοι μὲν γεωπέναι εἰσι ἀνθράποι, δρ-
γυῖσις μεμετρήκασι τὴν χώρην· δοσοὶ δὲ
ἥσσον γεωπέναι, σταδίοισι· οἱ δὲ πολ-
λὴν ἔχουσι, παραστῆγοι· οἱ δὲ ἄφο-
νον λίγην, σχολιοισι. δύναται δὲ δὲ μὲν
παραστῆγης τριήκοντα στάδια· [vi, 42,
49.] ὃ δὲ σχοῖνος ἔκαστος, μέτρον ἐν
Αἰγαντιον, ἔχηκοντα στάδια, ii, 6; ἡ
ἄκρουρα ἔκαστὸν πήχεων ἐστὶ Αἰγαντιον
πάντη· δὲ Αἰγαντιος πῆχυς τυγχάνει
ἴσος ἐστὶ τῷ Σαμιῳ, ii, 168; stadium
centum viginti quinque nostras efficit
passus, hoc est, pedes sexcentos viginti
quinque, Pli. ii, 23.

68. μετὰ δὲ] Where time is implied, τοῦτο or ταῦτα is understood, i. 11; v.
24, 22: μετὰ δὲ ταῦτα occurs, i. 2. So
πρὸς δὲ is used, und. τοῦτῳ οἱ τούτοις,
i, 71; 156, 34; ἐν δὲ, i, 185; ἐπὶ δὲ,
viii, 93; post, Vir. Ξ. i, 140.

69. ἐν μέρει] ‘in turn.’ Hence the
phrases ἔτος ἀμεβεσθον πρὸς ἔτος ἐν
μέρει, Ἀesch. Eu. 583; εἰνέν and
ἀπτακούειν ἐν μέρει, 193; 433; εἰπεῖν
ἀκούσαται τὸν ἐν μέρει, Eur. H. 183. The
article τὸ is added, Or. 446; Arist. R. 32; Thuc. iv, 11. It is expressed
in Latin by in vicem, Liv. i, 40; or-
dine, i, 32; in orbem, suam cuiusque
vicem, per omnes, iii, 36; in partem,
Hor. Ep. ii, 39; vicissim, Virg. E. iii.
28; item, Lucr. ii, 576.

70. ἄλλας] ‘other;’ ἄλλας, ‘sausage.’
71. μέζονα] αἰτιώματα, und.

72. ὡς] ‘when’ ‘after that.’ HGV,
i, 31.

73. ἄρα] ‘therefore,’ HGV, i; ἄρα,
‘pray?’ ἄρα, in Ionic ἄρη, vi, 63; ‘a
votive prayer.’

75. κατεστράφατο] = κατεστρα-
μένοι ήσαν, i, 141, 78.

76. νησιώτης] ‘islanders;’ ηπειρό-
της, ‘an inhabitant of the continent,’
i, 171.

77. τὸν Πριηνέα] If a word is put in
apposition with a substantive, in order
to define it more accurately, but with-
out a copula, then this word will have
an article, but the substantive will in
general be without one. MA, 273.
Priene, one of the twelve Ionian cities,
now Patalia. LR.

78. Σάρδις] Ionic = Σάρδιας or
Σάρδεις; as πόλις, iii, 7, 20; 71, 70.
MA, 80, obs. 4. The capital of Lydia,
anciently called Tarna and Hyda, Did.
on H. Il. E, 44; Υ, 385; now Sart.
LR. One of the seven Christian
churches, Revelations iii, 1. Crassi
regia Sardis, Hor. i Ep. xi, 2.

79. Πιττακὸν] Pittacus was elected
Αἰσχυνήτης of Mytilene (an office simi-
lar to that of Dictator, Dionys. A. R.
336, 35), and was eminent as a legis-
lator, Arist. P. ii, 10; iii, 10.

80. Μυτιληναῖον] Mytilene, now
Castro, was the capital of Lesbos.

81. νεώτερον] ‘any news.’ The com-
parative is sometimes used for the
positive: so ἦδιον for ἦδη, ii, 46.
MA, 457, 3. Those, who first used
comparatives absolutely, really made
some comparison, though they sup-
pressed the object of it; afterwards a
similar form of expression was retained,

‘Ελλάδα, εἰπόντα τάδε, καταπαῦσαι τὴν ναυπηγίην’ “Ω βασιλεῦ
“ηησιῶται ἵππον⁸³ συνωνέονται⁸⁴ μυρίην⁸⁵, ἐς Σάρδις τε καὶ ἐπὶ σε
“ἔχοντες ἐν νῷ⁸⁶ στρατεύεσθαι.” Κροῖσον δὲ, ἐλπίσαντα λέγειν
‘ἔκεινον ἀληθέα, εἰπεῖν’ “Ἄλ γὰρ⁸⁷ τοῦτο Θεοὶ ποιήσειαν ἐπὶ νόον
“ηησιώτησι, ἐλθεῖν ἐπὶ Λυδῶν παῖδας⁸⁸ σὺν ἵπποισι.” Τὸν δὲ
‘ὑπολαβόντα φάναι’ “Ω βασιλεῦ, προθύμως μοι φαίνεαι εὐξασθαι
“ηησιώτας ἵππευομένους λαβεῖν ἐν ἡπερφ, οἰκότα⁸⁹ ἐλπίζων
“ηησιώτας δὲ τὶ δοκεῖς εὐχεσθαι ἄλλο, ἢ, ἐπει τε τάχιστα⁹⁰
“ἐπύθοντό⁹¹ σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι νέας, λαβεῖν

while the thing, to which the comparison was made, was forgotten. *RZ*, de in. ac. *VG*, iii, 2, 11; or, taking it as put for the superlative, ‘what might be the latest news.’ s. i, 30, 42; 210, 73; iii, 62, 6.

82. *περὶ*] So *περὶ* Ἰταλίην, i, 24. The Greeks use *περὶ*, instead of *ἐν*, with the name of a country, when they do not speak of any particular cities or definite part of the land. *STG*. ‘any where on the coast of;’ and i, 24; ‘somewhere on the coast of; about the coast of,’ Thuc. ii, 47; *περὶ πᾶσαν*, ‘all round the coast of,’ Th. vi, 2.

83. *ἵππον*] ‘horse, cavalry,’ here and frequently elsewhere (i, 80, 71) is put for *ἵππεις*, *Aesch*. P. 320. In like manner *τὸ διπικον*, i, 80, 71; and *ἵπποσύνη*, viii, 141; *ἡ καμῆλος*, i, 80; (i. e. *ἡ τῶν καμῆλων τάξις*, Xen. C. vii, 1, 22; ‘the camel train, the troops mounted on camels;’) *ἀστις* for *ἀσπισται*, v, 30, 56; *ἄψις* for *ὅρματα*, i, 136; *αἴχμη* for *αἴχματα*, Pin. O. vii, 35; *δεραπήν* for *δεράποντες*, i, 199; v, 21; vii, 55; 8; 83; 184; *δεραπελα*, St Matthew xxiv, 45; (i. e. *τὸ πλῆθος τῶν οἰκετῶν*, Poll. O. iii, 75;) *φῶν* for *πεφωτισμένοι*, Ephesians v, 8; *περιτομὴ* for *περιτετμημένοι*, Galatians ii, 9, &c.; *δημηλική* for *δημήλικες*, Hom. II. E. 326; *τὴν φυγὴν* and *τοὺς φυγάδας* are used as synonymous, Xen. H. v, 2, 9 f; *civitas* for *cives*, Hor. iv O. ii, 51; E. xi, 18; 36; *agrestium fūga spoliatiique et vulnerati*, Liv. iii, 69; *nobilitas* for *nobiles*, Liv. ii, 56; *duodecim secures* for *duo pretores cum duodecim lictoribus*, Cic. p. L M. 12; *servitus crescit nova*, Hor. ii O. viii, 18; *vicinia* for *vicini*, i E. xvii, 62; s. Liv. xxi, 55;

xxviii, 2; Juv. xiv, 154 n. The same idiom is very common in English. *HU*. *SS. MA*, 429. *BL. ED.*

84. *συνωνέονται*] ‘are collecting by hire.’ *Liv. xxiii*, 13, marg.

85. *μυρίην* *μύριος*, ‘ten thousand, a myriad;’ *μυριός*, ‘infinite,’ i, 126, 34; ii, 148.

86. *ἐν νῷ*] ἐν νῷ, i, 10; ‘in contemplation;’ *ποιεῖν ἐπὶ νῷον*, ‘to put into one’s head;’ here, and i, 71.

87. *αἱ γὰρ*] ‘(that would be highly satisfactory to me) for I wish;’ Doric = *εἰ γὰρ*; *εἰ γάρ γένοιτο δ τι ἔγα σοι ἐν καιρῷ ἀν γενοιμην αὐτο χρήσιμος*, Xen. C. vi, i, 38. *HGV*, i, *εἰ* may be derived from *εἴη*, and *σι* from *σι*, both in the sense of ‘would that;’ and in that of ‘if.’

88. *Λυδῶν παῖδας*] by periphrasis for *Λυδούς*; so *παῖδες* *Ιάνων*, v, 49. Similar expressions are used by Hom. O. A, 546; *Aesch*. P. 408; Eur. Sup. 1223; Pin. I. iv, 62; Dion. P. 31, &c.; Jul. Mis. p. 132, &c. Instead of *παῖδες*, *νῆσι* is used Il. A, 162, &c.; Dion. P. 77, &c.; *κούροι*, Il. A, 473, &c. *MA*, 430. *BL.*

89. *οἰκότα*] ‘what is natural.’ Ionic = *εἰοικότα*. All participles in -*eis*, -*ōs*, and -*ās* are oxytones.

90. *ἐτεί τε τάχιστα*] ‘as soon as ever.’ *VG*, vii, 6, 1. *τε* with *ἐτεί*, i, 66, 99; *δε*, iii, 83; *δοσος*, i, 126; iv, 120, 94; and *οἶος*, i, 29, 27; has not generally a copulative signification. *STG*. s. *HGV*, *τε*, 15; and *VG*, viii, 7, 1. Thus *que* loses its copulative sense in *itaque, namque, quisque, ubique, uterque*, &c.

91. *ἐπύθοντο*] ‘they ascertained,’ *ηκονον*, *ηρώτων*, *ἐμάνθανον*, *Hesych*.

“ ἀρώμενοι⁹² Λυδοὺς ἐν θαλάσσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ⁹³
 “ οἰκημένων⁹⁴ Ἑλλήνων τίσωνται σε, τοὺς σὺ δουλώσας ἔχεις; ”⁹⁵
 ‘Κάρτα⁹⁶ τε ἡσθῆναι⁹⁷ Κροῖσον τῷ ἐπιλόγῳ⁹⁸ καὶ οἱ προσφύεως⁹⁹
 ‘ γὰρ δόξαι λέγειν, πειθόμενον παύσασθαι τῆς ναυπηγίης.’ καὶ οὕτω
 τοῖσι τὰς νήσους οἰκημένους Ιώσι ξεινήν¹⁰⁰ συνεθήκατο.

(28.) Χρόνου δὲ ἐπιγινομένου καὶ κατεστραμμένων σχεδὸν πάντων
 ἅλλων μῦθον ἀκούων πυνθάνομαι, Hom.
 Od. B, 314.

92. ἀρώμενοι] ‘praying,’ GAI. MA.
 δειράμενοι, ‘setting sail,’ SW. STG. αἰε-
 ρεομένοι, ‘out at sea,’ TP, Ep. Crit.
 ἀράμενοι, ‘grappling with you,’ REI.
 αἰωρέμενοι, ‘eclated,’ WER. Herodotus
 commenced as if the sentence would
 run thus: τι δοκέεις εὐχεσθαι ἄλλο, ή
 λαβὼν δρᾶσθαι Λυδὸν ἐν θαλάσσῃ
 (which was the reading in the editions
 by STE.); in this however the δρᾶσθαι
 was superfluous (PW and LR omit it);
 but his train of thought being broken by
 the intervening words, he wrote ἀράμε-
 νοι, as referring to the nominative case
 of the verb ἀπόθνετο. MA, 611, III.

93. ἡτερόφ] All land is either continent, χέρσος, or island, νήσος: a peninsula, χερσόνησος, is that which partakes of the nature of both, vi, 34, 36: ἡτερός for ἡτερόφ, ‘not bounded’ (that is, by sea), is an adjective agreeing with χέρσος, which is understood as a substantive; though χέρσος itself is originally an adjective, iv, 123, agreeing with γῆ. STO. So continens in Latin is used by itself as a feminine substantive, though terra is sometimes expressed, viii, 16, 64; and, in English, ‘main,’ for ‘main land.’

94. οἰκημένων] for οἰκούντων, here and twice below: in vii, 22, 97; the participle is used in its proper passive sense, δ ‘Ἄθως ἐστι δρός μέγα τε καὶ οὐνομαστὸν, οἰκημένους ὑπὸ ἀνθρώπων, immediately after ἔρωσον οἱ περὶ Ἀθων κατοικημένοι. MA, 496, 6. s.iii, 136, 49; ix, 66, 41.

95. δουλώσας ἔχεις] ‘holdest enslaved.’ Δεδούλωκας would have nearly expressed the same meaning, except that ἔχεις denotes the possession, and δουλώσας the manner in which one arrived at the possession; so εἶχε κα-
 ταστρεψμένος, i, 28, 100; MA, 559, b,
 s. i, 37, 87; ἄλλας πόλεις δρός ἔαντρη

ἔχει δουλωσαμένη, Pla. R. P. i, 22;
 Liv. xxi, 40, 5.

96. κάρτα] though in use with other writers, STE suspects to be Ionic, from its frequent occurrence in our author. It is the same as πάνω, σφόδρα, μάλα, μάλιστα, Th. L. G. 11097. καρ-
 τέρος, λιαν and opposed to μερτίος,
 iii, 80. SW.

97. ἡσθῆναι] first aorist from ἡσθ-
 θαι, i, 56.

98. τῷ ἐπιλόγῳ] ‘with the rejoinder,
 or repartee, or drift of these words.’

99. προσφύεως] ‘appositely; apro-
 pos.’

100. ξεινήν] μετὰ δὲ, ή τε διαλλαγή
 σοι ἔγενετο, ἐπ’ ὃ τε ξείνους ἀλλήλους
 εἶναι καὶ ξυμμάχους, i, 22. As there is
 nothing in the manners of modern times
 which at all resembles the ancient cus-
 toms respecting ‘hospitality,’ the most
 remarkable particulars are here col-
 lected. The barbarous disposition to
 consider all strangers as enemies gave
 way to the very first efforts towards
 civilization; and, as early as the time
 of Homer, provision was made for the
 reception of travellers into those fami-
 lies with which they were connected by
 the ties of hospitality. This connection
 was esteemed sacred, and was under
 the particular sanction of Zeus ξένιος.
 The same word ξένος, which had
 originally denoted ‘a barbarian’ and ‘an
 enemy’ (ix, 11), then became the term
 to express either ‘a host’ or his ‘guest.’
 When persons were united by the tie
 of hospitality, each was ξένος to the
 other; though, when they were together,
 he, who received the other, was pro-
 perly distinguished as ξενόδοκος. In
 Eur. Al. 559; and in Plato, we find
 mention of ξενῶνες, ‘apartments ap-
 propriated to the reception of such
 visitors;’ hospitale cubiculum, Liv. i,
 58. The bond of hospitality might
 subsist, (1) between private individuals;

τῶν ἐντὸς¹ "Αλυος ποταμοῦ οἰκημένων" πλὴν γὰρ Κιλίκων² καὶ Δυκίων³ τοὺς ἄλλους πάντας ὑπ' ἐωντῷ¹⁰⁰ εἶχε καταστρεψάμενος ὁ Κροῖσος· εἰσὶ⁴ δὲ οἵδε, Λυδοὶ⁵, Φρύγες⁶, Μυσοὶ⁷, Μαριανδυνοὶ⁸, Χάλυβες⁹, Παφλαγόνες, Θρῆκες¹⁰, οἱ Θυνοὶ τε καὶ Βιθυνοὶ¹¹, Κᾶρες¹², Ιωνες, Δωριέες, Αἰολέες, Πάμφυλοι.¹³ (29.) Κατεστραμμένων δὲ τούτων καὶ προσεπικτωμένου¹⁴ Κροίσου Λυδοῖσι, ἀπικνέονται ἐξ

(2) between private persons and states ;
 (3) between different states. ‘Private hospitality’ was called *ξενία*; ‘public,’ *προξενία*. Persons, who, like Glaucus and Diomede, ratified their hospitality in war, were called *δορύξενοι*, Hom. Il. Z., 215-236. This connection was in all cases hereditary, and was confirmed by gifts mutually interchanged; which, at first, were called *σύμβολα*, Eur. M. 613; afterwards, when reduced to a kind of tickets instead of presents, *ἀστραγάλοι*, *tesserae hospitales*, Plaut. Poet. v, 2, 87; 92. Everything gave way to this connection, Admetus could not bear the thought of turning away his *ξέρος*, Hercules, even when his wife was just dead; and is highly praised for it, Eur. Al. Hospitality might, however, be renounced by a solemn form of abjuration; and yet, after that, might be renewed by a descendant. Thus, between the city of Sparta and the family of Alcibiades, *προξενία* had subsisted: his grandfather had solemnly renounced it; but he, by acts of kindness, revived it again, Thuc. v, 43; vi, 89. s. FEI, Ant. Hom. iii, 13; PC, iv, 21; TH, de Tess. Hosp. BEO. BNS, on Eur. Al. 613; MT, ii, 4; TR, on Hom. Il. Z., 14; 215.

1. *ἐπτὸς*] From this circumstance, some have designated as Lydia all the country within the Halys; *Halys amnis, qui Lydiam terminat*, Curt. iv, 11, 5. LR.

2. *Κιλίκων*] formerly Hypachæans, vii, 91. Cilicia is now called Tis-Weleith, ‘the Stony Province,’ A. or Carmania. SS.

3. *Δυκίων*] originally Solymi, and the country Milyas. LP appears mistaken in saying they were conquered by Croesus king of Lydia.

4. *εἰσὶ*] ‘they are;’ *εἰσι*, ‘he is going;’ ‘they are going.’

5. *Λυδοὶ*] Herodotus seems to have named these first, because Croesus was their king (by inheritance) though not by conquest; SW. and he might wish not to omit the name of any subject nation. STG. Homer calls them *Μύρνες*, Il. B. 864; 866; and elsewhere.

6. *Φρύγες*] from *φρύγειν*, ‘to scorch,’ according to Eust. and others; BT, Ph. iii, 8; or from the Briges of Thrace, vii, 73: now Germian SS.

7. *Μυσοὶ*] from *μυσός* (in Lydian) ‘a beech;’ STE, Th. L. G. cxlii, or from Mœcia in Europe, A. as *Punicus* from *Pæni*.

8. *Μαριανδυνοὶ*] with *v* long, Æsch. P. 933; Βιθυνία ἐκτίσθη ὑπὸ Φουίκος ἡ πρὶν Μαριανδύνη, Eus. Ch. i, p. 28.

9. *Χάλυβες*] Strabo calls them Chalædi; their country is now Keldir: s. CHALDEA and CHALYBES. A.

10. *Θρῆκες*] The Asiatic Thracians, who migrated from Europe; vii, 75; *Thyni Thraces erant quæ nunc Bithynia fertur*, Claud. xx, 247. WE. Xenophon speaks repeatedly of Asiatic Thrace, H. i, 3, 2; iii, 2, 2; A. vi, 2, 11; δραμάτην δὲ ἡ Θράκη αὐτῇ ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλεῖας, ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέονται. ib. 4, 1.

11. *Βιθυνοὶ*] Bithynia, till colonized by Thracians, was called Bebrycia. LR.

12. *Κάρες*] anciently named Leleges, i, 171; the province is now Aïdenelli. LR.

13. *Πάμφυλοι*] Mopsopia was afterwards called Pamphylia, from τῶν ‘all,’ and φῦλον ‘tribe,’ in consequence of the various Greek tribes that settled there; A. now Menteseli. SS.

14. *προσεπικτωμένου*] ‘having gained them in addition.’

Σάρδις ἀκμαζούσας πλούτῳ¹⁵ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταὶ¹⁶, οἱ τοῦτον τὸν χρόνον ἐτύγχανον ἐόντες¹⁷, ὡς ἔκαστος¹⁸ αὐτῶν ἀπικνέοιτο¹⁹ καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους²⁰ κελεύσασι²¹ ποιήσας ἀπεδήμησε ἔτεα δέκα, κατὰ Θεωρίης πρόφασιν²² ἐκπλώσας, ἵνα²³ δὴ²⁴ μή τινα τῶν νόμων ἀναγκασθῆ λῦσαι, τῶν²⁵ ἔθερο.²⁶ αὐτὸι γάρ οὐκ οἶοι τε²⁷ ἦσαν αὐτὸι ποιῆσαι

15. πλούτῳ] *Cræsus, cuius opes et divitiae insignes ea tempestate erant,* Just. i, 7. *Πλούτος* is derived by Eust. from πολὺς ἔτος ‘many a year;’ see St Luke xii, 16; 19; as δῆτος may be from δῆλος βίος ‘whole life;’ s. i, 32, 11; 82, 100; Arist. E. i, 10.

16. σοφισταὶ] οἱ πεπαιδευμένοι, Schol. Pin. I. v, 36; Thuc. iii, 38. This appellation was not originally a term of reproach, ii, 49; iv, 95; but became so afterwards, Schol. Arist. N. 330; from the mercenary practices of the professors of philosophy. *LR.* *illos septem, qui a Græcis σοφοὶ, sapientes a nostris, et habebantur et nominabantur,* Cic. T. v, 3. The seven were Solon, Thales, Pittacus, Bias, Cleobulus, Myson, and Chilo: *BRT*, J. A. intr. Some insert among the number Epimenes, or Periander, *Pla. R. P.* i, 9 (nn.), or Lasus, vii, 6, 34.

17. ἐτύγχανον ἐόντες] ‘happened to be.’

18. ὡς ἔκαστος] ‘just as each of them individually chanced to come;’ i, 114; ix, 49. *ὡς ἔκαστος* would have been sufficient without αὐτῶν ἀπικνέοιτο. Each of them went to Sardis alone, and of his own accord, without having concerted it with the others. Thuc. i, 3; 15; 67; 89; 98; 113, &c. *WY.* *pro se quaque, SH*, on *BO*, 356. *VG*, viii, 10, 17 (*SEA*, p. 211): s. i, 6, 69; iii, 14, 73; vi, 31, 64.

19. ἀπικνέοιτο] The optative is used because the action signified was not limited to a precise point of time, but often repeated by several persons, or in several places, δῆκος ἀπίκοιτο, κατέλεγε, vii, 6, 119 twice. In such cases the imperfect, as it denotes the repetition of an action, is usually put in the other member of the sentence. *MA*, 521.

20. νόμους] ‘laws;’ νομοῦς, ‘provin-

ces,’ i, 192; ‘settlements,’ v, 102. Solon not only enacted laws, but also remodelled the constitution of Athens, abolishing the oligarchy, and adopting democratical institutions, Arist. P. ii, 10; *PC*, i, 26; *MT*, i, 5; 4.

21. κελεύσασι] ‘at their own request.’

22. κ. θ. πρόφασιν] ‘under a pretext of seeing the world,’ and making his observations on mankind; *mores hominum multorum videndi et urbes*, Hor. A. P. 142.

23. ἵνα] ‘in order that.’ *ἵνα* in this sense requires μὴ as a negative. *HGV*, i, 1, 3: s. iii, 150, 73; vi, 100, 24. When a present tense precedes it, the subjunctive should follow; but, after a past tense, the optative (ἀναγκασθεῖν) should be used. *MA*, 519, 4. The most correct Attic writers observe this distinction; others neglect the latter part of the rule, iii, 150; vii, 206. Herodotus sometimes after a past tense uses both moods together, as ἀνήγον τὰς γῆς, *ἵνα δὴ τοῦτο* ‘Ελλησι μηδὲ φυγέεις ἐξῆ, ἀλλ’ ἀπολαμψθέντες δοίεν τίσιν, viii, 76; ἐθουλεύσαντο μετανοῆται, *ἵνα καὶ δύστι ξώσι χράσθαι καὶ οἱ ιπέκεις σφέας μὴ συνολοῦ*, ix, 51. *HE*, p. 350, on *VG*. *ἵνα*, ‘that;’ *ἵνα*, ‘a nerve.’

24. δὴ] ‘really; in fact.’ *HGV*, vi, 1: s. i, 129, 63; also i, 26, 60.

25. τῶν] i, 6, 50; *τῶν* is used just below.

26. ἔθερο] *Θεῖναι νόμον* is said of the legislator, who proposes the law, *Θεῖναι νόμον* of the people, who enact it, or agree to receive it from the legislator: ἐπὶ τῶν νόμων λέγεται, *ὁς ἔθηκε μὲν δημοθέτης, έθερο δέ δῆμος*, Harp. *KU*, de V. M. ii, 10, and prf. *Θεῖναι λέγονται τὸν νομοθέτην τὸν νόμον θέσθαι, δὲ τὸν δῆμον, θγονον δέξασθαι καὶ κυρῶ-*

‘Αθηναῖοι ὄρκίοισι γάρ μεγάλοισι κατέχοντο ‘δέκα²⁸ ἔτεα χρήσεοθας ‘νόμοισι, τοὺς ἀλίσφι Σόλων θῆται.’²⁹ (30.) Αὐτῶν δὴ ὅν³⁰ τούτων καὶ τῆς θεωρίης ἐκδημήσας ὁ Σόλων εἶνεκεν ἐξ Αἰγυπτίου ἀπίκετο παρὰ³¹ Ἀμασίν³², καὶ δὴ καὶ ἐξ Σάρδις παρὰ Κροῖσον. ἀπικόμενος δὲ ἔξεινίζετο³³ ἐν τοῖσι βασιληῖσι³⁴ ὑπὸ τοῦ Κροῖσου μετὰ δὲ, ἡμέρῃ τρίτῃ ἡ τετάρτῃ, κελεύσαντος Κροῖσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς³⁵, καὶ ἐπεδέκινσαν πάντα ἔόντα μεγάλα τε καὶ δλεῖα. θησάμενον³⁶ δέ μιν τὰ πάντα καὶ σκεψάμενον, δις οἱ κατὰ καιρὸν ἦν³⁷, εἴρετο ὁ Κροῖσος ταῦτε.³⁸ “Ἐείνε ‘Αθηναῖς, ‘παρ’ ἡμέας γάρ³⁹ περὶ σέο λόγος ἀπίκται πολλὸς, καὶ σοφίης

tau, Moschop. π. Σ. p. 10. The Attic writers observed this distinction; others neglected it, as in the present instance.
LR.

27. *οἷος τε* *οἶσι τε εἰμι*, ‘I am able;’ *οἶσι εἰμι*, ‘I am wont;’ *MA*, 479, obs. 2. *VG*, iii, 8, 9. The expression is equivalent to *τοιοῦτοι δοστε δύνασθαι*; Thucydides uses it for *δυνατός*; as *πόλις μὲν τὰς ίδιας ξυμφορὰς οἷος τε φέρεις*, *εἰς δὲ ἕκαστος τὰς ἐκείνης δύνατος*, ii, 60; *δυνάμεις οἰδὲν οἷοι τε οὐσια ποιεῖν*, *Dem. Ph. i*, p. 55; *g. i*, 27, 90; v, 49, 35. *οἶσι*, ‘such;’ *οἶσι*, ‘alone;’ *οἶσι, διοι*, ‘of a sheep.’

28. *δέκα*] 100 years according to later authority, cited by *PC* and *LP*.

29. *θῆται*] Since *κατέχοντο* is in a past tense, the optative without *δῶ* should have been used; but there seems to be a transition from indirect to direct construction (*i*, 2, 84), *MA*, 527; and obs. 1; in which the words would be *χρησθεῖτα τοῖς νόμοις οὖσιν Σόλων θῆται*. Similar passages occur *i*, 47 twice; 82; 119; *ii*, 30; 121, 5; *iii*, 31; 52; 53; 84; 133; 147; *iv*, 154; 196; 201, &c. *STG*.

30. *δὴ ὅν*] ‘well then,’ ‘so then;’ *i*, 8; 34. *δὴ* is used for *μὲν δὴ*, and is answered by *ἀπικόμενος δέ*: *ὅν* marks the resumption of the narrative, which was interrupted at *ἄτολ γάρ*. *HGV*, *iv*, 2; vii.

31. *παρὰ*] with an accusative, answers to the question, ‘whither?’ *MA*, 588, c.

32. *Ἀμασίη*] *ii*, 178.

33. *ἔξεινίζετο* *s. PC*, *iv*, 21. *οὐ φθίνει Κροῖσον φιλόφρων δρετά*, *Pind. Po. i*, 184.

34. *βασιληῖσι*] agrees with *οἰκίοισι* understood; compare *i*, 26, 57; *35*; *ii*, 150.

35. *κατὰ τοὺς θησαυρὸς*] ‘through all the treasure-chambers.’ *Liv. xxix*, 8, 4.

36. *θησάμενον*] Ionic = *θεασάμενον*: *i*, 10; *iii*, 24; *iv*, 87.

37. *ἐσ οἱ κ. κ. ἦν*] ‘according to,’ or ‘as suited, his convenience.’

38. *ταῦτε*] To denote what follows, Herodotus most frequently uses this word, and but seldom *τοιόδε*, *i*, 8; Thucydides — *τοιόδε*, sometimes *ταῦτε*, and *ἄδε*; Xenophon — all these, and sometimes *τοιοῦτον*. With a reference to what precedes, Herodotus generally uses *ταῦτα*, sometimes *τοιοῦτα*; Thucydides — *τοιοῦτα*, and often *τοσοῦτα*; Xenophon — besides these, *ταῦτα*, and *οὕτως*; Homer — *ὅς*, and sometimes *ὅς τοιοῦτα*. *ταῦτε προστιθεῖσι τοιοῦτοι*, *i*, 20; *εἰρωτῶσι ταῦτα*, *λέγει ταῦτε*, *i*, 67; *ἀκούσας ταῦτα*, *ἔλεγε ταῦτε*, *i*, 121; *πυθόμενος ταῦτα*, *ἔπει ταῦτε*, *i*, 155. Exceptions occur, *v*, 2, 3; *vi*, 39, 26.

39. *γάρ*] as a causal conjunction, often precedes the proposition of which it assigns the reason, and is then equivalent to *ἐτελεί*, ‘since;’ *D.* hence it occurs at the beginning of a speech, as here; *i*, 8; and *Hom. Il. Ψ*, 890. Longinus, 23, considers it an instance of *hyperbaton*; consequently he retains the common meaning of *γάρ*, and, in construction, transposes the clauses. Another way of solving the difficulty is by putting *γάρ* with its clause in a parenthesis, as *ἄλλα (οὐ γάρ αὐτᾶν ἦν) ξα με*, Soph. *Œ. C.*

“εἴνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφέων γῆν⁴⁰ πολλὴν θεωρίης
“εἴνεκεν ἐπελήλυθας· νῦν δὲ οὐ μερος ἐπέρεσθαι μοι ἐπῆλθε⁴¹, εἰ
“τίνα⁴² ήδη⁴³ πάντων εἶδες ὀλβίωτας;” Ὁ μὲν, ἐλπίζων εἶναι⁴⁴
ἀνθρώπων ὀλβιώτατος, ταῦτα ἐπειρώτα· Σόλων δὲ, οὐδὲν ὑποθω-
πένσας⁴⁵, ἀλλὰ τῷ ἔόντι χρησάμενος⁴⁶, λέγει “Ω βασιλεῦ,
“Τέλλον⁴⁷ Ἀθηναῖον.” (31.) Όμηδὲ τὰ κατὰ⁴⁸ τὸν Τέλλον προετρέ-
ψατο⁴⁹ ὅ Σόλων τὸν Κροῖσον, εἴτας⁵⁰ πολλά τε καὶ ὀλβία, ἐπειρώτα⁵¹,
“τίνα δεύτερον⁵² μετ’ ἔκεινον ἴδοι;”⁵³ δοκέων πάγχυ⁵⁴ δευτερεῖα⁵⁵

624. [a. ii, 116; 120; 139; iv, 83, 9; ix, 109; vii, 4, 17. STG.] The placing the cause before the effect is the more natural structure, though less usual, i, 24; 27, &c.; Hom. Il. B, 803; H, 73, &c.; Thuc. iii, 70; 107, &c. SW. MA, 613, vii, 615. In English the conjunction 'for' is sometimes put elliptically, instead of 'for that,' in the preceding clause of a sentence, thus: "But, for his great Creator would the same, His will increased;" Fairfax, T. J. D. i, 18; that is, "ἀλλὰ, τῷ γὰρ Θεῷ τῷτὸν τὸν ἔδα-
δανε, βουλομένῳ μᾶλλον οἱ ἔγενετο," or "βουλομένῳ οἱ καὶ τὸ κάρτα ἔγενετο :" s. i, 121, 93; 166, 2; iv, 83, 9; vii, 4, 17.

40. γῆν] γῆν πολλὴ θεωρήσας, iv, 76; and with tmesis of the preposition, ἐπὶ πολλὴν γῶναι ἐληλουθῶ, Hom. Il. O, 80. πλείστην γῆν ἐπεκλα-
νησάμην ιστορέων, Democ. in Eus. P. E. x, 4. WE.

41. ἐπῆλθε] Other compounds of ἔρχομαι occur in the same sense, and with an accusative, as ἐσῆλθε με λογι-
σμένον κατοικεῖσαι, vii, 46; ζερός μ' ἐπῆλθε λέξαι, Eur. M. 56; WY.
φρίκης αἴτων ὑπελθόντων, vi, 134, 70;
Soph. E. 1118. WE.

42. εἰ τινα] = ὃν τινα: s. i, 27, 81. The εἰ is superfluous except in as much as it gives to τινὰ the force of τίνα, *equis me vivit hodie fortunatior?* Ter. Eu. v, 9, 1.

43. ήδη] 'already; as far as you have yet seen:' the perfect ἐπελήλυθας denoting not only past action, but the continuance of it, as κατὰ γόντα πε-
πλάνημαι, Anacr. iii, 13. ήδη, 'de-
lights;' ήδη, 'I knew; he knew;' ήδη, 'it may delight.'

44. εἶναι] As καλεῖσθαι sometimes signifies 'to be,' so εἶναι signifies 'to be called.'

45. ὑποθωπεύσας] from ὑπότειν, whence also ὑπόψι, iii, 80; εἰ τις ὑπόθωπεύεταις λιπαρὰς καλέσειν Ἀθῆνας, εἴρετο τῶν ἄν, Arist. A. 614.

46. τῷ ἔόντι χρησάμενος] the same as ἀληθεὶ λόγῳ χρεώμενος, i, 14; STG. 'keeping or adhering to the plain truth.'

47. Τέλλον] called Τέλλων by Tzetz. Ch. i, 30; viii, 197. WE. See the story of Gyges and Aglaüs, Spect. 610.

48. τὰ κατὰ] for κατὰ τὰ περὶ τὸν Τέλλον: s. i, 95; 155, 22; ii, 113; iv, 154.

49. προετρέψατο] is variously interpreted; 'egged on,' by STE. V. WE. LR. BHK. STG. 'admonished,' by SW. 'disconcerted,' by WN. and SH. παράρμησε ἐπὶ τὸ ἐπερωτᾶν.

50. εἴτας] 'by saying; ' the last syllable is long (in Doric -ais): εἴτας, 'thou saidst; ' contracted from ξείτας. Ionian writers do not use εἴτων, Greg. de Dial.

51. ἐπειρώτα] 'further asked him.'

52. δεύτερον] for δεύτερον, a comparative formed from δεύειν, DAM. therefore it is a proparoxytone.

53. ίδοι] 'he had seen,' MA, 501.

54. πάγχυ] 'fully,' i, 54; iii, 157, 15; the Ionic and poetic form of πάνυ. Appian uses the former, R. x, 24; and the latter, C. ii, 2; unless this should be πάγχυ ἐλείσας. SW. ED.

55. δευτερεῖα] τὸ παθεῖν εὖ, πρῶτον ἀθῶν εὖ δ' ἀκούειν, δευτέρα μοῦρα, Pind. P. i, 191.

γῶν⁶⁶ οἰσεσθαι. ὁ δὲ εἶπε· ‘Κλέοξίν τε καὶ Βίτωνα.’ (32.) Σόλων μὲν δὴ εὐδαιμονῆς δευτερεῖα ἔνεμε τούτοισι. (33.) Ταῦτα λέγων τῷ Κροίσῳ οὐ κως⁶⁷ οὐτε ἔχαριζετο⁶⁸, οὐτε λόγου μν ποιησάμενος⁶⁹ οὐδενὸς ἀποκέμπεται⁷⁰, κάρτα δύξας ἀμαθής⁷¹ εἴραι, δε⁷², τὰ παρεόντα ἀγαθὰ μετεῖς⁷³, τὴν τελευτὴν παντὸς χρήματος ὄραν
ἔκελενε.

(34.) Μετὰ⁷⁴ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὡς εἰκάσαι⁷⁵, διτι ἐνόμισε ἑωντὸν⁷⁶ εἶναι ἀνθρώπων ἀπάντων ὀλεύσατον.⁷⁷ αὐτίκα⁷⁸ δέ οἱ εὑδοντι ἐπέστη⁷⁹ ὅνειρος, διτι οἱ τὴν ἀληθῆτην ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὗτος μὲν διέφθαρτο⁷⁰ ἦν γὰρ δὴ κωφός⁷¹ ὁ δὲ ἔτερος, τῶν ἡλίκων μακρῷ τὰ πάντα⁷²

56. γῶν] γε οὖν, ‘at least therefore.’ *HGV*, ii.

57. κως] Although he had said nothing personally offensive, yet there was a something, in what he did say, which mortified the king.

58. ἔχαριζετο] εἰς χάρον ἔλεγε. *STG*.

59. ποιησάμενος] The construction would be less harsh, if it were ἐποιήσατο οὐδενὸς ἀποκέμπεται ὅν, &c. *STG*.

60. ἀποκέμπεται] which is here passive, occurs in the middle voice, in Περιάδρος ἐξ ὀφθαλμῶν μν ἀποκέμπεται, iii, 52. *MA*.

61. ἀμαθής] ‘rude, ill-bred; perverse.’ ἀλλόκοτος ἔσκει εἶναι τῷ Κροίσῳ, καὶ ἕγρουκοι, *Plu. V. v.* p. 93. *WE*.

62. δε] even without a demonstrative preceding it, is put for δῆτι; as is δῆτι also, σοι δὲ διεύδοσις ζεται, δῆτις οὐκ ήμων, *Eur. I. A. 906*; *MA*, 480, obs. 1: so οὐ ποιένται, i, 71; οὐ ἔχουσι, ii, 14; δε ἀκύται, iii, 14; *STG*, s. iii, 21, 11; vi, 2, 8; vii, 52.

63. μετεῖς] ‘slightly setting aside; περὶ οὐδενὸς ποιησάμενος. *STG*.

64. μετὰ] The preposition might have been suppressed, and the genitive absolute Σόλωνος οἰχομένου employed: μετὰ τούτους ἔκαναθέντα Δῆλος ἐκιθῆτο, vi, 98, 13; μετὰ Πάτροκλον δανόντα, *Hom. Il. Ω*, 575. Επι with a genitive is often used (i, 5, 37); sometimes with a dative, i, 170, 39; ii, 22; viii, 94; ix, 77; and even ὑπὸ with an accusative, i, 51. *MA*, 565.

65. εἰκάσαι] So ἐπεικάσαι, ix, 32,

91; ἀπεικάσαι, *Soph. Tr.* 141; σάφ' εἰκάσαι, *CE. C. 16*; and with a pronoun οὐτος⁷⁶ ἐπεικάσεις ἔμε, *Tr. 1222*. In the above instances δεῖ, ξεστι, πάρεστι, εἰκός or δίκαιον δεῖται may be understood: the ὡς is sometimes omitted, with εἰκάσαι, *CE. T. 82*; with ἐπεικάσαι, *CE. C. 152*; but the phrase occurs elsewhere more fully, ἐπεικάσαι δίκαιον ἦν, *Aesch. S. 259*; ὡς ἐπεικάσαι πάρεστιν, *Ch. 963*. It is of much the same import here as that passage, ἀρ' οὐκ ἀνδρῶν ταῦτα δαίμονός τις ἀν κρίνων ἐν ἀνδρὶ τῷδε ἀν δροῦῃ λόγον; *CE. T. 829. WE. ED.*

66. ἑωντὸν] The accusative put for the nominative; νομίζονται αὐτοὶ ἑωντὸν εἶναι αὐτόχθονας, &c. i, 171; ἔμε φῆμις ἔμεναι, *Hom. Il. N.* 269. *MA*, 535: s. i, 2, 86.

67. ὀλεύσατον] irritare est calamitatem cum te felicem vocas, *Publ. Sy.*

68. αὐτίκα] haud ita multo post Tiberio Atinio somnum fuit, *Liv. ii, 36*.

69. ἐπέστη] This verb is used to denote sudden apparitions, v, 56; vii, 12; 14; of angels, *St Luke*, ii, 9; xxiv, 4; *Acts*, xii, 7; of the Lord, *Acts*, xxiii, 11: *SS.* s. i, 111, 93; iv, 203, 17; διερεστὸν, vii, 17.

70. διέφθαρτο] i, 38; *Liv. xxviii, 34. i.*

71. κωφός] i, 38; 47; οὐ φωνέων, i, 85; ἄφωνος twice i, 85. According to Galen, it has the sense of ἀμαυρός, ἀσθενής, in Hippoc. ἀνασθητος, ἀσθενής.

πρῶτος· οὐνομα δέ οἱ ἦν⁷³ Ατυς. τοῦτον⁷³ δὴ ὁν τὸν⁷³ Ατυν σημαίνει τῷ Κροῖσῳ ὁ ὄνειρος, ὃς ἀπόλει⁷⁴ μιν αἰχμῇ σιδηρέῃ βληθέντα. ὁ δὲ ἐπει τε ἔξεγέρθη καὶ ἐωτῷ λόγον ἔδωκε⁷⁵, καταφράδήσας⁷⁶ τὸν ὄνειρον, ἄγεται⁷⁷ μὲν τῷ παιδὶ γυναικι· ἐωθότα δὲ στρατηγέειν⁷⁸ μιν τῶν Λυδῶν, οὐδαμῆ⁷⁹ ἔτι ἐπὶ τοιοῦτο⁸⁰ πρῆγμα ἔξεπερπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέονται⁸¹ ἐξ πόλεμον ἀνθρώπου, ἐκ τῶν ἀνδρεῶν ἐκκομίσας, ἐς τοὺς θαλάμους⁸²

οὔτε λαλῶν, οὔτε ἀκούων ἐννεδε, Hes.
It is derived from κόπτω: sometimes
τὴν γλῶσσαν is understood, κοφθεῖς καὶ
ἀφαιρεῖσθαι τὴν ὄτα, μὴ φθεγγόμενος,
ἄλλος; sometimes τὰ ὄτα, δὲ τὴν ἀκοὴν
θεβλαμμένος. Eustathius says it originally signified ‘dumb,’ afterwards ‘deaf.’
See D.A.M. SS. SW. filius Cræsi regis,
quum jam per etatem fari posset, infans
erat, et quum jam multum adolevisset, item
nihil fari quibat: mutus adeo et elinguis
diu habitus est, Gell. v, 9 : L.R. s. i, 38,
3 ; 85, 4.

72. τὰ πάντα] s. i. 1, 13 and 32.

73. τοῦτο] Either (1) κατὰ is understood, ‘as regards this Atys,’ or (2) the accusative is put absolutely, or (3) the following μιν is redundant, as in τὸν ἥνα λέγουσι ... αὐτὸν μιν καταχρήσασθαι ἔσωτν, i, 82. The passages which follow are similar in construction, τοὺς ὄνειροπόδους ... τούτους ἀνεσκολόπτει, i, 128 ; Θασίους ... ἐκέλευε σφεας, vi, 46 ; αὐτὸν ἐκείνουν ... φρόνει νυν ὡς ἡσυχα, Soph. Tr. 287 ; τὸν πόνουν ... ἀπέδεξα αὐτὸν, Thuc. ii, 62. MA, 426, obs. 1.

74. ἀπολέει] for ἀπολέσει, by s y n-
c o p e. The future indicative is often used in indirect speech, especially after
ἴω, i, 3 (s. i, 2, 84); i, 13; ii, 13;
iii, 143; iv, 125; 137; φυλασσεω
τῷρι οὐ τελευτήσει, i, 117; ἀπαγέλ-
λειν δὲ τὸ πρότερον ήσοι η βουλήσεται,
i, 127; εἰκὲν θάρρειν δὲ τα παρέσται,
Xen. C. i, 4; 8. STG.

75. ἐ λ. ἔδωκε] ‘considered it over
in his own mind.’ λόγοι δίδονται has va-
rious significations, ‘to give an answer,’
iii, 50; ‘to give an account,’ viii, 100;
but its present sense is the most usual,
i, 97; 209, 63; ii, 162; iii, 25; 45;
iv, 102, 57; v, 68; 75; viii, 9; An-
doc. de M. p. 17; διδόντας ἔαντοῖς

λόγον εἴτε ποιῆσαι βέλτιον εἴη τὸ προσ-
τεγαμένον, εἴτε μὴ πολυτραγμονεῦ, Plut. M. xxx, p. 419, c; and with the
pronoun omitted, V. xxxiii, p. 704, c;
and sometimes with λόγους instead of
λόγον, iii, 76, 5; vi, 86, 1; 138 : WE.
SW. s. VG, iii, 6; vii, 12, 39.

76. καταφράδήσας] Ἀρρωδέειν is an
Ionic and poetic form of ὀρρωδέειν, ΞΕ.
The κατὰ adds intensity, as de in Latin.

77. ἄγεται] generally means ‘takes to
himself’ (*uxorem ducit*), ἐς τὰ οἰκλα (i,
59) being understood; but it is applied
here to the person contracting marriage
for another, as *vieῖ ἥγετο κούρην*, Hom.
Od. Δ, 10; ἄξομαι ἀμφοτέρους ἀλόχους,
Φ, 214.

78. στρατηγέειν] στρατηγὸν εἶναι.
Verbs, derived from substantives, and
susceptible of resolution into a substantive
and the substantive verb, govern
a genitive; so ἐτράνευεν (*τύραννος*
ἢ) Ἀθηναῖον, i, 64; βασιλεύειν (*βασι-
λεὺς εἶναι*) Αἰγύπτου, ii, 137; Βαβυλῶ-
νος ἐπιτροπεύειντα (*ἐπιτροπὸν ὄντα*),
vii, 62; MA, 337; προστὰς (*προστάτης*
ἢ), i, 59, 9; πολεμαρχέειν (*πολέ-
μαρχὸν εἶναι*), vi, 109, 87; ἥρχον (*ἥρ-
χοι οἵσαν*), i, 130, 74; which expres-
sions are used as synonymous, Hom.
Il. B, 819; 846. See also Liv. xxii,
13, c. For exceptions, s. MA, 338,
obs.

79. οὐδαμῆ] ‘no whither,’ ‘nowhere,’
οὐδαμῆ, ‘never,’ i, 56, 99. SW.

80. τοιοῦτο] ‘of the like dangerous

nature.’ STG.

81. χρέονται] Ionic verbs end in -έω
rather than -do, as φοιτέοντας, i, 37;
ἔτειρτέοντας, i, 47; δρέω, i, 111; 206,
35; πλανέοντας, ii, 41; κομέοντας, ii,
95; MTT, 120, d. ἔκτέετο, viii, 112;
ἔκπηδεειν, viii, 118, 39; VK, viii, 140, 8.

συνένησε⁸³, μή τί οἱ⁸⁴ κρεμάμενον τῷ παιδὶ ἐμπέσῃ. (35.) "Εχοντος⁸⁵ δέ οἱ ἐν χερσὶ⁸⁶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς Σάρδις ἀνὴρ συμφορῆ⁸⁷ ἔχόμενος καὶ οὐ καθαρὸς⁸⁸ χεῖρας ἔδω, Φρὺξ μὲν γενεῆ, γένεος δὲ τοῦ βασιλητον. παρελθὼν⁸⁹ δὲ οὗτος ἐς τὰ Κροίσον οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαρούς ἐδέετο κυρῆσαι· Κροίσος δέ μιν ἐκάθηπε.⁹⁰ 'Ο μὲν δὴ διαιταν εἶχε ἐν Κροίσον.⁹¹

82. *Ὥαλάμους*] ἡ γυναική, v, 20, is properly opposed to ἄνδρεών, iii, 77, 16; as ‘bower’ and ‘hall’ are to each other in English poetry and romance; but Ὥαλάμος is so used here and iii, 78. It is also synonymous with ταῖεῖον (Hes.), μωχὸς, or ἀποστρόψ, i, 30: οἰκημα is a more general term, i, 9; ii, 86; 148; as is μέγαρον in Homer, though restricted to ‘a sacred edifice’ by Herodotus, i, 47; v, 77, 74; vi, 134, 66; who likewise uses παστρᾶς as ‘a saloon,’ or ‘hall,’ ii, 148; 169. The present passage derives illustration from Ὥαλαμος ... ἐνδα κειμήλια κείτο θάνατος, χαλεός τε, χρυσός τε, πολύκηρτός τε σιδηρος· ἐνθα δὲ τόσον ἔκειτο παλίνοντον, ἥδε φαρέτρη λοδίους, πολλοὶ δὲ ἐνεσαν στονέντες διστοι, Od. Φ, 8, &c. s. D.A.M.

83. *συνένησεν*] κατανέων also signifies ‘to pile up,’ but without including the notion of ‘collecting,’ vi, 97.

84. *οἱ* on account of the following dative, τῷ παιδὶ, to which it refers, is put for αὐτοῦ; and *οἱ χεροὶ*, 35, for ἐν ταῖς χεροῖς αὐτῶν: MA, 392, h. ἡμῶν ἐν τῇ χάρῃ, i, 36; a. i, 35, 85; vii, 16, 54.

85. *ἔχοντος*] STG finds fault with V, for having rendered this passage as if it were *ἔχοντος δὲ οἱ, interim, dum nuptias filii parat Cræsus*, and connects the words *οἱ τοῦ παιδός*; but the construction is *ἔχοντος δὲ Κροίσον οἱ ἐν χεροῖς τὸν γάμον τοῦ παιδός*; as εἴρουμένον τοῦ Καμβύσεως ὑπεκρίνοντο αὐτῷ, iii, 31; s. i, 35, 84; and 3, 96. To the examples there given may be added from SH, οἱ ἡκουοτε δέος εὐζαμένου, Hom. Il. II, 531; *οἱ ἡτορ χαίρε δερκούμεντος*, Apoll. Rh. iv, 169. BO, 33. a. i, 126, 38.

86. *ἐν χεροῖ*] ‘in hand.’

87. *συμφορῆ*] for ἀνὴρ συμφορῆς.

88. *καθαρὸς*] ‘clean;’ δ καθαρὸς χεῖρας προνέμων, Aesch. Eu. 308. The

metaphor is taken from the custom of washing the hands before sacrifices. BL. ἐνθύμην ἐν ἀθόαις τὰς χεῖράς μον πορούμα, Suid. Pilate, before condemning our Lord, washed his hands and said ἀθάσ εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, St Matthew, xxvii, 24. Synonymous with καθαρὸς are ὅντος καὶ εἰσῆγης, Solon’s Laws; ἄγρος, and ἀθόας, with which the genitive φόνου or αἵματος is understood, if not expressed, as ἄγρος φόνου, Lucian. The use of ἀπὸ by the Sacred Writers is redundant, though Demosthenes has καθαρὸς ἀπὸ, p. 1371. Bene et puris manibus vivere, Hor. i. 8. iv, 67; and integer vite scelerisque purus, i O. xxii, 1; VR, Ph. S. xix. SS. Hom. Il. Z, 266; Virg. AE. ii, 718.

89. *παρελθὼν*] ὡς ὅταν ἀνδρ' ἀτη τυκνή λάθη, δοτ' ἐν πάτρῃ φῶτα κατακείνας, ἄλλον ἐξίκετο δικιον, ἀνθρός ἐς ἀφνεοῦ, Hom. Il. Ω, 480; Eur. O. 505; I. T. 941. WE.

90. *ἐκάθηπε*] He first cut the throat of a sucking-pig, and rubbed the hands of the suppliant with its blood; he next employed lustral waters, invoking Jupiter Expiator. Whatever had been used in the rite was then carried out of the house; after which he burnt cakes, pouring forth water at the same time, with invocations to appease the Furies and propitiate Jupiter; Apoll. Rh. iv; Hom. Il. A, 313. The lustration of an army is mentioned by Xen. A. v, 7, 19; of the Macedonian troops by Liv. xl, 6; 13; Q. Curt. x, 9. LR. SS.

91. *ἐν Κροίσον*] οἰκλοις, ‘at Cræsus’s.’ The ellipsis, after a preposition, of οἰκος or δῶμα is very common; ἐς τοῦ, v, 51, 69; ἐν Αρτάγου, i, 111; ἐν τοῦ, i, 133; ἐν πατρὸς, Hom. Il. Z, 47; St Luke ii, 49; Soph. Ter. fr. vii; ἐν Διὸς, Theoc. xxiv, 80; ἐν τῶν δημονργῶν, Arist. L. 408; BO, 196. MA,

(36.) Ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Οὐλάμπῳ⁶⁶ σὺδες⁶⁶ χρῆμα⁶⁷ γίνεται μέγα δρμεώμενος δὲ οὗτος ἐκ τοῦ οὐρεος τούτου τὰ τῶν Μυσῶν ἔργα⁶⁸ διαφθίρεσκε.⁶⁹ πολλάκι δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἔξελθόντες ποιέσκον μὲν οὐδὲν κακὸν, ἐπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ, ἀπικόμενοι παρὶ τὸν Κροῖσον τῶν Μυσῶν ἄγγελοι ἐλεγον τάδε· “Ω βασιλεῦ, ὃς χρῆμα μέγιστον ἀνεφάνη⁷⁰ ἡμῖν ἐν τῷ “ χώρῃ, δος τὰ ἔργα διαφθίρει. τοῦτον προθυμεόμενοι ἐλέειν, οὐ “ δυνάμεθα. νῦν ὧν προσδέομεθά⁷¹ σεν, τὸν παῖδα καὶ λογάδας⁷² “ νεηνίας καὶ κύνας συμπέμψαις ἡμῖν, ὡς δι⁷³ μν ἔξελωμεν ἐκ τῆς “ χώρης.” Οἱ μὲν δὴ τούτων ἔδεοντο. Κροῖσος δὲ, μνημονεύων τοῦ δινέρου τὰ ἔπεα, ἔλεγέ σφι τάδε· “ Παιδὸς μὲν πέρι τοῦ ἐμοῦ μὴ “ μνησθῆτε⁷⁴ ἔτι οὐ γὰρ ἀν⁷⁵ ὑμῖν συμπέμψαιμι· νεόγαμός τε γάρ

379. and that of *edes* (singular) in Latin; *habitabat res ad Jovis Statoris*, Liv. i, 41; *ad Murciae*, i, 33; xxi, 62, 12; *ad Veste*, Hor. i S. ix, 35. Such omissions in English are still more general; as “he had apartments in St James’s,” i. e. “palace;” and in like manner are often understood “cathedral, church, chapel, college, school, hospital, hotel, house, shop, &c.”

65. Οὐλάμπῳ] now Keskin-Dag. There was another in Thessaly, i, 56; viii, 128. *LR.*

66. σὺδες] or ὃδος; the aspirate was often changed to the sibilant, especially by the Latins, as *ēs*, *sex*; *ūpēr*, *super*.

67. χρῆμα] ‘a huge monster of a boar.’ *DAL*. This periphrasis, which occurs again presently, was said of any thing surpassing. ‘Αρτεμίς δρυσθεῖσα μέγα τοῖς Αἰτωλοῖς σὺδος χρῆμα ἐπεμψεν δοὺς μόνον τὴν χώραν, ἀλλὰ καὶ τοὺς ἐνοικοῦντας, διέφθειρε, *Did.* on *H. II. I.*, 525. *Athenaeus* speaks of a lion in the same way, xv, 21; *WE*. vii, 188, 83; with *πολλῶν*, iv, 81; vi, 43, 58; with *πολλῶν τι*, iii, 109; 130, 18; *τὸ χ. ἀνδρὸς*, *Arist. V.* 934; *res cibi*, *Phaed.* iv, 7, 4; *VG*, iii, 13, 1...3; iii, 10, 8. *MA*, 430, 6. s. i, 97, 13.

68. ἔργα] ἔργα βοῶν ἀπόλοτο καὶ ἡμένων ταλαιργῶν, *Hes. O. D.* 46; Ι. ἀνθράκων, *Hom. Il. II.* 392; *sata leta bouisque labores*, *Vir. G. i.* 325.

69. διαφθίρεσκε] Ionic and Doric

= διέφθειρε. *MA*, 172, *obs. 1*. This form, denoting repetition, is most frequently used where δκως has preceded; in the imperf. i, 186; iv, 78; vii, 41; five times in 119; 211; ix, 74; in the second aorist, iv, 78; 130; it also occurs with *πολλακίς*, i, 36; iv, 78; ἀνὰ τῶν ἔτος, vii, 106 twice; τὰς νύκτας, i, 186. *CK* generally renders this form by *soleo*, ‘I am wont.’

70. ἀνεφάνη] ‘has shown itself, has made its appearance.’ The aorist passive often has a middle signification. *MA*, 493, *e.*

71. προσδέομεθα] ‘we want, we entertain.’ *MA*, 332.

72. λογδᾶς] i, 43; sometimes with the substantive understood, viii, 124, 67; ix, 21, 63; and in this chapter. Λοδῶν λ. is the same as *Mœnia* *delecta juventus*, *Vir. AE. viii.*, 499.

73. ὡς δι] shows that they considered the getting rid of the boar as a probability, not as a certainty.

74. μνησθῆτε] ‘make mention.’ In this sense the verb is also found with a genitive and without a preposition, vii, 159; in the sense of ‘remember,’ with an accusative, vii, 18; viii, 66, 99. *MA*, 325, *b*, and *obs.* In prohibitions with μὴ, the aorist is put in the subjunctive mood, for the imperative. *MA*, 516, 2. s. iv, 118, 70; and viii, 62, 81.

75. δι] with the aorist optative ‘I can not,’ makes the refusal less harsh

“ ἔστι, καὶ ταῦτά ⁷⁶ οἱ νῦν μέλει. ⁷⁷ Λυδῶν μέντοι λογάδας καὶ τὸ
“ κυνηγέσιον ⁷⁸ πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ιοῦσι εἶναι
“ ὡς προθυμοτάτοισι ⁷⁹ συνεξελέειν ὑμῖν ⁸⁰ τὸ θηρίον ἐκ τῆς χώρης.”
(37.) Ταῦτα ἀμείψατο. ἀποχρεωμένων ⁸¹ δὲ τούτοισι τῶν Μυ-
σῶν, ἐπεισέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκοὼς τῶν ἐδέοντο ⁸² οἱ
Μυσοί. οὐ φαμένου ⁸³ δὲ τοῦ Κροίσου τόν γε παῖδα σφι συμπέμψειν,
λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε· “Ω πάτερ, τὰ κάλλιστα ⁸⁴ πρό-
“ τερόν κοτε ⁸⁵ καὶ γενναιότατα ἡμῖν ἦν ἐς τε πολέμους καὶ ἐς ἄγρας
“ φοιτέοντας εὐδοκιμέειν. ⁸⁶ νῦν δὲ ἀμφοτέρων με τούτων ἀποκλήσας
“ ἔχεις ⁸⁷, οὐτε τινὰ δειλίην μοι παριδῶν ⁸⁸ οὐτε ἀθυμίην. ⁸⁹ νῦν τε
“ τέοισι ⁹⁰ με χρὴ ὅμμασι ⁹¹ ἐς τε ἀγορὴν ⁹² καὶ ἐξ ἀγορῆς φοιτέοντα

than if the future, ‘I will not,’ were used: so λειφθεῖν, iv, 97, 48. *MA*, 514, 3.

76. ταῦτα] τὰ τοῦ γάμου. *LR*. ἡμεροδρόμον τε καὶ τούτῳ μελετῶντα, vi, 105. *VK*.

77. οἱ μέλει] ‘occupy his attention.’

78. κυνηγέσιον] ‘hunting train.’ *It portis jubare exorto delectu juventus, retia rara, plage, lato venabula ferro, Massylisque riunt equites, et odora canum vis*, Virg. *AE*. iv, 130.

79. ὡς προθυμοτάτοισι] ‘as active as possible.’ s. ix, 66; ὡς π. ὡς δυνατῶν ἔστι, *MA*, 461. *HGV*, i, 8. *VG*, viii, 10, 8. s. i, 65, 8. Examples were given of an accusative with the infinitive, where a dative had preceded, i, 3, 4: the following are instances of a double dative, τοῖσι ἀλλοισι ἔδοκε... ἔδοδοις ἔχειν, vii, 207; ὧν ἐνδαίμοσιν ἔξεστι γενέσθαι, Dem. O. iii, 9; nec tibi prodεst... tentasse morituru, Hor. i O. xxviii, 4. *MA*, 536. *VG*, vi, 1, 16. s. i, 90, 77; viii, 10, 46.

80. συνεξελέειν ὑμῖν] ‘to assist you in getting rid of.’ So τοῖσι Μιλησίοισι συνεκελάφρυνον, and τοῖσι Χίοισι συνδηρεικαν, i, 18.

81. ἀποχρεωμένων] ‘being satisfied, or contented.’ οὐδὲ ἀτεχράτο μούνων ἔρχειν τῶν Μήδων, i, 102. *AE*.

82. τῶν ἐδέοντο] *MA*, 330.

83. οὐ φαμένου] ‘refusing.’ οὐ φάναι, ‘to deny;’ or (followed by a future infinitive) ‘to refuse, to say that one will or shall not,’ vi, 50, 91; 61; οὐ φάναι θέσσειν, Hom. II. H, 393; ἔσσειν,

Soph. Aj. 1343; *E.* 1215; *Ph.* 817; *lērai*, Xen. A. i, 3, 1. Sometimes the negative before φῆμι must be construed after it. *VG*, vii, 12, 7. *BL*.

85. πρότερόν κοτε] ‘heretofore.’

86. εὐδοκιμέειν] ‘to distinguish myself.’

87. ἀ. ἔχειν] ὑποδεξάμενος ἔ. i, 41; ποιέμενος, iii, 125; ἐπτρέψατες, vi, 12; θῆσας, vi, 23; κτείνοντες, ix, 39. ἔχειν with the participle (generally of the first aorist) denotes not only the ‘having done a thing,’ but ‘the continuing to do so,’ viz. ‘you go on excluding.’ *SW. ED.* s. i, 27, 95.

88. μοι παριδῶν] i.e. ίδων τῷρε ἐμοι, *DAL*. ‘observing in me.’ Παρδ with a dative answers to the question ‘where?’ *MA*, 588, b. οὐτε ἄλλοτε καὶ παρεῖδες ἀνδρὶ τῷδε ὄχαρι οὐδὲν, i, 108; δειλανὴ μωράν ίδων τού· ἐν ἐμοι, ταῦτα ἐσούλεντο ποιεῖν; *Soph. CE*. R. 27. *WE*.

89. ἀθυμῆν] πρὸς τὸν κυβόνων δκνον. In κακῷ καὶ ἀθύμῳ, vii, 11, the latter word means π. τ. κ. ὀκνηρός.

90. τέοισ] = τοῖσι, and that is put for τοῖσι; so τέφ for τίνι, iv, 155; τέων for τίνων, Hom. II. Ω, 387. *WE*.

91. ὅμμασι] ‘with what face?’ ποῖον δῆμα πατρὶ δηλώσα φανεῖς; τῶς με τλήσεται ποτ’ εἰσιδεῖν γυμνὸν φανέντα τῶν ἀριστείων ἄτερ; *Soph. Aj.* 462; *VK*. τίσι δὲ φθαλμοῖς ἐνρώμεν τὸν τοὺς εἰς τὴν πόλιν ἀνθράκους ἀφικνουμένους; *Dem. pro C.* 59; *LR*. ὡς ἔμπλεω αἰδοὺς δῆματα ἔχοντα. *STG*.

92. ἀγορῆν] ‘the public square,’ through which ran the Pactolus, v, 101.

“ φαίνεσθαι ; κοῖος μέν τις⁹³ τοῖσι πολιήτησι δόξω εἶναι ; κοῖος δέ τις “ τῇ νεογάμῳ γυναικὶ ; κοίφ δὲ ἐκείνη δόξει ἀνδρὶ συνουκέειν⁹⁴ ; ἐμὲ “ ὃν σὺ η̄ μέθεις λέναι ἐπὶ⁹⁵ τὴν Θήρην, η̄ λόγῳ ἀνάπεισον, ὅκως μοι “ ἀμείνων ἔστι ταῦτα οὐτῷ ποιεόμενα.” (38.) Ἀμείβεται Κροῖσος τοῖσδε⁹⁶ “Ω παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδών τοι⁹⁷, “ ποιέω ταῦτα” ἀλλά μοι ὅψις ὀνείρου⁹⁸, ἐν τῷ ὑπνῷ ἐπιστᾶσα, “ ἔφη ‘σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπο- “ ‘λέεσθαι,’ πρὸς⁹⁹ ὃν τὴν ὅψιν ταῦτην, τόν τε γάμον τοι τοῦτον “ ἔσπενσα¹⁰⁰, καὶ ἐπὶ τὰ παραλαμβάνομενα¹⁰¹ οὐκ ἀποπέμπω, φυλακὴν “ ἔχων¹⁰⁰, εἴ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόης¹ διακλέψαι.² εἰς “ γάρ μοι μοῦνος τυγχάνεις ἐὼν παῖς τὸν γὰρ δὴ ἔτερον, διεφθαρ- “ μένον³ [τὴν ἀκοὴν], οὐκ εἶναι μοι λογίζομαι.” (39.) Ἀμείβεται δὲ νεηνίης τοῖσδε¹⁰² “Συγγνώμη⁴ μὲν, ὡς πάτερ, τοι, ἰδόντι γε ὅψιν “ τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν τὸ δὲ⁵ οὐ μανθάνεις, ἀλλὰ “ λέληθε⁶ σε τὸ ὄνειρον⁷, ἐμέ τοι δίκαιον ἔστι⁸ φράζειν, φής ‘τοι “ τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμὲ τελευτήσειν’ ὃς δὲ “ κοῖαι μέν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρέη, ην σὺ φοβέαι⁹; εἰ “ μὲν γὰρ ὑπὸ δόδοντος τοι εἴπε τελευτήσειν με, η̄ ἄλλον τεν¹⁰ ὅ τι “ τούτῳ ἔσικε, χρῆν¹¹ δέ σε ποιέειν τὰ ποιέεις” νῦν δὲ¹², ‘ὑπὸ

93. *τις*] is put with adjectives of quality, &c. when they stand alone, without a substantive, or in the predicate. *MA*, 487, 5.

94. *συνουκέειν*] ‘to live with in marriage; to be married,’ i, 91, &c.

95. *ἐπὶ*] with an accusative answers to the questions ‘whither?’ ‘to what end?’ *MA*, 586, c.

96. *τοι*] Ionic = *σοι*.

96. *ὅψις ὄνειρου*] a periphrasis for *ὄνειρος*, i, 34; *eadem illa in somnis obversata species*, *Liv. ii, 36*.

97. *πρὸς*] i. e. *σκοτέων*, ‘with reference to, or ‘on account of,’ *MA*, 591, β, γ.

98. *ἔσπενσα*] *σπεύδειν ταχύνειν, σπουδάζειν, ἔνεργειν*, *Hes.* ‘to hasten forward, to hurry on,’ all other objects being set aside. *SS.*

99. *παραλαμβάνειν*] ‘to the present undertakings;’ *παραλαμβάνειν ἔργα, Plat. Cts. 4. WE.*

100. *φυλακὴν ἔχων*] ‘keeping watch,’ or ‘watching,’ over thee. In the next chapter this phrase is used with *νερπὶ ἐμέ*.

1. *ζόης*] ‘for my own life-time;’ *ζεσον ἦν χρόνον ζώ.* *STG.*

Herod. Vol. I.

2. *διακλέψαι*] ‘to preserve by stealth.’

3. *διεφθαρμένον*] s. i, 34, 71. *RZ* and *LR* consider the words *τὴν ἀκοὴν* as the gloss of a copyist. *SW.* In the north of England, *θεατ* signifies ‘barren, sterile, blasted, unprofitable;’ *Grose, Voc.*

4. *συγγνώμη*] *συγγνωστόν ἔστι, STG.* ‘it is excusable.’

5. *τὸ δὲ*] *ἐκεῖνο δὲ, δ*: s. i, 1, 24.

6. *ἄλλα λέληθε*] *ἄλλα ἐν φλ.* *STG.*

7. *ὄνειρον*] the same as *ὄνειρος*; so *φορτὸν* and *φόρτος*, i, 1, 27.

8. *δίκαιον ἔστι*] Herodotus also uses the construction *δίκαιος εἰμι*, i, 32. *MA*, 296.

9. *φοβέαι*] Ionic = *φοβέεαι* (s. i, 6, 47), and this = *φοβέσσαι*, by syncope; so *βούλεαι*, i, 11; *φαίνεαι*, i, 27. The original termination of the second person was -εσαι, hence -εαι, -ει, -η. *MA*, 197. For the accent, s. i, 41, 17.

10. *τεν*] Ionic = *τον*, and that = *τινός*.

11. *χρῆν*] for *ἔχοντι ἦν*, ‘it would then have been right;’ iv, 118; *χρῆν γάρ σε μήτ’ αἰτῶν μολεῖν, Soph. Ph. 1363. MA*, 510, 6.

“ ‘αλχμῆς’ ἐπεί τε ὡν οὐ πρὸς ἀνδρας ἡμῖν γίνεται ἡ μάχη, μέθες με.” (40.) Ἀμείβεται Κροῖσος “ “Ω παῖ, ἔστι τῷ¹³ με νικᾶς, “ γγώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου ὡς ἄν νευκηρένος ὑπὸ σέος, “ μεταγινώσκω¹⁴, μετίημι τέ σε λέναι ἐπὶ τὴν ἄγρην.” (41.) Εἴπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται¹⁵ τὸν Φρύγα “Αδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε” “ “Αδρηστε, ἐγὼ σε συμφορῇ πεπληγγόμενον¹⁶ ἀχάρι¹⁷, τήν τοι οὐκ ὄνειδίζω¹⁸, ἐκάθηρα, καὶ οἰκίοιστι ἅποδεξάμενος ἔχω, παρέχων¹⁹ πᾶσαν δαπάνην· νῦν ὁν (όφειλεις “ γὰρ, ἐμέν²⁰ προποιήσαντος χρηστὸς σὲ, χρηστοῖσι με ἀμείβεσθαι) “ φύλακα παιδὸς σε τοῦ ἐμοῦ χρῆζα γενέσθαι ἐς ἄγρην ὄρμεωμένον, “ μή τινες καὶ ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσει²¹ φαγέωσι ὑμῖν.

12. νῦν δὲ] supply εἶπεν τελευτῆσεν με. STG.

13. ἔστι τῷ] ‘this is a way, by which;’ the same as ταῦτα or οὐτός: or οὐαδ. νικη.

14. μεταγινώσκω] ‘I change my mind or decision;’ μὴ μεταγινῶνται τὰ προδεδογμένα, Thuc. iii. 42. BL.

15. μεταπέμπεται] ‘sends after;’ v, 11, 4; μ. οὐτὸς καὶ ἥκειν κελεύει, Ath. xi. 85; μεταδίκειν, ‘to pursue after,’ iii. 4; μετιέναι, ‘to go after,’ iii, 19, 96; (μετών, iii, 16;) for which Homer uses μετέρχεσθαι and μετόχεσθαι, and in a different sense he has μετακαΐδειν, ‘to follow after;’ and μετάσσειν, ‘to rush after;’ so also μεθήκειν, Eur. Ph. 451; Tr. 1261; μετανόσσεσθαι, Tr. 131; μετατέχειν, Hes. 507; μετακαλεῖν, Pla. Ax. 21; μεταστέλλειν, Luc. ii. 931; ἥλθον με μέτα, Soph. Ph. 346: s. i, 77, 53; 84, 97. VK. LR. BL. ED.

16. πεπληγμένον] ‘stricken;’ ζένου, δούλως ἐδέξαται, οὐδὲ ἀπῆλασε, καίπερ βαρεῖται ξυμφορῇ πεπληγμένος, Eur. Al. 870. WE.

17. ἀχάρι] ἄχαρι, a proparoxytone, is the nominative or accusative neuter, i, 38; vi, 10, 40; ἀχάρι, a paroxytone, the dative by contraction from ἀχάριτι, ἀχάρι: so ἀπόλι, viii, 61, 63; SW. MA, 114, note. for a similar reason φοέαι, i, 39, 9, is a paroxytone: s. i, 208, 59; viii, 61, 63. The use of ἄχαρι for βαρεῖται is an instance of litotes (λιτότης); so also οὐκ ὡς θελει, which is immediately followed by ἀλλὰ προσπταῖσας μεγδλῶς, i, 16; τὰ μὴ τις ἐθέλει, i, 32; (which are the same as αἱ συμφοραι

προσπίπτουσα καὶ αἱ νοῦσοι συνταρασσούσαι, vii, 46;) ἀνθέλπτον, vii, 88, 47; ζῆλος, vii, 140, 84; οὐκ εἰδαμονα, Eur. I. T. 620; Ζεσχ. P.V. 146; Ch. 1004; Soph. E. 1484; τελέσται ἀστεργὲς οὐδὲ, Soph. ΟΕ. R. 228; Cocytī palus inanabilis, Vir. G. iv, 479; quis illaudati nescit Busiris aras? ib. iii, 5; non sordidus auctor naturæ verique, Hor. i O. xxviii, 14. The Ionians are particularly fond of softening down expressions of a sorrowful kind. VK. LR. BL. ED.

18. ὄνειδίζω] πάσα ὄνειδιζομένη χάρις ἐπαχθῆ καὶ ἄχαρι, Plut. M. iv, p. 64; WE. τὰς ιδίας συμφορὰς ὄνειδίζειν καὶ προφέρειν ἑκάστῳ, Dem. c. An. p. 397. Ἕώ δὲ δλως μὲν, δστις ἀνθρώπος διν ἀνθρώπῳ τίχην προφέρει, πατελῶς ἀνθροπον ἴτιοναι, pro C. p. 182; οὐ τὸ διστόγχημα ὄνειδίζω, Ζεσχ. c. Ct. p. 64. VK.

19. παρέχω] διδούς, χορηγῶν, Hes. is said peculiarly of supplying food, as γάδια, Hom. Ο. Δ. 89; δάιτα, Θ. 39; βρώσιν πόσιν τε, Ο. 489; σῆνον, Σ. 359; ἤχθις, T. 113: hence παροχή; signifying the commissaries, who, by the Lex Julia de Provinciis, were to provide lodging, fire, salt, hay, and straw, for persons travelling on public service. FRA, on Hor. i S. v, 46. Liv. xxviii, 39, 6.

20. ἐμέν] This pronoun with its participle would, regularly, have been in the accusative, the following με being omitted. MA, 561, b. a. iii, 65, 32; iv, 97, 49; vii, 237, 90 and 93.

21. ἐπὶ δηλήσει] iv, 112; δηλέσθαι βουλόμενοι: so οὐκ ἐπὶ σιτήσει, δαλλ

“ πρὸς δὲ τούτῳ, καὶ σέ τοι χρεών²³ ἔστι λέναι ἐνθα ἀπολαμπρύνει²³
 “ τοῖσι ἔργοισι πατρῷόν²⁴ τε γάρ τοι ἔστι, καὶ προσέτι ρόμη
 “ ὑπάρχει.”²⁵ (42.) Ἀμείβεται ὁ Ἀδρηστος²⁶ “Ω βασιλεῦ, ἀλλως²⁶
 “ μὲν ἔγωγε ἀν οὐκ ἥπα²⁷ ἐς ἀεθλον τοιῶνδε” οὔτε γὰρ συμφορῆ τοῦδε
 “ κεχρημένον²⁸ οἰκός ἔστι ἐς ὄμηλικας εὖ πρήσσοντας λέναι, οὔτε τὸ
 “ βούλεσθαι πάρα²⁹ πολλαχῆ³⁰ τε ἀν ἵσχον³¹ ἐμεωντόν. νῦν δὲ, ἐπει
 “ τε σὺ σπεύδεις, καὶ δεῖ τοι χαρίζεσθαι, ὀφείλω γάρ σε ἀμείβεσθαι
 “ χρηστοῖσι, ποιέειν εἰμὶ ἔτοιμος ταῦτα παιδά τε σὸν, τὸν διακελένειαι
 “ φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἶνεκεν³², προσδόκα³³ τοι
 “ ἀπονοσθῆσιν.” (43.) Τοιούτοισι ἐπει τε οὗτος ἀμείψατο Κροῖσον,
 ἥπατα μετὰ ταῦτα ἔξηρτυμένους λογάσι τε γενίσσι καὶ κυσί.
 ἀπικόμενος δὲ ἐς τὸν Οὐλυμπὸν τὸ ὄρος, ἐζήτεον τὸ θηρίον εὑρόντες³⁴
 δὲ, καὶ περιστάντες αὐτὸν κύκλῳ, ἐσπάστησαν. ἐνθα δὴ ὁ ζεῦκος, οὗτος
 δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἀδρηστος, ἀκοντίζων τὸν
 σūν, τοῦ μὲν ἀμαρτάνει³⁵, τογχάνει δὲ τοῦ Κροίσου παιδός.³⁶ ὁ

ἐπὶ πρήστει, iv, 17; STG. ἐπὶ denotes the object or aim; MA, 585, β. ‘with a view to;’ i, 60, 28; i, 196; iii, 14, 52; vi, 67, 18; ix, 82, 17.

22. χρεόν] ‘fitting.’

23. ἀπολαμπρύνει[‘thou mayest signalize thyself.’ ἔργοισι τε καὶ γνώμησι ἀπολαμπρυθεῖς, vi, 70; much the same as φανεσθαι τι ἀποδεικνύμενος, iii, 134. VK.

24. πατρῷόν] οἱ πρόγονοι σου λαμπρὰ ἔργα ἀπεδεικνύτο, δεῖ οὖν δὴ καὶ σὲ μεγάλα ἔργα διατρέξασθαι. STG.

25. ὑπάρχει] σου.

26. ἀλλως] ‘in any other case; else.’

27. ἥπα] Ionic, and ἥπα Attic = ελα, preterite middle of λέναι.

28. κεχρημένον] ‘having experienced.’

29. πάρα] i. e. πάρεστι μοι, ‘nor have I the wish.’ ‘To will is present with me,’ Romans vii, 18.

30. πολλαχῆ] ‘on many occasions.’

31. ἀν ἵσχον] ‘I should have restrained,’ s. i, 4, 19; οὐκ ἀν ποτ’ ἵσχον μὴ οὐ ταῦτα δέξεται πατρι, Eur. Hi. 654; SH. iii, 77; ix, 12; 13. WE.

32. εἶνεκεν] ‘as far as depends on.’ ἔνεκα, or, in the tragedians, οὐνεκα often has this sense, in which it is sometimes followed by γε; χρόνου μὲν οὐνεκ, οὐ μαθεῖν με δεῖ τόδε, Soph. Ε. C. 22; πάλαι δε, ἔνεκα γε ψηφ-

σμάτων, ἀδεδόκει δίκην, Dem. O. iii, 6; πλήθους ἔκατι, ‘as far as number goes.’ Aesch. P. 343. BL.

33. προσδόκα] for προσδόκας, the same as προσδόκεις or προσδέκειο.

34. εὑρόντες] ‘after finding.’ The sense of aorist participles may very frequently be expressed by prefixing the word ‘after;’ as χειρὶ νικήσαντα, ἔμοι ἔρχειν, ‘you must govern me, after vanquishing me by force of arms,’ Aesch. A. 1396; δεδάτων ἀποθάσ, φώνει πρόσθεν δ’, ἀκερόνου, Soph. Ε. C. 167: a, i, 141, 80; vi, 43, 54; viii, 101, 51.

35. ἀμαρτάνει] ‘misses,’ as well as τογχάνειν ‘to hit,’ governs a genitive. MA, 368. Xenophon uses this verb repeatedly; οἱ δὲ κάτροι διμόει ἔφεροντο δὲ τὴν πλατάνητος, οὐδὲ ἀμαρτάνει οἵτοι τε ἡνὶ αὐτῶν, C. i, 4, 11; καν μύσιν βάλης, οὐκ ἀν ἀμάρτους ἀνδρός, C. viii, 3, 27; and the following instance occurs in a passage of exquisite pathos and simplicity, where an aged parent is relating the loss of his only child, φανείσης ἔρκτου, διώκοντες ἀμφότεροι, δὲ μὲν ὑπάρχων οὖτος δικοτίσας ἔμαρτεν δὲ ἔμοις παῖς βαλάνι καταβάλλει τὴν ἔρκτον. ὃς δὲ πάλιν λέοντος παρατυχότος, δὲ μὲν ἔμαρτεν δὲ ἀν ἔμοις παῖς τυχὼν κατειργάσατο τὸν λέοντα, C. iv, 6, 3 and 4.

μὲν δὴ βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὄνειρου τὴν φήμην.³⁷ οὐδεὶς δέ τις ἀγγελέων³⁸ τῷ Κροῖσφ τὸ γεγονός· ἀπικόμενος δὲ ἐς τὰς Σάρδις, τίνη τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνέ οὖν (44.) Ὁ δὲ Κροῖσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλόν τι ἐδεινολογεύετο³⁹, ὅτι μιν ἀπέκτεινε⁴⁰ τὸν αὐτὸς φονον ἐκάθηρε. περιημεκτέων⁴¹ δὲ τῇ συμφορῇ δεινῶς, ἐκάλεε μὲν Δία καθάριστον⁴², μαρτυρόμενος τὰ ὑπὸ τοῦ ζείνου πεπονθὼς εἶη⁴³ ἐκάλεε δὲ ἐπίστιον τε καὶ ἔταιρήιον, τὸν αὐτὸν τοῦτον ὄνομάζων θεόν τὸν μὲν ἐπίστιον καλέων, διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ζεῖνον, φονέα τοῦ παιδὸς ἐλάνθανε⁴⁴ βόσκων τὸν δὲ ἔταιρήιον, ὡς, φύλακα συμπέμψας αὐτὸν, εὐρήκοι πολεμώτατον. (45.) Παρῆσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν ὅπισθε δὲ, εἴπετο οἱ ϕονεύεις. στὰς⁴⁵ δὲ ὑστος πρὸ τοῦ νεκροῦ παρεδίδουν ἑωυτὸν Κροῖσφ, προτείνων τὰς χεῖρας, ἐπικατασφάζαι μιν κελεών τῷ νεκρῷ· λέγων τὴν τε προτέρην⁴⁶ ἑωτοῦ συμφορὴν, καὶ ὡς ἐπ'⁴⁷ ἐκείνῃ τὸν καθήρατα⁴⁸ ἀπολωλεκὼς εἶη, οὐδέ οἱ εἴπει βιώσιμον.⁴⁹ Κροῖσος δὲ τούτων ἀκούσας τὸν τε "Ἀδρηστον κατοικτείει, καίπερ ἐών ἐν κακῷ οἰκητῷ τοσούτῳ, καὶ λέγει πρὸς αὐτόν" "Ἐχω, ὃ ζεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην, " ἐπειδὴ σεωτοῦ καταδικάζεις θάνατον.⁵⁰ εἰς δὲ οὐ σύ⁵¹ μοι τοῦδε

SS. Its metaphorical use is noticed in vii, 139, 72.

36. παιδὸς] Ptolemaeus calls him Agatho, and says that Adrastus slew him in consequence of a dispute about a quail. *LR.*

37. φήμην] The Ionic form of this noun is φῆμα, Eust. *WE.*

38. ἀγγελέων] 'to tell.'

39. μ. τι ἐδεινολογεύετο] 'considered it somewhat hard;' μ. τι περιημέκτεε, i, 114.

40. ἀπέκτεινε] ἐκείνος is understood: as illi, in premant falce, quibus dedit fortuna, vitem, Hor. i O. xxxi, 9. *SBL.* on BO, 86.

41. περιημεκτέων] an Ionic verb = δυσφορεῖν, or ἀνιᾶσθαι: *SW.* s. i, 164, 88.

42. καθάριστον] As guardian of the laws of 'purification, oaths, supplication, hospitality, association, friendship, consanguinity, &c. Jupiter was called καθάριστος, δρκιος, ἵκεστος, ξένιος, ἐφέστιος, ἔταιρεος, φίλοιος, διδύνιος, ἀγοραίος, μειλίχιος, Schol. on Eur. Hec. 345; Arist. Eq. 498. *LR.* *BL.* *Liv.* iii, 18, 1.

43. πεπονθὼς εἶη] for πεπόνθοι, by periphrasis; so ἀπολωλεκὼς εἶη, i, 45; ησαν ιέντες, i, 57; ἐστὶ φέροντα, iii, 133. *MA*, 559.

44. ἀλάνθανε] 'he was, without knowing it, nourishing.' έαντὸν is understood. λάθοι ἀνήστοι μανεῖς, ή δηγε ἀπόπληκτος γενόμενος, ii, 173; *MA*, 552, 2. quidam colubram sustulit, sinuque forvit, contra se ipse misericors: namque, ut refecta est, necuit hominem protinus, *Phaed.* iv, 18, 2; *Liv.* ii, 19.

45. στὰς] Of Ιστόη and its compounds, the present, imperfect, future, and first aorist, are transitive; the perfect, pluperfect, and second aorist, are neuter. *SS.* s. i, 154, 14; ix, 86, 45.

46. προτέρην] φονεύσας ἀδελφεὺν δέκων, i, 35.

47. ἐπ'] 'in addition to.' *MA*, 586.

48. καθήρατα] Either Croesus had delegated Atys to act for him, *LR.* or might be thought unable to survive this severe blow; s. i, 45, 55; 214, 2.

49. εἴη βιώσιμον] 'was life supportable.'

50. κ. θάνατον] 'thou pronouncest

“τοῦ κακοῦ αἴτιος, εἰ μὴ δύο⁵² ἀέκων ἔξεργάσαο, ἀλλὰ θεῶν κού⁵³
“τις, δεὶς μοι καὶ πάλαι προεσθμαίνε τὰ μέλλοντα ἔσοθαι.” Κροῖσος
“μὲν γυν ἔθαψε, ὡς οὐκός⁵⁴ ἦν, τὸν ἐωυτοῦ παῖδα· “Ἄδρηστος δὲ ὁ
Γορδίεω τοῦ Μίδεω, οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἐωυτοῦ ἀδελφεοῦ γενό-
μενος, φονεὺς⁵⁵ δὲ τοῦ καθήραντος, ἐπει τε ἡσυχίῃ τῶν ἀνθρώπων
ἔγένετο περὶ τὸ σῆμα, συγγνωσκόμενος⁵⁶ ἀνθρώπων εἶναι, τῶν
αὐτὸς ἤειδε⁵⁷, βαρυσυμφορώτατος, ἐωυτὸν ἐπικατασφάζει⁵⁸ τῷ
τύμβῳ. Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ καθῆστο⁵⁹ τοῦ
παιδὸς ἐστερημένος.

(46.) Μετὰ δὲ, ἡ Ἀστυάγεος τοῦ Κυαξάρεω ἡγεμονίη⁶⁰ καται-
ρεθῆσα ὑπὸ Κύρου τοῦ Καρβύστεω, καὶ τὰ τῶν Περσέων πρήγματα
αὐξανόμενα, πένθεος μὲν Κροῖσον ἀπέπανσε⁶¹ ἐνέβησε δὲ ἐς φρον-
τίδα, εἴ κως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, κατα-
λαβεῖν⁶² αὐτῶν αὐξανομένην τὴν δύναμιν. μετὰ ᾧ τὴν διάνοιαν
ταῦτην αὐτίκα ἀπετειράτο τῶν μαντήτων⁶³ τῶν τε ἐν “Ελλησι⁶⁴ καὶ

sentence of death against.’ καταδικάζων κατακρίνων, καταψήφίζομαι, Phav. SS. κατὰ, ‘against,’ governs a genitive; and has the same case, in composition, because it might be used separately without altering the sense, δικάζεις ὀδυσσος κατὰ σεωντοῦ. MA, 581, 3; and 376, iv. Verbs of condemning, &c., compounded with κατὰ, have a genitive of the person, and an accusative of the crime or punishment. MA, 347, obs. 2.

51. οὐ σύ] At first Croesus, exasperated at the death of his son, threatened to burn Adrastus alive; Diod. de V. et V. ii, 553. The confession of faults appeases anger, and is a good defence. Priam says to Helen, οὐ τι μοι αἴτη ἐστι; θεοί νύ μοι αἴτιοι εἰσιν, Hom. Il. Γ, 164; Herm. de M. xxii. LR.

52. δύον] ‘in as far as;’ ἐς τοσοῦτον being understood. DAL.

53. κοῦ] ‘if I mistake not.’ HGTV, vi.

54. οἰκεῖ] ‘befitting his rank;’ οἰκος, ‘a house.’

55. φανεῖς] Iteration often adds great force to language. Herm. de M. ix. LR.

56. συγγνωσκόμενος] middle voice, ‘conscious within himself.’ DAL.

57. ἤειδε] Ionic = ἤδε, pluperfect. SW.

58. ἐπικατασφάζει] κατασφάζει ἐπὶ τ. τ. MA, 586, 3. hence the compound

governs the dative, MA, 394, d. δὲ οὐδὲν ἥττον κατ’ ἔδαν ἐπὶ τὸν Ἀτνος τάφον πορευθεὶς ἐστὸν κατέσφαξεν, Diod. ii, 553; δὲ δὲ (Strato) ἐπικατέσφαξεν ἐστὸν τῷ παρθένῳ, Plut. M. lii, p. 772. WE.

59. καθῆστο] κατὰ and ἥστο, either pluperfect from ἔω, ἥσμαι, ἥσμη, ἥσο, ἥστο, Eust. or = ἐκάθητο, imperfect of ἥσαι from ἔω. MA, 235. Ionic and poetic in the sense of μένειν, διάγειν, Ξε. διατρίβειν, ἀργεῖν. Homer uses it, Il. A, 568; and often connects the simple verb with a participle denoting distress of mind. DAM. ἐπὶ δακρύοις μόνη κάθημαι, τήνδε δρηγοδόνος δεῖ, Eur. I. A, 1175; SS. ἡ πληθὺς ἐπὶ σάκκου καθεσθεῖσα τῷ πατρῷ νόμῳ τὸν Θεὸν λιέτειν, Jos. A. J. xix, 8; WE. compare Job ii, 13; Soph. ΟΕ. R. 1, &c. s. iii, 83, 85; 134, 24; Liv. xxii, 3, 9.

60. ἡγεμονῆ] is synonymous with δρχῇ, i, 6; βασιληῇ, i, 26; τυραννὶ, i, 14; and μουναρχῇ, i, 55.

61. ἀπέτανε] with an accusative of the person and a genitive of the thing, MA, 331, d. s. i, 156, 32; καταπάνσαι with an accusative of the thing, i, 27.

62. καταλαβεῖν] ‘to check;’ literally ‘to take down;’ ἐπιλαβεῖν, ἐπίσχειν τῆς δρμῆς, Suid. μὴ πάντα ἡλικῆ καὶ θυμῷ ἐπιτρέπει ἀλλ’ ἵσχε καὶ καταλαμβάνει σεωντὸν, ii, 36; WE. κ. τὸ πῦρ, i, 87, 37. SW.

τοῦ ἐν Λιβύῃ, διαπέμψας ἄλλους ἄλλη⁶⁵ διέπεμπε δὲ πειρεώμενος τῶν μαντήων, ὃ τι φρονέοιεν ὡς, εἰ φρονέοντα τὴν ἀληθῆν εὑρεθέλη, ἐπείρηγαι σφεα δεύτερα πέμπων, ‘εἰ ἐπιχειρέοι⁶⁶ ἐπὶ Πέρσας ‘στρατεύεσθαι;’ (48.) ‘Ο δὲ, ὡς τὸ⁶⁷ ἐκ Δελφῶν ἤκουσε, αὐτίκα προσεύχετό⁶⁸ τε καὶ προσδέξατο, νομίσας μοῦνον εἶναι μαντήιον⁶⁹ τὸ ἐν Δελφοῖσι· ὅτι οἱ ἔξευρήκεε, τὰ αὐτὸς ἐποίησε. (50.) Μετὰ δὲ ταῦτα, θυσίης μεγάληστο τὸν ἐν Δελφοῖσι θεόν Ἰάσκετο. (53.) Τοῖσι δὲ ἀγειν μέλλουσι τῶν Λυδῶν τὰ δῶρα ἐς τὰ ἱρά⁷⁰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια, ‘εἰ στρατεύηται⁷¹ ‘ἐπὶ Πέρσας Κροῖσος;’ καὶ ‘εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο ‘φίλον;’ ὡς δὲ ἀπικόμενοι ἐς τὰ ἀπετέμφθησαν οἱ Λυδοὶ ἀνέθενταν τὰ ἀναθήματα, ἔχρεωντο⁷² τοῖσι χρηστηρίοισι λέγοντες⁷³ ‘Κροῖσος ὁ “Λυδῶν τε καὶ ἄλλων ἔθνέων βασιλεὺς, νομίσας τάδε μαντήια εἶναι “μοῦνα ἐν ἀνθρώποισι, ὑμῖν τε ἄξια δῶρα ἔδωκε τῶν ἔξευρημάτων⁷³, “καὶ νῦν ὑμέας ἐπειρωτᾶς, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἴ τινα “στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον;’ Οἱ μὲν ταῦτα ἐπειρώτεον τῶν δὲ μαντήων ἀμφοτέρων ἐς τῶντὸ αἱ γνῶμαι συνέδραμον⁷⁴, προ-

63. *μαντήιον*] *μαντήιον* denotes ‘an oracle in general ii. 174; *θεόπισμα* ‘the answer as delivered by the god,’ δ *θεός* *κελεύει* διὰ *θεόπισμάτων*, ii. 29; *θεοπότιον* ‘the answer as brought by those sent to consult the god,’ *ἀνενειχθέντα τὰ δι. i. 54; λόγιον* ‘a response in prose,’ i. 64; *χρηστός* ‘a response in verse,’ i. 48; vi. 98; *ἔμμέτρως χρηστοῦν* φένειν, Plut. *λόγιον* ἐστι τὰ παρὰ τοῦ θεοῦ λεγόμενα καταλογόδοντα χρηστοῦ δὲ, οἵτινες ἐμμέτρος λέγονται, ἐμφορουμένων τῶν λεγόντων, Schol. on Thuc. ii. 8; *χρηστήριον* is sometimes used for *χρηστός*, i. 63; τὸ *χρησθὲν* signifies ‘that delivered by the oracle,’ and agrees with one of the above neuter substantives understood, i. 63; s. i. 48, 67; 159, 47; Liv. i. 45, 4.

64. ἐν ‘Ελλησι’ vi, 106, 58; for ἐν τῷ ‘Ελλάδι, vi, 109; so *consul bellum in Sabinis* gessit, Liv. ii. 62.

65. *ἄλλους ἄλληρ*] i. 67; ‘severally to various places’ ἄλλη, Hom. Il. A. 120; Theoc. ii. 6; 127; τῷ ἄλλη, iii. 61. SH.

66. *εἰ ἐπιχειρέοι*] ‘whether he could undertake,’ *εἰ προσθέοιτο*, i. 53 twice; SW. δικότερα ποιέοι, i. 206, 41; STG. *εἰ πεπίθοιεν*, Hom. Il. Ψ, 40. To signify ‘whether he should undertake,’

the subjunctive would be more regular, or the optative with *δι*, HGV, ‘εἰ,’ xiii. MA, 515, 2. s. i. 53, 71.

67. τὸ] i.e. *θεοπότιον* ἀνενειχθὲν; s. i. 159, 47.

68. *προσεύχετο*] ‘adored it.’ δ *ἡγεμῶν* (τῆς Κιλκίας) ἐκεῖνο (τὸ *μαντήιον*) ἐξεπλάγη καὶ προσεκύνησε, Plut. M. xxx. p. 434. WE.

69. *μαντήιον*] ζειν τὸν *μαντήιον* δονομάζεσθαι. STG.

70. *ἱρά*] of Apollo at Delphi, and of Amphiaraus at Oropus.

71. *στρατεύηται*] i. 75. SW. The subjunctive is used in indirect questions to ask ‘whether it would be advisable;’ the optative, ‘whether it would be possible.’ *ἀποροῦτα*, διποτέραν τῶν δῶν τράπηται, Xen. M. ii. 1, 21. MA, 515, 2. s. i. 46, 66.

72. *ἔχρεωντο*] ‘they consulted;’ the same as *ἐπειρώτεον*, see below: *χρῆ*, ‘returned for answer,’ i. 55, 91. SW. δ μὲν Ἀπόλλων, ἀποκρινόμενος, χρῆσι δὲ πυνθανόμενοι, καὶ τὸ *χρηστήριον* ἐπειρωτῶντες, χρῶνται, WO.

73. *ἔξευρημάτων*] τὰ διν ἀμήχανον ἔξευρεν τε καὶ ἐπιφράσασθαι, i. 48. WE.

74. *συνέδραμον*] ‘concurrent.’

λέγουσαι Κροίσῳ, ‘ ἦν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχήν μιν καταλῦσαι’⁷⁵ τὸν δὲ Ἐλλήνων δυνατωτάτους συνεζούλενόν οἱ ‘ ἔξενρόντα’⁷⁶ φίλους προσθέσθαι.’ (54.) Επει⁷⁷ τε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροίσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι πάγχυ τε ἐλπίσας καταλύσειν τὴν Κύρου βασιλείην, πέμψας αὐτὶς ἐξ Πυθὼ⁷⁸, Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ’ ἄνδρα⁷⁹ δύο⁸⁰ στατῆρας ἔκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ⁸¹ τούτων ἔδοσαν Κροίσῳ καὶ Λυδοῖσι προμαντηίην⁸² καὶ ἀτελείην⁸³ καὶ προεδρίην⁸⁴, καὶ ἔξειναι⁸⁵ τῷ βουλομένῳ αὐτῶν γενέσθαι Δελφὸν⁸⁶ ἐξ

75. καταλῦσαι] καταλύειν, i, 91. WE. The infinitive of the aorist is often put for the future: s. v., 89, 5: ὥνδεκέτο κατεργάσασθαι, i, 24; περὶ παῖδων γενέσεως χρηστηριαζούμενός θεός ἔφη, γενέσθαι πᾶσα, Apoll. B. ii, 4, 1. STG. Κροίσος, ‘Αλυν διαβάσας, μεγάλην ἀρχὴν καταλύσει, Arist. Rh. iii, 5, 1. Similar to this was the oracle said to be delivered from Delphi to Pyrrhus, aio te, ΆΞαίδα, Romanos vincere posse, Eun. Of such verses Cicero says, callide, qui illu composuit, perfecit ut, quodcumque accidisset, prædictum videretur, de D. ii, 54; illa amphibolia, que Cræsus decepit, vel Chrysippum potuisse fallere, 56; cum sors illa edita est opulentissimo regi Asiae, ‘Cræsus, Halym penetrans, magnum pervertet opum vim,’ hostium vim sese perversurum putavit, pervertit autem suam: utrum igitur eorum accidisset, verum oraculum fuisset, ib.

77. ἐπει] ‘when;’ ἐπει, ἐπει, ‘to a word;’ ἐπει, ‘he follows;’ &c. ἐπει, ‘thou art on;’ &c. s. i, 27, 90; 166, 99.

78. Πυθὼ] πόλις Φωκίδος, ἡσ οἱ οἰκήτορες Δελφοί· ἔστι δὲ ἵερά Ἀπόλλωνος τὸ πρότερον δὲ ἐκαλεῖτο Παρνασσία Νάπην (being at the foot of Parnassus;) ἐπειτα Πυθὼν, ἡ Πυθὼ (from πύθεσθαι ‘to putrefy’ see A. or πύθεσθαι ‘to ascertain,’ see the beginning of this chapter;) διτερον δὲ Δελφοί, Did. on Hom. Il. B, 519; I, 405; now Castri. LR. It was considered the centre of the earth, δυμφαλὸς γῆς, Eur. Ion 223. (BNS. MV.) s. i, 157, 41.

79. κατ’ ἄνδρα] ώ κατὰ κάμας ἐκδοτας, i, 196; ἔκαστος might be omitted. The Latins often express such

phrases by adverbs, vicatim, Hor. E. v, 97; viritim (*agrum viritim dividere*, Cic. de S. 4), oppidatim, quotidie, quotannis, or use a distributive numeral, as bina boum vobis *Acestes dat capita in naves*, Vir. AE. v, 61. MA, 581.

80. δύο] in value about two guineas, LR, or three: A. s. MA, 138.

81. ἀντὶ] ‘in return for:’ que tibi, que tali reddam pro carmine dona? Vir. E. v, 81.

82. προμαντηίην] ‘the privilege of first consulting the oracle,’ i. e. next after the Amphictyonic states, LR. Δελφοὶ ἔωκαν Φαλίππῳ Καλυμνῷ, ἀντῷ καὶ ἐγύνοις, προξενίαν, προμαντείαν, προεδρίαν, προδικίαν, ἀσνίλαν, ἀτέλειαν πάντων, Cyriac. Anc. inscr. p. 30. WE.

83. ἀτελείην] ‘immunity from dues,’ ix, 73; SW. ἀτελητην, iii, 67. VK. Our author does not confine himself to strict Ionic forms with grammatical accuracy. SH. In the adjacent towns of Phocis certain dues, regulated by the Amphictyons, were exacted from strangers coming to consult the oracle. LR.

84. προεδρίην] ‘precedence in seats.’ Persons who had this privilege, were allowed in public assemblies to displace those who were already seated, and to occupy these seats themselves. S, ii, 4. πρωτοκαθεδρία and πρωτοκλησία in the New Testament; s. Juv. iii, 82; 153; Liv.ii, 31, 1.

85. ἔξειναι] put substantively, τὸ being omitted, for ἔξουσίαν; which occurs in a construction exactly similar, έωκεν αὐτῷς ἔξουσίαν τέκνα Θεοῦ γενέσθαι, St John i, 12. The infinitive is sometimes found as an accusa-

τὸν ἀεὶ χρόνον.⁸⁷ (55.) Δωρησάμενος δὲ τοὺς Δελφοὺς, ὁ Κροῖσος ἐχρηστηριάζετο τὸ τρίτον. ἐπεὶ τε γὰρ δὴ παρέλαβε τοῦ μαντηῖον ἀληθῆν, ἐνεφορέετο αὐτῷ.⁸⁸ ἐπειρώτα δὲ τάδε χρηστηριάζόμενος, ‘εἴ οἱ πολυχρόνιος ἔσται⁸⁹ ἡ μουναρχίη;’ ἢ δὲ Πυθίη⁹⁰ οἱ χρῆ⁹¹ τάδε·

“ ἀλλ' ὅτ' ἂν ἡμίονος⁹² βασιλεὺς Μῆδοισι γένηται,
“ καὶ τότε⁹⁴, Λυδὲ ποδαρέ⁹⁵, πολυψήφιδα παρ' Ἐρμον⁹⁶
“ φεύγειν⁹⁷, μηδὲ μένειν, μηδὲ αἰδεῖσθαι κακὸς εἶναι.”

(56.) Τούτοισι ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλὸν τι⁹⁸ μάλιστα πάντων ἥσθη, ἐλπίζων ἡμίονον οὐδαμὰ⁹⁹ ἄντ' ἄνδρος βασιλεύειν Μῆδων, οὐδὲ ὡν ἀντὸς, οὐδὲ οἱ¹⁰⁰ ἔξι αὐτοῦ, παύσεσθαι

live in Latin, *reddes dulce loqui, red-deis ridere decorum*, Hor. i E. vii, 27. *BL. MA*, 541, obs. 1. or ἔλεαν may be understood before it: *STG. s. Liv. xxiii*, 19, 3.

86. *Δελφοὺς] civi Romano licet esse Gaditanum*, Cie. p. Bb. 12.

87. ἐτ τ. ἀ χρόνον] see *Pla. t. x. p. 242*; but the substantive is suppressed in τὸν ἀεὶ στεράχοντα, *Soph. E. 1081. SH.*

88. ἐνεφορέετο αὐτῷ] ‘indulged in it to excess.’ τῆς ἔνοντας ἔγαν ἐμφορεῦθαι, *Plu. V. xlvi*, 19. *SW. MA*, 330, b.

89. ἕστα] The future frequently occurs in indirect questions; εἰ τις ὑπέρει, i, 86; διετε τρόπῳ ἀνατέσει, i, 125; ἦτινα φωνῇ βήκουσι, ii, 2; εἰ συμβήσονται, ii, 3. *STG.*

90. Πυθίη] und. προφῆτις, *SH*, or πρόμαντις, vii, 111; *Pythia vates*, *Juv. xiii*, 199.

92. ἀλλά] This abrupt commencement denotes agitation of mind; at, o deorum quidquid in cælo regit terras et humanum genus, quid iste fert tumultus? *Hor. E. v. 1 : s. i.*, 55, 94; 174, 57.

93. ἡμίονος] see i, 91, 94. *SW.*

94. καὶ τότε] δὴ τότε is the more usual hortatory form in oracles, ἀλλ' ὑπέρταν μάρφη... δὴ τότε, &c. Arist. *Eg. 197*; αὐτάρ ἐπήν λαγῆ... δὴ τότε χρῆ τύπτειν, *Av. 983*; *POR. A. p. 311*. but καὶ has a similar force. *HGV*, iii, 1. *Liv. xxiii*, 1, 3.

95. ποδαρέ] τρυφῆς ἦν καὶ οὐκ ἀρε- τῆς δ ποδαρέος ἐπωνυμία, Them. O. xix, p. 226, n. *W.E.* The following ex- pressions are similar, ἀδροβάτης, *Aesch.*

P. 1073; ἀερῶς βαίνων, *Eur. M. 825*; ἀερά β. *T. 820*; ἀερὸν β. παλλεύκῳ ποδὶ, *M. 1161*; *T. 508*; ἀερὰ ποδῶν θηλαῖται ἐλισσόμεναι, *Erig. inc. dxxi*, 2; διακεχλιδῶς βαδίζων, *Plut.* and imply τριφέρδιος, *Hes. Θρυπτόμενος, βλακεύμενος*, *Suid.* “Agag came unto him delicately,” *i Samuel xv*, 32; *BL. BNS. Es. 753*.

96. Ἐρμον] i, 80; *W.E.* now the *Sarabat* or *Kedous*, *LR.* or *Gedis-chaeæ*; *auro turbidus Hermus*, *Vir. G. ii*, 137.

97. φεύγειν] The infinitive for the imperative occurs most frequently in poetry; and will be generally found to follow (1) ἀλλὰ σὺ, *Hom. Il. A. 582*; (2) σὺ δὲ, iii, 134; iv, 126, 15; vii, 159, 13; *Arr. Al. v*, 11 twice; *App. R. vii*, 46; *Hel. v*, 261; vii, 320; (3) σὺ μέν τοι, iv, 163; or (4) a vocative case, as here; *Hom. Il. A. 20*; (*TR.*) *App. R. xi*, 49; *ubi vota solves, purpureo velare comas amictu*, *Vir. ἈE. iii*, 404. The ellipsis may be supplied by θελεῖ. *Hom. Il. A. 277*; *βούλου*, *Soph. ΟΕ. C. 1538*; *δέλπον*, *Aesch. P. V. 808*; or *μέμνησο*, *S. 217*; *memento*, *Juv. v*, 71. *BO. 369. GR. W.E. SW. ED.* κακός, which follows, is in the nominative, because it refers to the second person singular. *MA*, 544.

98. πολλὸν τι] κατὰ μέτρον understood. *BO. μᾶλλόν τι ἐδεινολογέετο*, i, 44, 39. With the superlative are used πολλὸν, *Hom. Il. A. 91*; πολὺ, *B. 769*; μέγα, *B. 82*; *Eur. Al. 758*; 924; δῆσα, *Il. A. 69*; *ἔξοχα*, *O. Δ. 629*; *μακρῷ*, i, 193; *παρὰ πολὺ*, *Arist. Pl. 445. MA*, 461; 487, 5.

κοτε τῆς ἀρχῆς· μετὰ δὲ ταῦτα ἐφρόντιζε ἴστορέων, τοὺς ἀν 'Ελλήνων δυνατωτάτους ἔντας προσκήσαιτο φίλους. ἴστορέων¹ δὲ, εὐρισκε Λακεδαιμονίους καὶ Ἀθηναίους προέχοντας², τοὺς μὲν τοῦ Δωρικοῦ γένεος, τοὺς δὲ τοῦ Ἰωνικοῦ.

(59.) Τούτων δὴ ὧν τῶν ἑθνέων τὸ μὲν Ἀττικὸν κατεχόμενον τε καὶ διεσπασμένον³ ἐπιυθάνατο δὲ Κρόῖσος ὑπὸ Πεισιστράτου τοῦ Ἰπποκράτεος, τοῦτον τὸν χρόνον τυραννεύοντος Ἀθηναίων δε, στασιαζόντων τῶν παράλων⁴ καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν⁵ προεστεῶτος Μεγακλέος τοῦ Ἀλκματίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδεω, καταφρονήσας⁶ τὴν τυραννίδα, ἥγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ⁷ τῶν ὑπερακρίων⁸ προστὰς⁹, μηχανᾶται τοιάδε τρωματίσας¹⁰ ἑωτόν τε

100. *οἱ* *for τούς*; the *anacoluthia* arises from the *ἀντός* preceding: s. i., 27, 92; *STG.* *et ille, et qui nascentur ab illo*, *Vir.* G. i., 434; *Belus, et omnes a Belo*, *Æ. E.*, 733; *ex nobis geniti*, *Juv.* xiv., 40.

1. *ἴστορέων*] *ἐρωτῶν, πιθόμενος, ἀνακριθέντος*, *Hes.*

2. *προέχοντας*] *οἱ τε Λακεδαιμονίους τῶν Ἑλλήνων ἡγήσαντο, δυνάμει προβούντες, καὶ οἱ Ἀθηναῖοι ναυτικοὶ ἐγένοτο... δυνάμει ταῦτα μέγιστα διεφύνοντο*... *ἵσχουν γάρ, οἱ μὲν κατὰ γῆν, οἱ δὲ ναυτοὶ*, *Thuc.* i., 18.

3. *διεσπασμένον*] 'torn in pieces.'

4. *παράλων*] *παραβάλασσοις*, *SW.* 'inhabitants of the coast.' The four most ancient tribes of Attica, established by Cecrops, were Ceropis, Autochthon, Actaea, and Paralia. By Cranaus they were named Cranae, Aethis, Meesogea, and Diacris, *PC*, i., 9. To the third of these may be assigned 'those of the plain,' and to the last 'the mountaineers.' Erichthonius named the tribes Dias, Athenias, Posidonia, and Hephestias. Erechtheus gave them names from the four sons of Ion: *L.R.* s. v., 66, 27 f.

5. *τῶν μὲν*] i.e. Μ. μὲν, τοὺς νιῶν Α., διτεῖάτος πρὸ τῶν παράλων Λ. δὲ, νιῶν Ἀρ., διτεῖάτος πρὸ τῶν ἐκ τοῦ πεδίου. *DAL.* The Alcmaeonidae were a distinguished family at Athens, of whom frequent mention is made in the course of the history.

6. *καταφρονήσας*] 'affecting;' an Ionic sense: *Æ.* 'setting his mind on the sovereignty from a consciousness of his own

superiority to the rest of the citizens; κ. Ἀρκάδῶν κρέσσονες εἰναι, i., 66, bears obviously a similar meaning: s. viii., 10, 45; *Thu.* iii., 83; vi., 11; *Xen.* H. iv., 5, 12; *AO.* and σφέας καταδάκτυρες εἰναι κλάντας, vi., 16; which *SW* considers the same as δόξαντες, because κατά does not always change the signification of a verb. *ED.* ἐρωτεῖς τυραννίδος, i., 96; or ἐρωτα σχὸν τύραννος γενέσθαι, mean the same; *V.K.* regnum affectare, *Liv.* ii., 7.

7. *τῷ λόγῳ*] i., 205, 25; 'nominally;' δύναμαι, *Pol.* xxii., 2, 3; προφέσει, *Thu.* vi., 76; *Aesch.* c. *Ti.* p. 33; and (with κατὰ und.) πρόφασιν, v., 33, 72; πρόσχημα, ix., 87, 48; opposed to νόος, ii., 100; διανοίᾳ, *Thu.* vi., 76; δληθέως, ix., 87; τῷ δληθῆτῃ, iii., 1; (or δληθετῇ) *Aesch.* *Pol.* II. cc. τῷ δληθετῇ, 'in reality;' to τῷ δληθέτῃ, *Herod.* iii., 8; τῷ ἀτρεκὲς, *Theog.* 167; τῷ ἄργῳ, vi., 38; *Eur.* Al. 349; *Dem.* Ph. i. p. 56; τοῖς ἄργοις, *Soph.* *Œ. C.* 782; τοῖς πρόσχημασι, *Dem.* p. C. 37. In vii., 157, the following form is used, πρόσχημα μὲν ποιέμενος ὁς ἐπ' Ἀθήνας ἐλαύνει, ἐν τῷ δὲ ἕχον τάσσων τὴν Ἐλλάδα τῷ ἑωτῷ ποιήσασθαι: this opposition is variously expressed in Latin, as *aperte bona repentes, clam recuperandi regni consilia struere*, *Liv.* ii., 3; *nomine... re ipsa*, and again in *speciem... re ipsa*, iii., 9; s. i., 59, 12; *Liv.* xxii., 25, 4; xxvii., 44, 2. *VG.* i., 19; iii., 10, 13.

8. *ὑπερακρίων*] called διάκριοι by *Plut.* V. v., p. 86; 94; ἀρχαὶκον τῷ φιλοχωρεῖ δρεσμῷ ὡς ὑπερακρίους τιὰς

καὶ ἡμίόνους, ἥλασε ἐξ τὴν ἀγορὴν τὸ ζεῦγος. ὡς ἑκπέφευγὼς τοὺς ἔχθρους, οἱ μιν ἐλαύνοντα ἐξ ἄγρὸν¹¹ ἡθέλησαν ἀπολέσαι δῆθεν¹² ἐδέετο τε τοῦ δήμου φυλακῆς τινὸς πρὸς αὐτοῦ¹³ κυρῆσαι, πρότερον εὐδοκιμήσας ἐν τῷ πρὸς Μεγαρέας¹⁴ γενομένῃ στρατηγίῃ¹⁵, Νίσαιαν τε ἐλών, καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς ἔδωκε οἱ, τῶν ἀστῶν καταλέξας ἄνδρας¹⁶, τούτους, οἱ δορυφόροι¹⁷ μὲν οὐκ ἐγένοντο Πεισιστράτου, κορυνηφόροι δέ· ξύλων γάρ κορύνας ἔχοντες εἴποντό οἱ ὅπισθε. συνεπαναστάντες δὲ οὗτοι ἄμα¹⁸ Πεισιστράτῳ, ἔσχον¹⁹ τὴν ἀκρόπολιν. ἔνθα δὴ ὁ

Ἀθηναῖς, Dion. A. R. i., 13. SW. Of these a mob of mercenaries formed part.

LR.

9. προστὰς] s. i, 34, 78 ; iii, 82, 70 ; προστάσιο τῶν ἀδικουμένων, Chrys. de S. ii, p. 42; ἐκκλησίας προστῆναι, ib. προστάται γενόμενοι τῆς εἰρήνης, Xen. H. v, 1, 36 ; οἱ τοῦ δήμου π. ib. 2, 3 and 6; Pol. vi, 8, 9; γίνεται προστάτης, Arist. P. v, 6.

10. προσαττός] Zopyrus, iii, 154 ; and Ulysses, Hom. O. Δ, 244; wounded themselves from patriotic motives. Solon contrasts this latter instance with the conduct of Pisistratus, Plu. V. v, 95. Dionysius of Syracuse practised a similar artifice, Diod. xxi, 95 ; LR. and Sextus Tarquinius pretended at Gabii, se inter tela et gladios patris elapsus, Liv. i, 53 ; and Sinon at Troy says, eripui letō me et vincula rupi, Vir. Ἀ. ii, 134. MT thinks it probable that the attempt on the life of Pisistratus was real; i, 5, 5.

11. ἐξ ἄγρου] ἐλάνειν ἐς οἱ. is the same as *rura suburbana ire...impositusmannis*, Hor. i E. vii, 76.

12. δῆθεν] 'as he pretended, forsooth.' This participle is generally connected with ὡς and a participle, in an ironical sense: ὡς οἱ συνειδῆτες δῆθεν, vi, 1, 3; 39, 29; BL. iii, 136, 54; vi, 1, 3. It resembles τῷ λόγῳ in being opposed to τῷ ἀληθέᾳ, VG, viii, 5, 15. HCV, ii. ὡς ἀδρῶστῶν, 'pretending to be sick,' Xen. H. ii, 1, 9; ὡς δῆ, iii, 156; Hom. II. A, 110; s. i, 59, 7; quippe veter fatis, Vir. Ἀ. i, 43; scilicet, Hor. III O. v, 25.

13. πρὸς αὐτοῦ] τοῦ δήμου. πρὸς, 'from,' as ἵνα κακόν τι πρὸς θεῶν ἦ πρὸς ἀνθρώπων λαθοί, ii, 139; πρὸς

Τράων, Hom. II. A, 160; πρὸς Διὸς, A, 239.

14. Μεγαρέας] Megara was originally called Nysa, A. Νίσαια, its port, was connected with it by long walls, as Piraeus was with Athens, and Lechæum with Corinth.

15. στρατηγίῃ] The accounts of this expedition vary. LR.

16. ἄνδρας] 50, according to Plu. V. v, p. 95; 300, according to Poly. i, 21, 3. LR. Aristophanes calls them δορυφόροι, Eq. 446.

17. δορυφόροι] 'spearmen'; the same as αἰχμοφόροι, 'lancers, body-guards,' i, 8; regū satellites, Liv. ii, 12. The following compounds also occur, derived from the perfect middle, and, being all used in an active sense, they are paroxytones; as adjectives, they are of the common gender: ἀεθλοφόρος, i, 31; κορυνηφόρος, i, 59 ; σινοφόρος and σκευοφόρος, i, 80 ; τοξοφόρος, i, 103 ; λεωφόρος, i, 187 ; καρποφόρος and βαλανωφόρος, i, 193 ; λιβανωτοφόρος, ii, 8 ; ὄνδροφόρος, iii, 14 ; δασμοφόρος, iii, 97 ; σειρφόρος, iii, 102 ; χρυσοφόρος, iv, 104 ; στεφανηφόρος, v, 102 ; ψηφιδοφόρος, vi, 109 ; θειμοφόρος, vi, 134 ; ταμιφόρος, vii, 8, 1 ; σινυρνοφόρος, vii, 67 ; θωρηκοφόρος, vii, 89 ; ἀχθοφόρος, vii, 187 ; πυρφόρος, viii, 6 ; στρεπτοφόρος and ψελιοφόρος, viii, 113 ; μαχαιροφόρος, ix, 32.

18. ἄμα] The following dative is governed by σὺν in composition. The preposition is sometimes altogether suppressed, as ἀλλά σοι ἄμ' ἐπόμενα, Hom. II. A, 158 ; where TR gives as similar instances, simul his, Hor. i S. x, 85 ; simul nobis habitat barbarus, Ov. v T. x, 29. The construction is

Πειστρατος ἥρχε Ἀθῆναιων, οὐ τε τιμὰς τὰς ἔούσας συνταράξας, οὐ τε θέσμια μεταλλάξας, ἐπὶ τε τοῖσι κατεστεῶσι²⁰ ἔνεμε²¹ τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ. (60.) Μετὰ δὲ οὐ πολλὸν χρόνον, τῷτο φρονήσαντες²² οἱ τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου ἔξελαύνοντες μην. οὕτω μὲν Πειστρατος ἔσχε τὸ πρῶτον Ἀθῆνας, καὶ τὴν τυραννίδα, οὐ κω κάρτα ἐφρίζωμένην ἔχων, ἀπέβαλε. οἱ δὲ ἔξελάσαντες Πειστρατον, αὗτις ἔκ νέης²³ ἐπ' ἀλλήλοισι ἐστασίασαν. πειρελαυνόμενος²⁴ δὲ τῇ στάσει, ὁ Μεγακλέης ἐπεκηρυκεύετο²⁵ Πειστράτῳ, ‘εἰ βούλοιτό σοι τὴν θυγατέρα ἔχειν γυναικα ἐπὶ τῇ τυραννίδι;’²⁶ ἐνδεξαμένου δὲ τὸν λόγον²⁷ καὶ ὁμολογήσαντος ἐπὶ τούτοισι Πειστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ²⁸ πρῆγμα εὑθέστατον, ὡς ἐγὼ εὐρίσκω, μακρῷ· ἐπει τε ἀπεκρίθη ἐκ παλαιτέρου²⁹ τοῦ βαρεάρου ἔθνεος τὸ Ἑλληνικὸν, ἐν καὶ δεξιώτερον καὶ εὐθίης ἡλιθίου³⁰ ἀπηλλαγμένον μᾶλλον εἰ³¹ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι, τοῖσι

complete in the expression *mecum patiter considere*, Vir. *Æ.* i, 576..

19. ἔχον] *Capitulum atque arcem occupavere*, Liv. iii, 15.

20. κατεστέωσι] und. *θεσμίοις*. DAL. ἐφύλαττε γάρ τοὺς πλείστους νόμους τοῦ Σόλωνος, ἐμμένων πρῶτος αὐτὸς, καὶ τοὺς φίλους ἀναγκάζων, Plu. V. v, p. 96. *WE*.

21. ἔνεμε] ‘administered;’ v, 29; 71; 92, 2. *SW*.

22. τῷτο φρονήσαντες] τὰ αἰτὰ φ. v, 72; καὶ τῷτο φ. v, 3; ‘conspiring together.’

23. ἐκ νέης] v, 116; ‘anew, afresh;’ ἀρχῆς may be supplied, as Plu. has ἐκ νέας αὐτὸς ἀρχῆς, p. 959; BO, 27. [or rather στάσεως, s. i, 109, 64;] so ἐκ νοτέρης, i, 108, 57; v, 106, 92; BO, 337. ἐκ κανῆς, Thu. iii, 92; Aristid. i, p. 84; in which phrases, according to MV, on Soph. Au. 1006; there is no ellipsis, but either an indifferent use of gender, or enallage: *de novo*, Liv. ii, 4; *de integro*, iii, 9; s. Liv. xxi, 6, b.

24. πειρελαυνόμενος] ‘driven about, worried, harassed.’

25. ἐπεκηρυκεύετο] ‘sent proposals by a herald.’

26. ἐπὶ τῇ τυραννίδι] ‘on condition of having, &c.’ ἐπὶ τούτοισι, below; ἐπὶ τούτῳ καταλλάξαντες, ἐπὶ φτε, vii, 154; σπουδὰς καὶ ξυμμαχίας ἐποιήσαντο ἐπὶ

τοῦδε, διστε, Thu. iii, 114; MA, 479, a; 585, β. ἐφ' φ. βοηθήσειν, Ζεσχ. in Ct. 37; s. i, 141, 79 twice; 160, 54; iii, 83, 84; v, 65, 19.

27. ἐπὶ τὸν λόγον] ‘after accepting the proposal;’ i, 212, 87; λέγων, i, 59.

28. κατόδῳ] Persons returning from exile were said κατέρχεσθαι, v, 30; or κατέιναι, i, 62; iii, 45; v, 62; ix, 26; redire exilio, Plau. Mer. v, 2, 106; if by sea, καταπλέων, Xen. H. i, 4, 13. Those, who restored them, were said κατάγεων, see below; v, 30; 31; exiles in iuria pulsos in patriam reducere, Liv. iii, 15; revocare de exilio, xxvii, 34; de ex. reducere, Cic. At ix, 14; those who received them back, καταδέχεσθαι, Xen. H. v, 2, 10. The ‘return’ itself was called κάτοδος, i, 61; iii, 138, 67; v, 62; reditus, Liv. ii, 15; by sea, κατάπλους, Xen. H. i, 4, 11 and 21.

29. ἐκ παλαιτέρου] ἐκ παλαιοῦ, viii, 62; χρόνοις may be supplied; ἐκ παλαιῶν χρόνων, Diod. xix, 67. *SH*, on BO, 321. Ionic, Attic, and poetic, by syncope = παλαιότερου, *Æ*. so ἐκ παλαιτέρου, Thu. i, 18.

30. ἡλιθίου] τοὺς μὲν πλεύστον μέρος αὐτῆς (τῆς ἀφροσθήνης) ἔχοντας, μανομένους καλούμεν, τοὺς δὲ δλίγον ἔλαττον, ἡλιθίους τε καὶ ἐμβροντήτους, Pla. Al. ii, 5. *BL*.

31. εἰ] for δηι: *VG*, viii, 6, 3. *MA*, c 6

πρώτοισι³² λεγομένοισι είναι Ἑλλήνων σοφίην, μηχανῶνται τοιάδε. ‘Ἐν τῷ δῆμῳ³³ τῷ Παιανεῖ ἦν γυνὴ, τῇ οὔνομα ἦν Φύη³⁴, μέγαθος³⁵ ἀπὸ τεσσέρων πηχέων ἀπολείπουσα³⁶ τρεῖς δακτύλους, καὶ ἄλλως εὐειδῆς. ταῦτην τὴν γυναῖκα σκευάσαντες πανοπλίῃ³⁷, ἐς ὅρμα ἐσβιβάσαντες, καὶ προδέξαντες³⁸ σχῆμα, οἵν τι ἔμελλε εἰνπρεπέστατον φανέσθαι ἔχοντα, ἥλανον ἐς τὸ ἄστυ, προδρόμους κήρυκας προπέμψαντες, οἱ τὰ ἐντεταλμένα ἡγέρευον ἐς τὸ ἄστυ ἀπικόμενοι, λέγοντες τοιάδε· “὾Ω ‘Αθηναῖοι, δέκεσθε ἀγαθῷ νόψ Πεισίστρατος· τον, τὸν αὐτὴν ἡ ‘Αθηναῖη, τιμήσασα ἀνθρώπων μάλιστα, κατάγει “ἐς τὴν ἑωτῆς ἀκρόπολιν.” Οἱ μὲν δὴ ταῦτα διαφορτέοντες ἐλέγονται τίκα δὲ ἐς τε τοὺς δῆμους φάτις ἀπίκετο, ὡς ‘Αθηναῖη Πεισίστρατον κατάγει· καὶ ἐν τῷ ἄστει οἱ πειθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν θεόν, προσεύχοντο τε τὴν ἀνθρωπὸν³⁹, καὶ ἐδέκοντο τὸν Πεισίστρατον. (61) Ἀπολαβὼν δὲ τὴν τυραννίδα τρόπῳ τῷ εἰρημένῳ, ὁ Πεισίστρατος, κατὰ τὴν ὁμολογίην τὴν πρὸς Μεγακλέα γενομένην, γαμέει⁴⁰ τοῦ Μεγακλέους τὴν θυγατέραν. τὸν δὲ δεινόν⁴¹ τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισίστρατον. ὄργῃ⁴² δὲ, ὡς εἶχε, καταλλάσσοντο τὴν ἔχθρην⁴³ τοῖσι στασιώτησι. μαθὼν δὲ ὁ Πεισίστρατος τὰ ποιεύ-

608, iv. τοῖσι ἐσελθεῖν ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι, i, 24; STG. i, 212, 81; v, 97, 44; εἰ is used after verbs denoting astonishment, to express the object of wonder, i, 155, 19; MA, 608, iv. and after δεινόν, Thu. vi, 60; s. Liv. i, 53, 6; ii, 28 mar. ED. omnes oderunt: miraris, si nemo presuet amorem? Hor. i S. i, 84. HGV, 16.

32. πρώτοισι] συνέστη οἰκείᾳ τὸ Ἐλληνικὸν ὑπερεβάλοντο, Pau. iv, 35. WE.

33. δῆμῳ] The number of these small boroughs was a hundred and seventy-four, PC, i, 9. s. v, 69, 39. δῆμος in the singular also denotes ‘the people of Athens’ at large; δῆμος, ‘fat.’

34. Φύη] τὴν κατάγονταν Πεισίστρατος ἐστὶ τὴν τυραννίδα, ὡς Ἀθηνᾶς Σωτείρας εἴδος ἔχονταν, καὶ ἡνὶ φασὶ γεγονέναι, ἣτις καὶ τῇ δεῖφῃ εἴκαστο τὴν μορφὴν στεφανότωλις δὲ ἦν καὶ αὐτῆι ἐξέωκε πρὸς γάμου κοινωνίαν ὁ Πεισίστρατος Ἰππάρχῃ τῷ νιψῷ, Ath. xiii, 89. VK.

35. μέγαθος] Ionic = μέγεθος; as, on the other hand, τεσσέρων = τεσσερῶν.

36. ἀπολείπουσα] ‘wanting;’ conse-

quently her height was about five feet ten inches.

37. πανοπλῇ] παρθένον τὴν καλλιστεῖνονταν κοσμήσαντες (Ἄντεις) κυρῆ τε Κορυνθίη καὶ πανοπλῇ Ἐλληνικῇ, καὶ ἐπ’ ὅρμα ἀναβιβάσαντες, πειράσουσι τὴν λίμνην κόκλῳ, iv, 180.

38. προδέξαντες] προδέξαντες, Hes. WE, ‘after first showing her, by assuming what kind of attitude she would appear most becomingly.’

39. τὴν ἀνθρωπὸν] ἀνθρωπός is used in the feminine by Xenophon, and repeatedly by Demosthenes. VG, iii, 3, 2. so τὴν θεόν just above; and in i, 60, 57.

40. γαμέει] μέν is understood. STG.

41. δεινόν] for τὸ ἀτιμάζεσθαι ἀλλεῖ αἰτόν. MA, 541, obs. 1. The more usual expression is οὐτος δὲ δεινόν τι ἐποιήσατο, iii, 155; v, 33; 87; viii, 15, 60; 93, 10; or δ. τ. ἐποίει, ii, 121, 5. The substantive χρῆμα is supplied, viii, 16. SW.

42. ὄργῃ] ‘in a rage;’ i, 114, 34; for δρυγίζεινος, ‘enraged.’ STG.

43. ἔχθρην] i. e. πανοδάμενος τῆς ἔχθρας καταλλάσσοντο τ. σ. STG. The words τὴν ἔχθρην might have been omitted. BO, 101.

μενα ἐπ' ἔωντῷ, ἀπαλλάσσετο ἐκ τῆς χώρης τὸ παράπαν. ἀπικό-
μενος δὲ ἐς Ἐρέτριαν⁴⁴ ἔβουλενετο ὑμα τοῖσι παισί. Ἰππίεω δὲ
γνώμην⁴⁵ νικήσαντος, ἀνακτᾶσθαι ὅπισω τὴν τυραννίδα, ἐνθαῦτα
ῃγεφον δωτίνας⁴⁶ ἐκ τῶν πολίων, αἱ τινές σφι προηδέατό⁴⁷ κού τι.
πολλῶν δὲ μεγάλα παρασχόντων χρήματα, Θηβαῖοι ὑπερεβάλοντο
τῇ δόσεῖ τῶν χρημάτων. μετὰ δὲ, οὐ πολλῷ λόγῳ εἰπεῖν⁴⁸, χρόνος
διέφυ⁴⁹, καὶ πάντα σφι ἔξηρτο ἐς τὴν κάτοδον. καὶ γὰρ Ἀργείοι
μισθωτοὶ ἀπίκοντα ἐκ Πελοποννήσου, καὶ Νάξιος⁵⁰ σφι ἀνὴρ ἀπιγ-
μένος ἐθελοντής, τῷ οὖνομα ἦν Λύγδαμις⁵¹, προθυμίην πλείστην
παρείχετο, κομίσας καὶ χρήματα καὶ ἀνδρας. (62) Ἐξ Ἐρετρίης
δὲ ὀρμηθέντες διὰ⁵² ἑνδεκάτον ἔτεος ἀπίκοντο ὅπισω. καὶ πρῶτον
τῆς Ἀττικῆς ἰσχουσι Μαραθῶνα.⁵³ ἐν δὲ τούτῳ τῷ χώρῳ σφι στρα-
τοπεδευομένοισι οἵ τε ἐκ τοῦ ἀστεος στασιῶται ἀπίκοντο, ἄλλοι
τε ἐκ τῶν δῆμων προσέρρεον⁵⁴, οἷσι ἡ τυραννίς πρὸ⁵⁵ ἐλευθερίης
ἦν διπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο.⁵⁶ Ἀθηναίων δὲ οἱ
ἐκ τοῦ ἀστεος, ἔως μὲν Πεισίστρατος τὰ χρήματα ἤγειρε, καὶ
μεταγύτις ὡς ἔσχε Μαραθῶνα, λόγον οὐδένα εἶχον^{*} ἐπεὶ τε δὲ
ἐπύθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστον⁵⁷, οὐτω

44. Ἐρέτρια] now Gavalinaios or Eripon. L.R.

45. γνάμην] γνάμας οὐδεὶς νικήσεις τελεόνας, Arist. N. 431; οὐ νικᾶν ψή-
φισμα, Ἀsch. c. Ct. p. 63; τολέμους,
μάζην, [s. vi, 13, 77; ED.] W.E.
Ολύμπια, SW. Ολυμπιάδα, ix, 33, 98;
by metonymy for τοὺς Ὄλυμπικὸς
ἄνδρας τοὺς ἐν Ὄλυμπῃ τελομένους.
Æ. Herodotus might also have written
either γνάμηρ νικήσαντος, iii, 82, 66; or
γνάμης νικησάντης, [vi, 101, 29;] Xen.
A. vi, 1, 18. BO, 50. quum vicisset senten-
tia, Liv. ii, 4.

46. δωτίνας] an Ionic and poetic
word = δωρεᾶς or δῶσες. Æ. εἴ τι πό-
ποι ξενίτοις, ἡε καὶ ἀλλως δέψις δωτί-
νην, Hom. O. I, 267.

47. προρθέατο] ‘who, from some fa-
vour received, entertained a previous
regard for them.’ Ionic = προθήητο,
from πραιτέεσθαι, iii, 140. SW.

48. εἰπών] ἀς ἔξεστι, may be sup-
plied, as with λέγειν, Ἀsch. A. 841.
MA, 543. VG, v, 3, 6 and 8. BO,
501. s. iii, 82, 73; v, 67, 37; iv, 87,
25; vi, 30, 57.

49. διέφυ] ‘intervened.’ A more
poetical expression than διῆλθε, i, 8.
STG.

50. Νάξιος] Naxos, anciently called Strongyle and Dia, now Naxia, is the
largest of the Cyclades. L.R. A.

51. Λύγδαμις] from being a member
of the oligarchy at Naxos, became a
demagogue, and thus gained the ty-
ranny; Arist. P. v, 6.

52. διὰ] ‘in the course of;’ ii, 4.
L.R. MA, 580, d, n.

53. Μαραθῶνα] Marathon retains its
ancient name, and is ten miles distant
from Athens. L.R.

54. προσέρρεον] convenient, quidus
aut odium crudole tyranni, aut metus
acer erat, Vir. Æ. i, 356.

55. πρὸ] BO, 461. MA, 450, obs. 1.
vi, 12, 70; Pygmalion sceleris ante alios
ιππαπίον omnes, Vir. Æ. i, 351; πν.
κυνθερα παρὰ τὰ ἐκ τοῦ πρὸν χρόνου
μημανεύμενα, Thu. i, 23; s. vii, 103,
97.

56. συνηλίζοντο] συναλίζεσθαι συν-
αθροίζεσθαι, συνάγεσθαι, Hea. SS. The
adjective ἀλης, ‘assembled,’ i, 196; the
substantive ἀλη, ‘an assembly,’ i, 125,
24; [ἴθροισις, ἄγεροι, ἄγορη, SW.] and the simple verb ἀλίζειν, ‘to assem-
ble,’ i, 63, 77; 79; vii, 12, 43; [συν-
αθροίζειν, συνάγειν, Hea. πάντας εἰς τὴν
ἀλησας, Eur. Her. 404; EE. συναλ.

δὴ⁵⁸ βοηθέοντι ἐπ' αὐτὸν, καὶ οὗτοι τε πανστρατιῆ⁵⁹ ἤσαν ἐπὶ τοὺς κατιώντας· καὶ οἱ ἀμφὶ⁶⁰ Πειστράτον, ὡς ὁρμηθέντες ἐκ Μαραθῶνος ἤσαν ἐπὶ τὸ ἄστυ, ἐς τωντὸ συνιόντες, ἀπικέονται ἐπὶ Παλληνίδος⁶¹ Ἀθηναῖς ἵρδι, καὶ ἀντία ἔθεντο τὰ δπλα.⁶² ἐνθαῦτα Σειρή πομπῇ χρέωμενος⁶³ παρίσταται Πειστράτῳ Ἀμφίλυτος ὁ Ἀκαρνᾶν⁶⁴, χρησμολόγος ἀνὴρ, δις οἱ προσιών χρῆ ἐν ἔξαμέτρῳ τόνῳ, τάδε λέγων·

“ ἔρριπται δὲ ὁ βόλος⁶⁵, τὸ δὲ δίκτυον⁶⁶ ἑκτεπέτασται·
“ Σύννοι⁶⁷ δὲ οἰμήσουσι σεληναῖς διὰ νυκτύς.”⁶⁸

(63) ‘Ο μὲν δὴ οἱ ἐνθέάζων χρῆ τάδε· Πειστράτος δὲ, συλ-

sew, i, 126, 27;] are of frequent occurrence in our author.

57. τὸ ἄστυ] was applied to Athens emphatically; *Xerxes*, *Thermopylis ex-pugnatis*, *protenus accessit astu*, *Nep. ii*, 4; as was *urbis* to Rome, *SBL*, on *BO*, 13. The nobles dwelt chiefly in the city, the common people in *Piraeus*, *Steph. Byz.* s. i, 160, 59.

58. οὗτος δὴ] following ἐτελέσθε, i, 5; ‘since it was come to that.’ *HGV*, v, 2 and 8, s. ix, 6, 25. *MA*, 610.

59. πανστρατῆ] *Thu. ii*, 31 twice; *iii*, 95; μετὰ πατός τοῦ στρατεύματος, *Schol. πανδημεῖ*, vi, 108, 73; *Thu. i*, 73; [vii, 139, 66] ii, 31; πανδαιμ., πανομίλ., *Aesch. Th. 283*; ξύμπαντι τῷ στρατεύματι, *Thu. iii*, 95; παντελῆται, *St Luke xiii*, 18; πάντες ἥδον διάσ, ἀποτοι τε καὶ ἴπποι πασσοδίρ., *Hom. Il. A. 708*; πανσύδη, *Il. B. 12*; πανστρατ., μπενὸς ἀπομάχου μένοντος, πανομεῖ. *DAM. BL. VG*, vii, 1, 3 and 4. s. vi, 112, 13.

60. οἱ ἀμφὶ] ‘Pisistratus and his party’; i, 157, 39; iii, 76, 6; viii, 15, 63; *Luc. in vi*, 100, 22. Περὶ is used in the same signification, *MA*, 271, 1. *VG*, i, 5.

61. Παλληνίδος] δῆμος Ἀττικὸς, τῆς Ἀγριοχίδος φυλῆς, *Steph. Πειστράτος ἐπ' Εύβολας ἐστράτευσεν εἰς Ἀττικὴν ἐπ' Παλληνίδος*, *Poly. i*, 21, 1; Παλληνίδος σεμνὸν πάγον διὰ Ἀθάνας, *Eur. Her. 849*; 1031. *VK*.

62. ἔθεντο τὰ δπλα] v, 74, 57; ‘encamped;’ *Thu. ii*, 2; viii, 25; *Xen. A. iv*, 3, 13 and 19; *H. v*, 2, 40; 3, 18; 4, 8; ἐστρατόπεδοντο, ix, 52; 53; στρατόπεδον ἐστοπάσωτο, *Thu. i*, 46. *VG*, v, 11, 11 ff. *ED*. This phrase

arose from the circumstance that the soldiers, while on the march, used to carry their shields slung at their backs; but when they halted, they rested the edge of their bucklers on the ground before them: *SW. steterunt scutis in-nisi*, *Liv. xxviii*, 15, 3.

63. οἱ πομπῇ χ.] ‘influenced by a divine mission;’ iii, 77; iv, 152; *WE. ἐνθεδέσων*, i, 63; πομπᾷ Διὸς ἔστων, *Aesch. A. 725*; s. i, 63, 69.

64. Ἀκαρνᾶν] *Plato* and *Clement of Alexandria* speak of Amphilytus as an Athenian; *VK*. hence Acarnan, an Ionic form, may here mean ‘one of’ Ἀχαρναί; so *durus Acarnan*, *Sen. Hi. 22. SW. Pallenē* must have been very near Acharnæ, which was *χερίον μέγιστον τῆς Ἀττικῆς, τὸν δῆμον καλούμενον*, *Thu. ii*, 19. *NE* reads ‘Ακαρνέες’, *Q. Jour. Ed. No. xiii.*

65. βόλος] ‘the cast;’ *Eur. B. 846*; *viii. 582*; s. *σαργρεδεῖν*, iii, 149. *BL*.

66. δίκτυον] εἰς ἀπέραντον δίκτυον ἀπηγμέπλευθρούσθε, *Aesch. P. V. 1114*; ἐπὶ πύργοις ἔβαλες στεγανὸν δίκτυον, μέγα δουλεῖας γέγγαμον, ἀπές παναλέτον, *A. 348*; ἀπειρον ἀμφιεληστρον δισπερ λιθῶν περιστιχία, *A. 1353*. [*ἀμφιεληστρον*, i, 141, 85, is originally an adjective, agreeing with δίκτυον und. *SS.*] Timotheus the Athenian general, son of Conon, was painted as sleeping, while Fortune brought cities into his nets, *Schol. on Arist. Pl. 180. BL*.

67. Σύννοι] ‘tunnies.’ The *scomber thynnus* of Linnaeus; *DF. Σύντε Σύννοις, η των λιθῶν βόλον*, *Aesch. P. 430*.

λαβὼν⁶⁹ τὸ χρηστήριον, καὶ φὰς 'δέκεσθαι τὸ χρησθὲν,' ἐπῆγε τὴν στρατίην. Ἀθηναῖοι δὲ οἱ ἔκ τοῦ ἀστεος πρὸς ἄριστον⁷⁰ τετραμμένοι ἡσαν⁷¹ δὴ τηγκαῖτα, καὶ μετὰ τὸ ἄριστον μετεξέπεροι αὐτῶν οἱ μὲν πρὸς κύβους⁷², οἱ δὲ πρὸς ὑπνον.⁷³ οἱ δὲ ἀμφὶ Πεισόστρατον, ἐσπεσόντες, τοὺς Ἀθηναίους τρέπουσι. φευγόντων δὲ τούτων, βουλὴν ἐνθάῦτα σοφιτάτην Πεισόστρατος ἐπιτεχνᾶται⁷⁴, ὅκως μή τε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι, διεκεδασμένοι τε εἰεν.⁷⁵ ἀνακειθάσας τοὺς παῖδας ἐπὶ ἵππους προέπεμπε οἱ δὲ, καταλαμβάνοντες τοὺς φεύγοντας, ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισόστρατου, θαρσέειν τε κελεύοντες καὶ ἀπίεναι ἔκαστος⁷⁶ ἐπὶ τὰ ἑωτοῦ.⁷⁷ (64) Πειθομένων δὲ τῶν Ἀθηναίων, οὕτω δὴ Πεισόστρατος τὸ τρίτον⁷⁸ σχῶν Ἀθήνας, ἐρρίζωσε τὴν τυραννίδα ἐπικούροιο τε πολλοῖσι καὶ χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν⁷⁹, τῶν δὲ ἀπὸ Στρυμόνος⁸⁰ ποταμοῦ συνιόντων ὁμήρους⁸¹ τε τῶν παραμεινάντων⁸² Ἀθηναίων καὶ μὴ αἰτίκα φυγόντων παῖδας λαβὼν, καὶ καταστήσας

68. σεληνάίς δ. ν.] The contrary to which is ἀσέληνον κατὰ νύκτα, Anac. iii, 12.

69. συλλαβὴν] συλλαβὴν τὸ δεστρόπτων, iii, 64; SW. s. iii, 153, 82; Romanis euntibus Galli Matris Magne occurre, vaticinantes fanatico carmine 'Deam Romanis viam belli et victoriam dare, imperiumque ejus regionis:' 'accipere se omen' quum dixisset consul, castra eo ipso loco posuit, Liv. xxxvii, 18.

70. ἄριστον] The three daily meals of the ancients, answering to our 'breakfast, dinner, and supper,' were (1) ἄριστον τὸ πρωΐνον ἥμερομα, τὸ ὑπὸ τὴν ἑωαβανόμενον (2) δεῖπνον δὲ, τὸ μεσημβρινόν (3) δόρπος δὲ, τὸ ἐσπερνόν, Ath. i, 19. Δεῖπνον is sometimes used in the first sense, τὸ καθ' ἡμᾶς ἄριστον, Hes. τὸ πρωΐνον δ. Suid. and sometimes in the last, τροφὴ ἐσπερνή, Hes. τὸ ἐν τῷ ἑσπέρᾳ ἥμεις δεῖπνον λέγονεν, Did. on Hom. Il. B. 381. DAM. PC, iv, 16.

71. ἡσαν] Herodotus uses both ἡσαν and ἡσαν, availing himself of the same privilege as Homer, in retaining or rejecting the augment; SW. s. i, 166, 1.

72. κύβους] 'dice.' πάλαι τρίσιν ἀχρῶντο πρὸς τὰς παιδίας κύβους, καὶ οὐχ, ὡς οἱ νῦν, δύο, Suid. BL.

73. ὑπνον] lusum it Mæcenas, dormitum ego Virgiliusque, Hor. i S. v, 48.

74. ἐπιτεχνᾶται] In animated narration the present is used for the aorist, MA, 504, 1. as the historical present by the Latins: see Livy's account of the combat between the Horatii and Curiaii, i, 25; the funeral of Chrysis, Ter. An. i, 1, 67 &c. and the narrative of Aeneas, Vir. AE. ii, and iii, throughout.

75. διεκεδασμένοι τε εἰεν] 'and might remain dispersed.' STG.

76. ἔκαστος] ἔκαστον would be more conformable to usage; but so would ἀρωμένος, i, 27, 92; and τὸς δὲ αὐτοῦ, i, 56, 100. STG.

77. ἐπὶ τὰ ἑωτοῦ] und. δώματα, οἱ οἰκηματα, BO, 76. or οἰκία, ii, 150; s. vi, 97, 11.

78. τὸ τρίτον] i, 55; St John xxi, 17 twice.

79. αὐτόθεν] There were mines in Attica, (τὰ ἀργύρεια μέταλλα, Thu. ii, 55; Schol. on Ar. Eq. 362; χρυσᾶ μέταλλα, on 1089;) at Laurium, and also at Thoricus, Xen. de R. iii, 43, LR.

80. Στρυμόνος] There were many mines between the Strymon, near which river the Athenians possessed considerable territory, and the Nestus, particularly on Mount Pangeus and at Scapte-Hyle, vi, 46; 47; Thu. i, 100. LR.

81. δομῆρους] To this circumstance

ἐς Νάξον· καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ, καὶ ἐπέτρεψε⁸³ Λυγδάμι· πρός γε ἔτι τούτουσι τὴν νῆσον Δῆλον⁸⁴ καθήρας⁸⁵ ἐκ⁸⁶ τῶν λογίων καθήρας δὲ ὅδε· ἐπ’ ὅσον ἐποψίς τοῦ ἱροῦ εἶχε, ἐκ τούτου τοῦ χώρου παντὸς ἑξορύξας⁸⁷ τοὺς νεκροὺς, μετεφόρεε ἐς ἄλλον χῶρον τῆς Δήλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθηναίων· Ἀθηναίων δὲ οἱ μὲν ἐν τῷ μάχῃ ἐπεπτώκεσσαν, οἱ δὲ αὐτῶν μετὰ Ἀλκμανιδεω⁸⁸ ἔφευγον ἐκ τῆς οἰκήσης.⁸⁹ (65) Τοὺς μέν νυν Ἀθηναίους τοιαῦτα τὸν χρόνον τούτον ἐπινθάνετο ὁ Κροῖσος κατέχοντα· τοὺς δὲ Λακεδαιμονίους ἐκ κακῶν τε μεγάλων πεφεύγτας, καὶ ἔοντας ἡδη τῷ πολέμῳ κατυπερτέρους Τεγεητέων.⁹⁰ ἐπλ⁹¹ γὰρ Λέοντος βασιλεύοντος καὶ Ἡγησικλέος⁹² ἐν Σπάρτῃ, τοὺς ἄλλους πολέμους εἰντυχέοντες, οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας μούνους προσέπταιον. τὸ δὲ ἔτι πρότερον τούτων, καὶ κακονομάτατοι

may be referred the lines of Solon to the Athenians, αὐτὸς γὰρ τούτους τὴν ἔστατη, βίστα δόντας, καὶ διὰ ταῦτα κακὴν στέχεται δωλοσύνην, An. xvii, 3. LR.

82. παραμεινάντων] ‘who remained’ in the city, and did not fly with the Alcmaeonidae.

83. ἐπέτρεψε] ἐπιτρέπειν, in the active, i, 153; or middle, iii, 155; 157; signifies ‘I entrust or commit to the management;’ in the passive, iii, 142; ‘I am entrusted to,’ ‘I am given in charge;’ but it also means, ‘I am entrusted with,’ ‘I have committed to me,’ i, 7; and is then nearly synonymous with ἐπιτροπεῖν, with this difference, that ἐπιτροπεῖν, i, 65, 5, is the same as ἐκτρόπος γενέμενος or ἀν., v, 30, 53; whereas ἐπιτραπεῖς, i, 7, is ἐκτρόπος ἀποδεχεῖς, ‘appointed viceroy, superintendent, or steward.’ δ Μάγος, τὸν Καμβύσοντος ἐπιτροπον τῶν οἰκείων ἀπέδεξε, iii, 63; τὴν φρουρὰν ἐπιτεγραμμένος, Luc. ii, 924; οἱ Ἀθηναῖοι ἀπῆλθον οἱ πολλοὶ, ἐπιτρέψαντες τοῖς ἐνέα τοῖς Ἀρχοντοῖς τὴν φυλακὴν . . . οἱ δὲ τῶν Ἀθηναίων ἐπιτεγραμμένοι τὴν φυλακὴν, &c. Thu. i, 126; i. e. οἱ ἔχοντες ἀπὸ τῶν Ἀθηναίων τὴν ἐπιτροπὴν τῆς φυλακῆς, Schol. Τράπω is the Ionic form of τρέπειν, s. viii, 16, 66.

84. Δῆλον] supply κατεστρέψατο, αὐτὴν καθήρας, &c. SW. Delos, one of the Cyclades, had anciently many names, the most famous of which was Ortygia. It was celebrated as the birth-place of Apollo and Diana. It

is now called Sdili. LR. & Luc. d. of Ir. and Nep.

85. καθήρας] Again in the sixth year of the Peloponnesian war Δῆλον ἐκάθηραν Ἀθηναῖοι, κατὰ χρησμὸν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος δὲ τὸν πρότερον αὐτὴν, οὐχ ἀπαταῖ, δᾶλ⁹² δυον ἀπὸ τοῦ λεροῦ ἐφεωράτε τῆς νῆσου. τότε δὲ πάσα ἐκαθάρθη, τοιφέδε τρόπῳ θῆκαν δυοις ήσαν τῶν τεθνεάτων δὲ Δήλοι, πάτας ἀνελοι, καὶ τὸ λοιπόν προεκόπι μὴ ἐναποθήσκειν ἐν τῇ νήσῳ, ἀλλ’ ἐς τὴν Ρήγειαν διακομίζεσθαι, Thu. iii, 104. A.

86. ἐκ] ‘in consequence of;’ ἐκ τῆς δίκης, ii, 129; ἐκ τῆς δψιος, ii, 152; ἐκ τοῦ; ‘in consequence of what?’ Arist. R. 760. MA, 574.

87. ἑξορύξας] ‘after disinterring.’ Δῆλου καθαυρομένης ὑπὸ Ἀθηναίων, καὶ τῶν θηκῶν ἀναρρεθεισῶν, δύοις ήσαν τῶν τεθνεάτων ἐν τῇ νήσῳ, Thu. i, 8. WE.

88. ‘Ἀλκμανιδεω⁸⁸] v, 62; δ μὲν Μεγαλῆς εἰδὼς ἔρνγη μετὰ τῶν ἄλλων Ἀλκμανιδῶν, Plu. V.v, p. 95. WE. 89. οἰκήσης] γῆς is understood, as terra is in Latin with patria; BO, 46; ut armis ac virtute velint patriam defendere terram, Lucr. ii, 640.

90. Τεγεητέων] Tegea is supposed to have been on the same spot as the modern Moklia. LR.

91. ἐπι] s. i, 5, 37. In i, 56, βασιλῆς is used for βασιλεύοντος. ἐπι might be omitted. BO, 433.

92. Ἡγησικλέος] Agasicles, father of Aristο, i, 67. SW.

ἥσαν σχεδὸν πάντων Ἑλλήνων, κατά τε σφέας αὐτοὺς, καὶ ξείνοιστε ἀπρόσμικτοι.⁹³ μετέβαλον⁹⁴ δὲ ὡδεῖς ἐξ εὐνομίην· Δυκούργου⁹⁵, τῶν Σπαρτιητέων δοκίμου ἀνδρὸς, ἐλθόντος ἐς Δελφοὺς ἐπὶ τὸ χρηστήριον, ὃς ἐσῆγε ἐς τὸ μέγαρον, εὐθὺς ἡ Πυθίη λέγει τάδε·⁹⁶

“ ἥκεις, ὡ Δυκόργε,⁹⁷ ἐμὸν ποτὶ πίονα⁹⁸ νηὸν,
“ Ζηνὸς φίλος καὶ πᾶσιν Ὀλύμπια δώματ’ ἔχουσι.
“ διζῶ⁹⁹, ή σε θεὸν μαντεύσομαι¹⁰⁰, ή ἄνθρωπον·
“ ἀλλ’ ἔτι καὶ μᾶλλον θεὸν ἐλπομαι¹, ὡ Δυκόργε.”

οἱ μὲν δὴ τινες² πρὸς τούτοις λέγουσι καὶ φράσαι³ αὐτῷ τὴν Πυθίην τὸν νῦν κατεστεῶτα κόσμον⁴ Σπαρτιητησούσαντα⁵ †Λεωβάτεω⁶, ἀδελφιδέον μὲν ἐωτοῦ, βασιλεύοντος δὲ Σπαρτιητέων, ἐκ Κρήτης⁷ ἀγα-

93. ἀπρόσμικτοι] ‘unsociable.’ έμικτοι, ἀνεπίκιτοι. It is said of Britain, ἀντη τὸ μὲν παλαιὸν ἀνεπίκιτος ἐγένετο οἰνικαῖς δυνάμεις, Diod. v. 21; WE. ἀπρόσδικος, Soph. C. 1236.

94. μετέβαλον] ‘��առօδις understood; as in Latin *se with mutare, SH.* and *with vertere*; as *annona nihil mutavit*, Liv. v. 13; *liberatorem aliorum in suam vertisse servitutem conquerebantur*, ii. 3.

95. Δυκούργου] s. MT, c. iv, § 3.

96. τὰδε] These verses were inserted by the Spartans ἐν ταῖς παλαιοτάταις δαναγραφαῖς according to Plu. M. lxxviii, p. 1116, f. WE.

97. Δυκόργε] This form occurs, Hom. Il. Z, 130; H, 144; Apoll. Rh. i, 164. WE.

98. πίονα] ‘fat,’ on account of the numerous sacrifices; or ‘rich,’ from the costly offerings and donations: D. s. v, 30, 51. πίων, ‘fat’; πιὼν, ‘after drinking,’ iii, 15, 82.

99. οἵων] εἰ is understood. STG.

100. μαντεύσομαι] The future is often used for ‘the subjunctive in questions implying doubt: δοκεῖς δαθήσεται, i, 75; τὸν τινα στήσονται, i, 98; δοκεῖτερό, iii, 4; θερ τρόπῳ ἐπιχειρήσομεν, iii, 72; ἐπὶ τινα στρατεύσθε, iii, 137; MA, 515, 2; STG. εἰ ναυμαχήσουσιν... θητη κομισθήσονται, Thu. i, 52.

1. έλπομαι] ‘I ween.’ “ Ye would ween some angel she had bene,” Spenser, Epith.

2. τινες] It was the received opinion

that Lycurgus was indebted for his laws to the Pythian oracle, Stra. xvi, p. 1105. LR. s. v, 63, 94.

3. φράσαι] Minos pretended to have received his laws from Jupiter, Numen Pomphilus from the nymph Egeria, Liv. i, 19; Zoroaster, Pythagoras, and Mahomet also professed to have held intercourse with heaven. TX. s. v, 63, 94.

4. κόσμον] τὴν τάξιν τῶν νόμων, Arist. P. ii, 8.

5. ἐπιτροπεύσαντα] s. i, 64, 83; φασὶ τὸν Δυκούργον, δετε τὴν ἐπιτροπείαν τὴν Χαρίλλου τοῦ βασιλέως καταλιπὸν ἐπεδίμησε, τόπε τὸν πλειστὸν διατρήψαι χρόνον περὶ τὴν Κρήτην διὰ τὴν συγγένειαν, Arist. P. ii, 8.

6. †Λεωβάτεω] There is here a difficulty as to names, which commentators have been unable to clear up. Labotas or Leobotes, son of Echestratus and father of Doryssus, was of the Eurythenidæ, vii, 204; Lycurgus, son of Eunomus, was of the Proclidæ. Charillus, or Charilaus, was son of another Eunomus, who was nephew to the former and son of Polydectes, which Polydectes was the son of Prytanis, viii, 131: see WE. LR. and BRR, Gen. Ant. p. 37, 38. It might lessen the difficulty if Lycurgus were great uncle to Charilaus; but the name of Leobotes is evidently out of place. δεῖνος, πρὸς πατρὸς, Χαριλάου τοῦ βασιλεύσαντος Σπάρτης, Εὐνόμου ἀδελφὸς, Suid.

γέσθαι ταῦτα· ὡς γὰρ ἐπετρόπευσε τάχιστα⁸, μετέστησε τὰ νόμιμα πάντα, καὶ ἐφύλαξε⁹ ταῦτα μὴ παραβαίνειν. μετὰ δὲ, τὰ ἐς πόλεμον ἔχοντα ἐνωμοτίας¹⁰ καὶ τριηκάδας¹¹ καὶ συστίτια¹², πρὸς τε τούτοις τοὺς ἐφόρους¹³ καὶ γέροντας¹⁴ ἐστησε Λυκοῦργος. οὕτω μὲν μεταβαλόντες εὐνομήθησαν. (68) "Ηδη δέ σφι καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.

(69) Ταῦτα δὴ ἀν πάντα πυνθανόμενος, ὁ Κροῖσος ἐπεμπεῖ ἐξ Σπάρτην ἀγγέλους δῶρά¹⁵ τε φέροντας¹⁶, καὶ δεησομένους συμμαχίης, ἐντειλάμενος τε τὰ λέγειν χρῆν.¹⁷ οἱ δὲ ἐλθόντες ἔλεγον· "Ἐπεμψε ἡμέας Κροῖσος ὁ Δυδών τε καὶ ἄλλων ἐθνέων βασιλεὺς, ἀλέγων τάδε· 'Ω Λακεδαιμόνιοι, χρήσαντος τοῦ θεοῦ τὸν 'Ελληνα

7. Κρήτης] ἔχει δ' ἀνδρογονοῦ ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικὴν ἥ καὶ δῆλον δτι ἐκεῖνην ἐλήλυθεν, Arist. P. ii. 8.

8. ὡς τάχιστα] 'as soon as ever,' i. 11; 80; 141, 77; 213; a. i, 36, 79; Liv. i. 40.

9. ἐφύλαξε] ἐχρήσατο φυλακῆς περὶ τὸ μῆτιν παραβαίνειν ταῦτα τὰ νόμιμα. STG. iii, 99. In consequence of these restrictions several Lacedæmonians migrated and settled in Italy among the Sabines; Dion. R. A. ii, 49. LR.

10. ἐνωμοτίας] The Spartans were divided into twelve μόραι. LAU. The λόχος [ix, 53, 85] was the fourth part of the μόρα, Xen. R. L. xi, 4; LR. and consisted of 512 men. ἐν ἑκάστῳ λόχῳ πεντηκοστής ἦσαν τέσσαρες, καὶ ἐν τῷ πεντηκοστῷ ἐνωμοτίας τέσσαρες· τῆς τε ἐνωμοτίας ἐμάχοντο ἐν τῷ πρότῳ ὕγρῃ, τέσσαρες· ἐπὶ δὲ βάθος ἐράξατο οὐ πάντες δριώσας... ἐπίκαν δὲ κακέστησαν ἐπὶ δεκά. Thu. v, 68. The 'enomoty,' like our 'company,' appears to have been the principle of motion in the Lacedæmonian forces, and consisted on an average of thirty soldiers. MT, iv, 3. BRT, V. du J. A. c. 50.

11. τριηκάδας] Perhaps no definite body of troops, but parties of thirty each, who had their meals in common. LR.

12. συστίτια] This word is perhaps used in explanation of the term τριηκάδας, restricting its signification to those who messaged together in war. LR. Λακεδαιμόνιοι κατὰ λόχους καὶ

μοίρας, ἐνωμοτίας καὶ συστίτια στρατοπεδεύοντες, Poly. ii, 3, 11. WE.

13. ἐφόρους] literally 'overseers; inspectors;' elected annually from the people. Their number was five. They resembled the *cosmi* of Crete, and were similar in some respects to the plebeian tribunes, in others to the censors, at Rome. LR. Theopompus either instituted the *ephori*, Arist. P. v, 11; Cic. de L. iii, 7; or augmented their power as *φάρμακον τῆς βασιλικῆς ἀρχῆς σωτῆριον*, Pla. Ep. viii, p. 354, 2; Xen. R. L. vii, 3; a. MT, iv, 4. BRT thinks that this body existed previously, but that their functions were modified by Lycurgus, and their power established by Theopompus, V. du J. A. c. 45.

14. γέροντας] Twenty-eight in number, vi, 57; LR. *apud Lacedæmonios ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes*, Cic. de S. 6.

15. δῶρα] Hence the Messenians, in taxing the Spartans with their mercenary conduct, say Κροῖσος τε αὐτοῖς δῶρα ἐπιστέλλειται· γενέθαι φίλους βαρβάρων πρότους, Pau. iv, 5. WE. Eurybatus, an Ephesian, was sent to Greece by Croesus to hire troops; but he embezzled the money, and deserted to Cyrus, Diod. ii, p. 553. LR.

16. φέροντας] The present participle is often used, where a future might have been expected; ἀποστέλλειν κατέκτας δύομένους τε..., καὶ κατοφομένους..., δῶρα δὲ φέροντας, iii, 17; ἐπεμπεῖ ἀνδρα ἀγγελήν φέροντα,

“φίλον προσθέσθαι¹⁸, ὑμέας γάρ πυνθάνομαι προεστάναι τῆς Ἑλλάς· δος, ὑμέας ὡν κατὰ τὸ χρηστήριον προσκαλέομαι, φίλος τε θέλων “γενέσθαι καὶ σύμμαχος ἀνευ τε δόλου καὶ ἀπάτης.” Κροῖσος μὲν δὴ ταῦτα δὲ ἀγγέλων¹⁹ ἐπεκηρυκεύετο· Λακεδαιμόνιοι δὲ, ἀκηκοότες καὶ αὐτοὶ τὸ θεοπόριον τὸ Κροίσῳ γενόμενον, ησθησάν τε τῇ ἀφίξει τῶν Λυδῶν, καὶ ἐποιήσαντο ὅρκια ζεινής πέρι²⁰ καὶ ξυμμαχίης καὶ γάρ τινες αὐτοὺς εὐεργεσίαι εἰχον ἐκ Κροίσου πρότερον ἔτι γεγονούιαι. (70) Τούτων τε ὡν εἴνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἔδεξαντο, καὶ δτὶ, ἐκ πάντων σφέας προκρίνας Ἑλλήνων, αἰρέοτο φίλοντος, καὶ τοῦτο μὲν²¹, αὐτοὶ ἥσαν ἐτοῖμοι²² ἐπαγγείλαντι· τοῦτο δὲ, ποιησάμενοι κρητῆρα χάλκεον, ζωδίων²³ τε ἔξιθεν πλήσαντες περὶ τὸ χεῖλος, καὶ μεγάθει τριηκοσίοντος ἀμφορέας²⁴ χωρέοντα, ἦγον²⁵, δῶρον βουλόμενοι ἀντιδοῦναι Κροίσῳ. (71) Κροῖσος δὲ, ἀμαρτὼν τοῦ χρησμοῦ, ἐποιέετο στρατηγήν ἐς Καππαδοκίην, ἐπλίσας καταρήσειν Κύρον τε καὶ τὴν Περσέων δύναμιν. παρασκευαζομένον²⁶ δὲ Κροίσους στρατεύεσθαι ἐπὶ Πέρσας, τῶν τις²⁷ Λυδῶν, νομιζόμενος καὶ πρόσθετο εἶναι σοφὸς, ἀπὸ δὲ ταύτης τῆς γνώμης καὶ τὸ κάρτα²⁸ οὖνομα ἐν Λυδοῖσι ἔχων, συνεκούλευσε Κροίσῳ τάδε οὖνομά οἱ ἦν Σάνδανις· “Ω βασιλεῦ, ἐπ’ ἄν· “δρας τοιούτους στρατεύεσθαι παρασκευάζεαι²⁹, οἱ σκυτίνας³⁰ μὲν

iii, 122; ἐπεμπον κήρυκα δῶρα φ. iv, 131. STG.

18. προσθέσθαι] The simple verb has the same meaning; as in the message from Theseus to Creon, Θησέος σ' ἀπετεί... φίλον δέσθαι πάντα· Ἐρεχθεῖδῶν λεῖν, Eur. S. 395. LR.

19. δι' ἀγγέλων] i, 99; vii, 203. WE.

20. ξεινής πέρι] Aristotle mentions this arrangement (by anastrophe) as unusual in common language, Poet. 37; μεγέθους πέρι, Thu. i, 10.

21. τοῦτο μὲν...τοῦτο δὲ] i, 30; 161, 66; iii, 106; vi, 114, 28; viii, 134; ix, 27. The same form occurs in Dem. Isoc. and Aristid. VG, i, 16. MA, 288, b. The repetition of *hoc* in Vir. G. ii, 351, is not analogous: but Livy uses *simil* in a like sense; *simil castra obpugnabantur*, *simil pars exercitus ad populandum agrum missa*, iii, 5; ii, 65; and elsewhere.

22. ἐτοῖμοι] φίλον τε καὶ ξυμμαχίην συνθέσθαι. STG.

23. ζωδίων] denotes the represen-

tation not only of men and animals, but of flowers, fruits, &c. Ath. v, 26: ζῶα bears the same meaning, i, 203; iv, 88, 28; Ath. v, 26 twice. SW.

24. ἀμφορέας] ἀμφορεύς formed by a nco pe from ἀμφιφορεύς, which denotes διαφορέωσεν κατὰ τὰ δυνάμενος φέρεσθαι, Ath. xi, 103; STE, Th. L. G. 1976. DAM.

25. ἦγον] iii, 47; WE. s. i, 166, 1.

26. παρασκευαζομένου] τις παρασκευάσεται εἰς πόλεμον; i Corinthians xiv, 8. SS.

27. τῶν τις] i, 84, 96; τῶν τις Δελφῶν, i, 51; τῶν τις Περσέων, i, 85; τῶν τινά Ἀστυμέος, i, 109; τῶν τις δοκίμων ἄλλος Μήδων, i, 124; SW. STG. τῶν τις στρατιωτέων, v, 101, 64: the article is often separated from its noun by the governing word in Ionic writers, and sometimes in others. MA, 278.

28. καὶ τὸ κάρτα] σοφὸν is understood. τυγχάνει δὲ καὶ ἄλλο σφι οὗτορ κρηνῶν ἔστι μεταμεβόλη τέ έστι καὶ τὸ κάρτα γίνεται ψυχρὸν, iv, 181: SW. s. i, 191, 13.

“ἀναξυρίδας, σκυτίνην δὲ τὴν ἀλλην ἐσθῆτα φορέουσι· σιτέονται δὲ,
“οὐκ ὅσα ἐθέλουσι, ἀλλ’ ὅσα ἔχουσι, χώρην ἔχοντες τρηχείην.³¹
“πρὸς δὲ, οὐκ οἵνῳ³² διαχρέονται, ἀλλὰ ὑδροποτέουσι³³ οὐ σύκα³⁴ δὲ
“ἔχουσι τρώγειν, οὐκ δὲ ἀγαθὸν οὐδέν.³⁵ τοῦτο μὲν δὴ, εἰ νική-
“σεις, τί σφεας ἀπαυρίσει, τοῖσι γε μή ἐστι μηδέν; τοῦτο δὲ, ἦν
“νικηθῆς, μάθε, ὅσα ἀγαθὰ ἀποβαλέεις, γενοσάμενος γὰρ τῶν ἡμε-
“τέρων ἀγαθῶν, περιέζονται, οὐδὲ ἀπώστοι ἔσονται. ἐγὼ μὲν³⁶ νυν
“θεοῖσι ἔχω χάριν³⁷, οὐ οὐκ ἐπὶ νόνον ποιέουσι Πέρσης στρατεύεσθαι
“ἐπὶ Λυδούς.” Ταῦτα λέγων, οὐκ ἐπειθε τὸν Κροῖσον. Πέρσησι
γάρ, πρὶν Λυδοὺς κατασρέψασθαι, ἦν οὐτε ἀβρὸν οὐτε ἀγαθὸν
οὐδέν. (75) Ός δὲ ἀπίκετο ἐπὶ τὸν “Ἀλυν ποταμὸν ὁ Κροῖσος,
τὸ δὲ θεῦτεν κατὰ τὰς ἔουσας³⁸ γεφύρας διεβίβασε τὸν στρατόν.
(76) Κροῖσος δὲ, ἐπει τε διακάς σὺν τῷ στρατῷ ἀπίκετο τῆς Καπ-
παδοκίης ἐς τὴν Πτερίην³⁹ καλεομένην⁴⁰ ἡ δὲ Πτερίη ἐστὶ τῆς χώ-
ρης ταύτης τὸ ισχυρότατον, κατὰ Σινάπην⁴¹ πόλιν τὴν ἐν Εὐξείνῳ
τόντῳ μάλιστά κη⁴² κειμένη ἐνθαῦτα ἐστρατοπεδεύετο, φθείρων
τῶν Συρίων τοὺς εἰλήρους.⁴³ καὶ εἴλε μὲν τῶν Πτερίων τὴν πόλιν,

29. παρακενάσσει] σὺν δὲ, ὡς Βασι-
λεῦ, μέλεις ἐπ’ ἄνδρας στρατεύεσθαι
πολλὸν ἀμένοντας, vii, 10, 1. *VK.*

30. σκυτίνας] Garments of skin
were very ancient and common. *BLG.*
Adam and Eve were clothed with
χειρῶνας δερματίνους, *LXX*, *Genesis* iii,
21.

31. τρηχείην] The Persians say γῆν
ἐκτήμεδα δλῆτην, καὶ ταῦτην τρη-
χένην, ix, 122, 42; *Pla.* L. iii, 12;
Πέρσαι τότε πέντετέ τε ἥσαν, καὶ
χόρας τραχεῖλας οἰκήτορες, καὶ νῦμα
σφίσαι ἦν, οἷον ἐγγύταντα εἶναι τῷ
Λακωνικῷ πατεύει, *Arr.* Al. v, 4;
εἰδὼς οὖν Πέρσας τὸν οἶκον, κακο-
βιωτάτους μὲν ὥτας διὰ πενιαν, ἐπι-
τονότατα δὲ [ῶντας διὰ τὴν τῆς χώρας
τραχεῖτην, *Xen.* C. vii, 5, 67; *WE.*
ἐν Πέρσαις, διὰ τὸ χαλεπὸν εἶναι καὶ
τρέφειν ἵππους καὶ ἵππειν, ἐν δρευῇ
οὗσῃ τῷ χόρᾳ, καὶ ιδεῖν ἵππους πάνυ
σπάνιον ἦν, *ib.* i, 3, 3. *SD.*

32. οἵνῳ] After the victories of
Cyrus, the Persians became rich and
luxurious, οἴνῳ δὲ κάρτα προσκέπται, i,
133. *WE.* Their drinking to excess
is mentioned, *Xen.* C. viii, 8, 10. *LR.*

33. ὑδροποτέουσι] οἱ παιδεῖς φέρονται
οἰκοδεύει, στὸν μὲν, κροτὸν διὸν δὲ, κάρ-
δαμον πιεῖν δὲ, ἦν τις διψῆ, κάθωντα, ὡς

ἀπὸ τοῦ ποταμοῦ δρύσασθαι, *Xen.* C.
i, 2, 8 and 11; *Ath.* iv, 46.

34. σύκα] Magnus, speaking in
praise of figs, quotes this passage,
with a few slight variations, *Ath.* iii, 15.

35. οὐδὲν] ἐν Πέρσαις τοῦς οἶκοι καὶ
ὑῖν ἔτι πολὺ καὶ ἐσθῆτες φαιλότεραι,
καὶ διαιται εὐτελέστεραι, *Xen.* C. i,
3, 2.

36. ἐγὼ μὲν] The opposite to this,
which Sandanus from prudence sup-
presses, would run thus: σὺ δὲ καὶ
προκαλέεις αὐτὸς ἐς ἀγῶνα. *STG.*

37. ἔχω χάριν] *Thu.* i, 77; *habeo,*
Neptune, gratiam magnam tibi. *Plau.*
Mo. ii, 2, 1; *Ter. An.* i, 1, 15; *Cic.*
S. 13; *Liv.* iii, 38.

38. τὰς ἔουσας] ‘those same bridges,
which exist now;’ i.e. in the time of
Herodotus. *WY.* s. *Liv.* xxv, 40, b.

39. Πτερίην] Ήστι καὶ Πτερία πόλις
Σινάπης, *Steph. WE.*

40. Σινάπην] Diogenes the Cynic
was a native of Sinope, now called
Sinub, *LR.*

41. μάλιστά κη] ‘as near as may
be;’ ii, 75; vii, 30; viii, 65, 87;
WE. κη has a diminutive power, κε-
κουνάηκε πη, μάλιστα τῶν περὶ τὸ
σῶμα, τοῦ δεισίου ψυχῆ, *Pla.* *Phdr.* 56.
HGV, vi.

καὶ ἡνδραποδίσατο· εἶλε δὲ τὰς περιουκίδας αὐτῆς πάσας· Συρίους τε, οὐδὲν ἔόντας αἰτίους, ἀναστάτους ἐποίησε. Κύρος δὲ, ἀγείρας τὸν ἑωντοῦ στρατὸν καὶ παραλαβὼν τοὺς μεταξὺ οικέοντας πάντας, ἡντιοῦτο Κροῖσφ. πρὸν⁴³ δὲ ἔξελαύνειν ὅρμῆσαι τὸν στρατὸν, πέμψας⁴⁴ κήρυκας ἐς τοὺς "Ιωνας, ἐπειρᾶτο σφέας ἀπὸ Κροῖσου ἀπιστάμεναι. "Ιωνες μὲν νῦν οὐκ ἐπειθούντο. Κύρος δὲ ὡς ἀπίκετο, καὶ ἀντεστρατοπεδεύσατο Κροῖσφ, ἐνθαῦτα ἐν τῇ Πτερήῃ χώρῃ ἐπειρώσατο κατὰ τὸ ἰσχυρὸν⁴⁵ ἀλλήλων. μάχης δὲ καρτερῆς γενομένης, καὶ πεσόντων ἀμφοτέρων⁴⁶ πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν, νυκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατόπεδα ἀμφότερα οὕτω ἥγανισατο. (77) Κροῖσος δὲ, μεμφθεὶς⁴⁷ κατὰ τὸ πλῆθος τὸ ἑωντοῦ στράτευμα· ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσων ἢ ὁ Κύρους τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραὶ οὐκ ἐπειρᾶτο ἐπιών⁴⁸ ὁ Κύρος, ἀπήλαυνε ἐς τὰς Σάρδις, ἐν νόῳ ἔχων, παρακαλέσας μὲν Αἰγυπτίους⁴⁹ κατὰ τὸ ὄρκιον, (ἐποιήσατο γὰρ καὶ πρὸς "Αμασιν βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον ἥπερ πρὸς Λακεδαιμονίους,) μεταπεμφάμενος δὲ καὶ Βαευλωνίους, (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίην⁵⁰ ἐτυράννευε δὲ τῶν Βαευλωνίων τὸν χρόνον τοῦτον Λαεύνητος⁵⁰) ἐπαγγείλας δὲ καὶ Λακεδαιμονίους

42. κλήρους] 'farms,' ἀγροὺς τῶν δοτῶν... καλλίστους δύο κλήρους, ix, 94. SW.

43. πρὸν] requires, regularly, an infinitive mood; in prose, πρότερον is more usual, HGV, i, v. πρότερον ἤπερ δρμῆσαι στρατεύεσθαι ἐν τῇ Ἑλλάδᾳ, vii, 150. WE. In this sense the passive δρμᾶσθαι is more frequently employed, vii, 1, 4; 19. SW.

44. πέμψας] s. i, 141, 88. WE.

45. κατὰ τὸ ἰσχυρὸν] 'forcibly,' i.e. 'in severe conflict,' v, 62; ix, 2; MA, 581. κ. τάχος, 'expeditiously,' i, 79, 59; κ. τὸ καρτερόν, i, 212, 85; κατὰ κράτος, 'vigorously,' Thu. i, 64; Xen. H. iii, 1, 7; v, 3, 18; κ. μῆκος, 'lengthwise,' vi, 75, 54.

46. ἀμφοτέρων] i, 82; πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθει πολλῶν, iii, 11. WE.

47. μεμφθεὶς] 'finding fault with his army' for being deficient 'on the score of numbers,' not in point of valour. The form is passive, but the sense active; as δῶρα μεμφθεὶς, δτι ἦν δλῆγα, iii, 13; vii, 146; SW. τὰς τῶν πολεύσιων παρασκευὰς μεμφθεμενοί, Thu. i,

84 twice; Soph. Tr. 124; 452; Eur. Rh. 327; μεμφτὸς, vii, 48, 54. A similar Latin phrase is *cum jam virium ratiueret*, Liv. i, 8. Compare ἦν δὲ πρὸ τὸν σφαλῶσων, ἐπλήρωσαν τὴν χρέαν, Thu. i, 70; Tarquinius equitem maxime suis deesse viribus ratus, Liv. i, 36; s. Liv. xxii, 12, 16. For the construction, see MA, 383, 6, obs. 1.

48. οὐκ ἐπειρᾶτο ἐπιών] 'did not attempt attacking him.' After πειρᾶσθαι, either the infinitive mood is used, as v, 85; vi, 138; viii, 100; 108; or the participle, as here; κατών, vi, 5, 17; ix, 26; προσβάνων, i, 84; and also ii, 73; iv, 125, 8; 139, 88; vi, 9, 38; 50, 88; vii, 139; 148; 172; ix, 53. WE. SW. MA, 550, obs. 4. VG, vi, 1, 13. One passage occurs where both a participle and an infinitive mood are used, Λακεδαιμονῖοι ἐπειρόντο πείσαντες Τισαμενὸν ποίεσθαι γρεμόν, ix, 33.

49. Αἰγυπτίους] The Egyptians, Babylonians, and Lacedæmonians, are mentioned among the allies of Croesus, Xen. C. vi, 2, 10 and 11.

50. Λαεύνητος] the same name as

παρεῖναι ἐς χρόνον ῥητὸν, ἀλίσας τε δὴ τούτους, καὶ τὴν ἑωυτὸν συλλέξας στρατηγήν, ἐνένωτο⁵¹, τὸν χειμῶνα παρεὶς, ἀμα τῷ ἡρὶ⁵² στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ οὐ μὲν ταῦτα φρονέων, ὡς ἀπίκετο ἐς τὰς Σάρδις, ἔπειτε κῆρυκας κατὰ⁵³ τὰς συμμαχίας⁵⁴, προερέοντας ἐς πέμπτον μῆνα συλλέγεοθαί ἐς Σάρδις· τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσησι, δεὶς ἦν αὐτοῦ ξεινικὸς, πάντα ἀπεῖς, διεσκέδασε· οὐδαμὰ ἐλπίσας⁵⁵, μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κύρος ἐλάσει⁵⁶ ἐπὶ Σάρδις. (79) Κύρος δὲ, αὐτίκα⁵⁷ ἀπελαύνοντος Κροῖσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Πτεροῇ, μαθὼν, ὡς ἀπελάσας μέλλοι Κροῖσος διασκεδᾶν τὸν στρατὸν, βουλευόμενος εὑρίσκε πρῆγμά οἱ εἶναι⁵⁸ ἐλαύνειν, ὡς δύνατο τάχιστα, ἐπὶ τὰς Σάρδις, πρὶν ἢ τὸ δεύτερον ἀλισθῆναι τῶν Λυδῶν τὴν

‘Nabonnedus,’ by a change of the initial liquid; so, in Attic, λίτρον for λύτρον, πλέύμων for πνεύμων. LR. Last king of Babylon, the Belshazzar of Scripture, Daniel v, 1; Βαλτίσαρ of the LXX. Labynetus was probably an honorary title, as it is applied to several kings of Babylon. WE.

51. ἐνένωτο] An instance of a *anacoluthia*: the verb should be omitted, as ἐν νῷ φένω precedes; but is introduced on account of the many parentheses; so ἐντολάς τε ... τοιτέων μὲν τῶν ἐντολέων, iii, 147; τῶν λοιπῶν δερατόντων τὸς ἐπιτηδεωτάτους ... τούτων δὲ τῶν δεικόνων, iv, 72. STG. MA, 611, 3.

52. ἀμα τῷ ἡρὶ] So δ. τῷ ἡρὶ εἰθὲς δρομομένῳ, Thu. viii, 61; δ. τ. ἡ. ὑποφανομένῳ, Xen. H. v, 3, 1; δ. ἡμέρῃ, ib. i, 2; δ. ἡμέρῃ διαφανοκοίσῃ, iii, 86; ix, 45; δ. ἡελιῷ καταβόντι, Hom. Il. A, 592. τῷ ἐπιφωσκοίσῃ, St Matthew xxviii, 1; τῆς ἡμέρας ὑποφωσκούσῃς, Diod. xiii, 18; ἔωθεν, Zon. The same form of syntax occurs in δ. τῷ ἵππῳ τοῦτο ποιήσατι, iii, 86; s. MA, 556, 6. VK. WE. ED.

53. κατὰ] is often used with verbs of motion, in order to show the object of them, κατὰ λητῆν ἐπιλόσαντας, ‘after (i.e. in order to collect) plunder,’ ii, 152; MA, 581, b. κατ’ αἴτῶν, iii, 4; κατ’ ἐμπορῆν, iii, 139; κατὰ τοὺς Αλακίδας, viii, 83; ἐς τὰς συμμαχίας occurs in nearly the same sense, i, 81; 82; STG. so μετὰ, i, 41, 15; ἐν, i, 84, 97; s. vii, 193, 4.

55. ἐλπίσας] ‘Ελπὶς denotes not only ‘hope,’ but sometimes ‘expectation’ in general, and consequently even ‘fear,’ iii, 119; STG. BF, on Thu. i, 1; vi, 109; κοινὸν μὲν δνομεῖ ἐλπὶς· ίδιον δὲ, φόβος μὲν, ἡ πρὸ λόγτης ἐλπὶς· θάρσος δὲ, ἡ πρὸ τοῦ ἐναντίου, Pla. de L. i, 13; HGV, on VG, v, 7, 2. οὐ μοι φέρε οὐ μέλαθρον ἐλπὶς ἐμπατεῖν, ξώς δὲ αὔθη πῦν ἐφ’ ἐστις ἐκάις Αἴγυπτος, ὁς τὸ πρόσθεν εὖ φρονῶν ἐμοί οὐτος γάρ ἡμῖν ἀστις οὐ σμικρὸς θάρσος οὐ, Ξέσχ. A, 1409; Εὐλογὶ ‘Ἄρην γε τίμα τερύχθω, Hom. Il. O, 110; Soph. Cr. 1432; bellum spe omnium serius fuit, Liv. ii, 3; si genus humanum temnitisi, at sperate deos memores, Vir. A. i, 546; iv, 292; si potui tantum sperare dolorem, 419; Juv. iv, 57: s. iii, 62, 2; vi, 109, 100.

56. ἐλάσει] The future is occasionally put, instead of the subjunctive, after verbs expressing ‘fear;’ as δρα μή δεσμεῖ, Xen. C. iii, 1, 27. STG. In these cases, μή precedes the future. MA, 520, obs. 4.

57. αὐτίκα] The participle in definitions of time is often joined with such adverbs; Διδυνον αὐτίκα γενόμενον, ii, 146; περὶ τοῦ πολέμου τούτου αὐτίκα κατ’ ἀρχὰς ἐγειρομένου, vii, 220: MA, 556, 6. s. iii, 65, 40.

58. πρῆγμά οἱ εἶναι] ‘that it was advisable for him;’ vii, 12, 40; WE. i, 207, 47; STG. Arist. E. 670; VK. ἔργον εἶναι, i, 17. SW understands δεδμενόν, (which is expressed in iv, 11,) and renders the phrase, ‘that circum-

δύναμιν. ὡς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος.⁵⁹ ἐλάσσας γὰρ τὸν στρατὸν ἔει τὴν Λυδίην, αὐτὸς⁶⁰ ἄγγελος Κροίσῳ ἐληλύθεε. ἐνθαῦτα Κροίσος ἔει ἀπορίην πολλὴν ἀπιγμένος, ὡς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, η̄ ὡς αὐτὸς κατεδόκεε⁶¹, δῆμως τοὺς Λυδοὺς ἔξηγε ἔει μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῷ Ἀσίῃ οὔτε ἀνδρειότερον οὔτε ἀλκιμώτερον τοῦ Λυδίουν. η̄ δὲ μάχη σφέων ἦν ἀπ' ἵππων⁶², δούρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἤσαν ἵππεις οὐδεῖσθαι ἀγαθοῖ.⁶³ (80) Ἐει τὸ πεδίον δὲ συνελθόντων τοῦτο, τὸ πρὸ τοῦ ἀστεᾶς ἔστι τοῦ Σαρδηνοῦ, ἐδὼν μέγα τε καὶ ψιλὸν⁶⁴, (διὰ δὲ αὐτοῦ ποταμὸν ρέοντες καὶ ἀλλοι καὶ Ὑλλος⁶⁵ συρρηγνῦσι ἔει τὸν μέγιστον, καλεόμενον δὲ Ἔρμον, δις, ἐξ οὐρεος ἰροῦ⁶⁶ μητρὸς Δινδυμήνης⁶⁷ ρέων, ἐκδιδοῖ ἔει θάλασσαν κατὰ Φωκαίην⁶⁸ πόλιν,) ἐνθαῦτα δὲ Κύρος, ὡς εἶδε τοὺς Λυδοὺς ἔει μάχην τασσομένους, καταρρώδησας τὴν ἵππον, ἐποίησε, Ἀρπάγου⁶⁹ ὑποθεμένου ἀνδρὸς Μήδουν, τοιόνδε⁷⁰ δσαι τῷ

stances required,' literally 'were requiring.' In that passage, however, there is no dative. In Latin the phrase is *opere pretium esse*, Hor. II. E. i., 229; Liv. pr. iii., 26.

59. κατὰ τάχος] i., 152, 94; ἐν τάχει, Thu. i., 79; ἐν τάχει, καὶ ταῦτα σθένει, ib. 86; s. i., 76, 45.

60. ἀντὸς] 'in person'; i., 153, 12; Hom. II. Γ. 106.

61. κατεδόκεε] The imperfect, and not the pluperfect, is used to signify that 'these occurrences were contrary to the opinion which,' at the time of dismissing his forces, 'he was entertaining'; so ἐναντίους λόγους ἦν αὐτὸς κατεδόκεε, i., 22; STG. viii., 4, 20. Herodotus might have said ὡς οἱ ἔσχε τὰ πρήγματα οὐκ ὡς αὐτὸς κατεδόκεε, i., 79; as οὐκ ὡς ήθελε. VK. Such instances of pleonasm are not unfrequent in Greek; τρόπῳ διοίη δὲ δύναντα λογιστάρει, κατὰ τὸ δυνατὸν, Thu. v., 47: MA, 613, iv. s. ix., 99, 82; BF, on Th. iii., 21, 6.

62. ἀν' ἵππων] 'on horseback.' MA, 573. ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδρῶι μάρνασθαι, καὶ θει χρὴ πεζῶν ἔντα, Hom. O. I., 49; WE s. vi., 38, 19.

63. ἵππεις οὐδεῖσθαι ἀγαθοῖ] Μήδουες ἵππορυσται, Hom. II. K, 431; φιλιππάται, Philos. Ic. i., 17, p. 788. WE. The construction is similar to ἄριστος ἐνδίκεσθαι, vi., 80, 41; τιμωρέειν οὐ

κακαῖαι, vi., 108, 79; MA, 532, 2. λέγενται σὺν δεινός, μανδάνειν δ' ἐγὼ κακὸς σοῦ, Soph. CE. R. 545.

64. ψιλὸν] 'bare,' i. e. with neither trees nor shrubs to impede the operations of cavalry; ψιλὴν καὶ δύρτων καὶ ήμέρων δενδρέων, iv., 21; δ λόφος οὐτος δασὸς ήησι ἔστι, ζεύσης τῆς ἄλλης τῆς προκαταλεχθεῖσης Λιβύης ψιλῆς, iv., 175. GR.

65. "Τάλλος] The locality of this river is marked by Homer, Τιμάρῳ ὅπῃ νιψθεντι, "Τόης ἐν πλοι δῆμο, . . . Τάλλῳ ἐπ' ἰχθυεντι, καὶ Ἔρμῳ δυνθεντι, II. T., 385; 392. LR. Of the latter river Strabo says εἰς δὲν καὶ δ' Τάλλος ἐμβάλλει, συμπεσόντες δὲ οἱ τρεῖς καὶ ἄλλοι διημέτεροι σύν αὐτοῖς, εἰς τὴν κατὰ Φωκαίαν ἐκδιδόσαι, δάλασσαν ὡς Ἡρόδοτος φησίν, xiii., p. 928 or 626. Livy calls the Hyllus, Phrygius amnis, xxvii., 37; 38. WE.

66. ἴρον] Ionic = ἱεροῦ; by crasis. This mountain was not Dindymus. LR.

67. Δινδυμήνης] μητρὸς τῶν δεῶν, Stra. xiii., p. 575; τῆς ἐν τῷ Δινδύμῳ δρει τιμωμένης, Schol. on Apol. i., 1125; SW. s. DINDEMUS and CYBELE, in A.

68. κατὰ Φωκαίην] MA, 581, b. This town is supposed to be named from the number of 'seals' (phœcæ) caught in its vicinity. It is now called Phocia. LR. A.

στρατῷ τῷ ἔωντοῦ ἐποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύτας πάσας ἀλίσας, καὶ ἀπελών τὰ ἄχθεα, ἄνδρας ἐπ' αὐτὰς ἀνέβησε ἵππαδα⁷⁰ στολὴν ἐνεσταλμένους. σκευάσας δὲ αὐτοὺς, προσέταξε τῆς ἄλλης στρατιῆς προΐέναι πρὸς τὴν Κροίσου ἵππον⁷¹, τῇ δὲ καμήλῳ ἐπεσθαι τὸν πεζὸν στρατὸν ἐκέλευε· ὅπισθε δὲ τοῦ πεζοῦ ἐπέταξε τὴν πᾶσαν ἵππον. ὡς δέ οἱ πάντες διετετάχατο, παραίνεσε, τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένους, κτείνειν πάντα τὸν ἐμποδὼν γινόμενον, Κροίσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἦν συλλαμβανόμενος ἀμύνηται.⁷² ταῦτα μὲν παραίνεσε· τὰς δὲ καμήλους ἔταξε ἀντία⁷³ τῆς ἵππου, τῶνδε εἰνεκεν κάμηλον ἵππος φοβέεται⁷⁴, καὶ οὐκ ἀνέχεται⁷⁵ οὐτε τὴν ἰδέην αὐτῆς ὄρέων, οὐτε τὴν ὁδοῦ ὁσφραινόμενος. αὐτοῦ δὴ ὃν τούτου εἰνεκεν ἐπεσφύσιστο, ἵνα τῷ Κροίσῳ ἀχρηστὸν ἦτο ἵππικὸν, τῷ δὴ τι καὶ ἐπεῖχε⁷⁶ ἐλλάμψεσθαι ὁ Λυδός. ὡς δὲ καὶ συνήσεσαν ἐς τὴν μάχην, ἐνθαῦτα ὡς ὁσφραντο⁷⁷ τάχιστα τῶν καμήλων⁷⁸ οἱ ἵπποι, καὶ εἰδον αὐτὰς, ὅπισσα ἀνέστρεφον, διέφθαρτό τε τῷ Κροίσῳ ἡ ἐλπίς. οὐ μέντοι⁷⁹ οἱ γε Λυδοὶ τὸ ἐνθεῦτεν δειλοὶ ἤσαν· ἀλλ', ὡς ἔμαθον τὸ γινόμενον, ἀποθορύτες ἀπὸ τῶν ἵππων, πεζοὶ

69. [Ἄρτιγον] s. i., 108 ff.

70. ἵππαδα] ἵππικην, τὴν τῶν ἵππων τέσσαν.

72. συλλαμβανόμενος ἀμύνηται]⁷ he should resist being taken prisoner.

73. ἀντία] is properly a neuter plural used adverbially; it governs a genitive: 'over against.' SW.

74. φοβέεται] οἱ ἵπποι τὰς καμήλους ἐκ τῶν πολλοῦ ὥν ἐδέχοντο, ἀλλ' οἱ μὲν ἔκφρονες γιγνόμενοι ἔφευγον, οἱ δὲ ἐξήλλοντο, οἱ δὲ ἐνέπικτον ἀλλήλοις· τοιαῦτα γάρ πασχοῦσιν ἵπποι ὅποι καμήλων, Xen. C. vii, 1, 27; Poly. St. vii, 6, 6. WE. Aristotele, H. A. vi, 18; and Ζελιαν, N. A. iii, 7; affirm that the horse has an antipathy towards the camel. M denies this from his own observation: indeed it is disproved by daily experience and decided by the Orientals, who are the best judges. SD. GIB, vii, 200. TX. s. vii, 87, 44. "I have myself seen horses manifest great terror at the first sight of some camels which were brought to France." L.R. s. Liv. xxi, 55, 6.

75. ἀνέχεται] διομένει, Hes. v, 48; viii, 26; ἀ. δρέων, v, 19; Ἀθηναῖοι, πρῶτοι Ἑλλήνων πάντων ἀνέχοντο ἐσθῆτά τε Μηδικὴν δρέωντες, καὶ τοὺς ἄνδρας ταύτην φοθημένους· τέως δὲ ἦν

τοῖσι Ἐλλησι καὶ τὸ οὖνομα τὸ Μήδων φόβος ἀκοῦσα, vi, 112, 20; μάνης σοῦ κλινῶν ἀνέξεται, Ξεch. P. 843. BL.

The author of the second book of Maccabees, speaking of the loathsome disease of Antiochus, says, ὅτι δὲ τῆς δομῆς αἴτου τὰν τὸ στρατηγεδον βαρύνεσθαι τῇ σαρκὶ... διὰ τὸ τῆς δομῆς ἀφόρητον βάρος... καὶ μηδὲ τῆς δομῆς αἴτου δυνάμενος ἀνέχεσθαι, ix, 9; 10; 12: s. i., 169, 30; vii, 87, 44.

76. ἐπεῖχε]⁷ ἐπ. στρατηγετέειν, i, 153, 11; ἐπ. στρατεύεσθαι, vi, 96, 5; und. τὸν νοῦν: σκοπὸν ἔχον, 'had it in view,' Eust. WE. Pol. iii, 43; x, 41; xviii, 28. The same as προεῖχεν.

78. Lucian supplies the ellipsis, τοῖς μεγίστοις ἐπεῖχεν τὸν νοῦν, ii, p. 212; SH. ubi spectaculi tempus venit, deditaque eis mentes cum oculis erant, Liv. i, 9. SS.

77. δοφραντο] MA, 244.

78. καμῆλων] MA, 327, obs. 2. From the preceding construction of δοφρανδεῖν, the genitive case here may be accounted for by understanding τὴν δομήν.

79. μέντοι]⁷ 'however;' καίτερ τῆσδε τῆς ἐλπίδος ψευσθέντες. STG. s. i., 96, 99; 117, 55.

τοῖσι Πέρσησι συνέβαλλον. χρόνῳ δὲ, πεσόντων ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λυδοὶ κατεληθέντες δὲ ἐς τὸ τεῖχος, ἐποιορκέοντο ὑπὸ τῶν Περσέων. (81) Τοῖσι μὲν δὴ κατεστήκεε πολιορκίη. Κροῖσος δὲ, δοκέων οἱ χρόνον ἐπὶ μακρὺν ἔσεσθαι τὴν πολιορκίην, ἐπεμπεῖ ἐτοῦ τείχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας. οἱ μὲν γάρ πρότερον διεπέμποντο, ἐς πέμπτον μῆνα προερέοντες συλλέγεσθαι ἐς Σάρδις τούτους δὲ ἐξέπεμπε, τὴν ταχίστην⁸¹ δέεσθαι βοηθέειν⁸², ὡς πολιορκεομένου Κροίσου. (82) Ἐε τε δὴ ὅν τὰς ἄλλας ἐπεμπεῖ συμμαχίας, καὶ δὴ καὶ ἐς Λακεδαιμονία. τοῖσι δὲ καὶ αὐτοῖσι τοῖσι Σπαρτιῆτῃσι κατ' αὐτὸν τοῦτον τὸν χρόνον συνεπετώκεε ἔρις ἔοντα πρὸς Ἀργείους, περὶ χώρου καλεομένου Θυρέης.⁸³ (83) Οἱ δὲ ὅμως, ἐπει τε ἐπύθοντο τοῦ κήρυκος, ὀρμέατο βοηθέειν. καὶ σφι ἥδη παρεσκευασμένοισι, καὶ νεῶν ἔουσέων ἐτοίμαν, ἥλθε ἄλλη ἀγγελίη, ὡς ἥλωκοι τὸ τείχος τῶν Λυδῶν, καὶ ἔχοιτο Κροῖσος ζωγρηθεῖς. οὕτω δὴ οὗτοι μὲν, συμφορῇ ποιησάμενοι μεγάλην, ἐπέπαντο. (84) Σάρδιες δὲ ἥλωσαν ὥδε ἐπειδὴ τεσσερεσκαδεκάτη ἐγένετο ἡμέρη πολιορκεομένην Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ ἐωντοῦ, διαπέμψας ἵππεας, προεῖπε⁸⁴ ‘τῷ πρώτῳ ἐπιεάντι τοῦ τείχεος δῶρα ‘δώσειν.’ μετὰ δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώρεε⁸⁵, ἐνθαῦτα, τῶν ἄλλων πεπαιμένων, ἀνὴρ Μάρδος⁸⁶ ἐπειράτῳ προσβαίνων, τῷ οὖνομα ἦν ‘Υροίαδης, κατὰ τοῦτο τῆς ἀκροπόλιος, τῇ⁸⁷ οὐδεὶς ἐτέτακτο φύλακος⁸⁸ οὐ γάρ ἦν δεινὸν, κατὰ τοῦτο μὴ

80. χρόνῳ] ‘after a time.’ ἐτί τινι is understood. BHD, on BO, 270.

81. τὴν ταχίστην] und. κατὰ and δρα, as in σφενδονήτων τὴν ταχίστην δεῖ, Xen. A. iii, 3, 10: or rather βοθείαν, s. i, 109, 64; as κατὰ βδόσιν or δδὸν (which is supplied by Xen. A. i, 2, 20;) in i, 119, 67; SH, on BO, 33. ἀπόστασιν, in i, 126, 40; συλλογὴν, (v, 105;) in vi, 7, 28. This explanation derives corroboration from the identity in sense of the two expressions βοηθέειν and βοήθειαν ποιεῖσθαι: s. viii, 68, § 2, 5.

82. βοηθέειν] δεδμενος Κροίσῳ βοηθέειν πολιορκεομένῳ, i, 83. WE.

83. Θυρέης] part of Cyuria. L.R. ἡ δὲ Θυρέας γῆ, μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστὶν, ἐπὶ θάλασσαν καθῆκουσα. Thu. ii, 27.

84. προεῖπε] ii, 1, 2; iv, 125; vii, 12; προτυρέειν, iii, 62 twice; προερέοντα, iii, 61, 99; προλέγειν, iv, 125; προφωνῶ, Soph. ΣΕ. R. 223; Herod. Vol. I.

πρὸ in these verbs means ‘by proclamation, publicly;’ dictator fertur pronunciasse militi præmia, qui primus castra hostium intrasset, Liv. ii, 20. VK. ED.

85. οὐ προεχώρεε] ‘it did not succeed.’ πειραμένοισι κατὰ τὸ ισχυρὸν οὐ προεχώρεε κάτοδος, ἀλλὰ προσπταιον μεγάλως, v, 62; viii, 102; εἴ τι μὴ προχωρούσι τοῖς ἐσεληνθόσι, Thuc. ii, 5; WE, i, 205, 28.

86. Μάρδος] Μάρδοι μὲν Πέρσησι προσεχέεις οἰκεῖοι, λησταὶ καὶ οὗτοι, Arr. I. 40; L.R. Mardorum gens confinis Hyrcaniae, cultu vita aspera, et latrociniis assueta; incole, ritu ferarum virgulam subire soliti, Curt. vi, 5, 11 and 17. Compare the detailed account of the taking of a castle by Marius, where a Ligurian guide scaled the rock; Sall. J. 97...99.

87. τῇ] μερὶδι may be understood with τῇ, as μέρος with κατὰ τοῦτο.

88. φύλακος] a poetical, and, ac-

ἀλῷ κοτέ. ἀπότομός⁸⁹ τε γάρ ἐστι ταύτη ἡ ἀκρόπολις, καὶ ἔμαχος⁹⁰ ἐστι δὲ πρὸς⁹¹ τοῦ Τμώλου⁹² τετραμμένον⁹³ τῆς πόλιος. ὁ ὥν δὴ Ὑριάδης οὐτος⁹⁴ ὁ Μάρδος, ἴδων τῇ προτεραιῃ⁹⁵ τῶν τινὰ⁹⁶ Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ⁹⁷ κυνέην⁹⁸ ἀνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ δὴ ὁ αὐτός τε ἀναβεβήκεε, καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συγχῶν, οὕτω δὴ Σάρδιες τε ἡλώκεσαν⁹⁹, καὶ πᾶν τὸ ἄστυ ἐπορθέετο. (85) Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθην, τὰ μὲν ἄλλα ἐπιεικής, ἄφωνος δέ. ἐν τῇ ὥν παρελθούσῃ εἴεστοι¹⁰⁰ ὁ Κροῖσος τὸ

cording to some, a Doric form of φύλαξ. It occurs frequently in Herodotus; in Hom. Il. Ω, 566. STE, Th. G. L. 1022. DAM. φύλακοι, iii, 14; φύλαργοι, Il. B, 302.

89. ἀπότομος] κατὰ τὰ ἀπότομάτα δοκοῖστα εἴναι τοῦ Σαρδιανῶν ἔρματος, Xen. C. viii, 2, 3.

90. ἔμαχος] ‘impregnable.’ “The castle (of Sardis), which is erected on a high and steep mountain, is very difficult to ascend, and almost inaccessible by force of arms;” Rycart, quoted by WLS, ii, 5, 1. συμβαίνεις τὰς ὀχυρωτάτας πόλεις ὡς ἐπὶ τὸ πολὺ βράστα γῆρεσθαι τοὺς πολεμοὺς ὑποχειρίους διὰ τὴν διλγαρίαν τῶν ἐνοικουτῶν, Pol. vii, 15: a. viii, 53, 14; Liv. xxiv, 3, 4; xxviii, 20, 2.

91. πρὸς] in the sense of ‘towards,’ governs both the genitive and the accusative, as πρὸς Λιβύην... πρὸς μεσαιθίης, ... πρὸς Βορέην τε καὶ πρὸς ἐσπέρην, ... πρὸς τὴν ἥδον, ii, 99; πρὸς τοῦ Πόντου, ... πρὸς τὸ Αἴγαον, vii, 55; πρὸς ἥδο τε καὶ τοῦ Τανάδος, iv, 122, 97. HE, on VG, ix, 1, 1; VG, ix, 8, 5. MA, 590, γ; 591, α.

92. Τμώλου] now Bouz-Dag, ‘the cold mountain,’ or Tomolizi. LR.

93. τετραμμένον] i. e. ἐστι δὲ τὸ τῆς πόλιος μέρος τετραμμένον πρὸς τοῦ Τμώλου; οὐδὲ Καλὴ Ἀκτῆ ἐστι πρὸς Τυρσηνήν τετραμμένη τῇ Σικελίης, vi, 22, 18. LR.

94. οὐτος] Σο τοῦτον δὴ ἀν τὸν “Ατων, i, 34; οὐτος δὴ δικαθαρεῖς, i, 43; δὲ ταῦς οὐτος δὲ φωνος, i, 85. SW.

95. τῇ προτεραιῃ] und. ἡμέρῃ, as in τῇ διετεραιῃ and ἐς τὴν ὑστεραιην, iv, 113. Thucydides supplies the ellipsis,

τῇ προτεραιᾳ ἡμέρᾳ, v, 75. SH, on BO, 106. From the ordinal numbers are derived numerals (or rather temporals, BL.) in -άος, which answer to the question ‘On what day?’ s. vi, 106, 56. MA, 144, 1. VG, iii, 2, 15.

97. ἐπὶ] ‘after,’ following verbs of motion, denotes the end of one’s going: λέντι ἐπὶ τὴν θήρην, i, 37; τὴν θυγατέρα ἐξέπεμψε ἐπ’ οὖτον, iii, 14, 53; ἐπὶ τῷ ἀθλῷ, Xen. CE, ii, 15; and MA, 586, c. φύοντο ἐπ’ ἀργυρολογίαν, Xen. H. i, 1, 8; so μετὰ, i, 41, 15; κατὰ, i, 77, 53.

98. κυνέην] is properly an adjective, agreeing with περικεφαλὰς; and originally signified ‘a helmet covered with the skin’ of a dog, otter, or seal, δορὰ κυνός ποταμίου, σκέποντα τὰς κεφαλὰς, Eust. but afterwards, by synecdoche, any ‘helmet.’ DAM. BO, 215, 70. PC, iii, 4.

99. ἡλώκεσαν] There are various accounts given of the capture of Sardis; see Xen. C. vii, 2, 1; Ctes. P. 4; Poly. vii, 6, 2 f.; which last is least creditable to the character of Cyrus. Antiochus took the city in the same manner as here related, Pol. vii, 15... 18. LR.

100. εἴεστοι] εἴημερία, εἴητηρια, ἡ καλλίστη τῶν ἐπῶν διαγωγῆ, ΓΛ. εἴθηρια, εἴδαιμονία, Hes. derived from “Εστη,” ‘Vesta.’ χαρούντας εἴεστοι πόλιν, Ξεσ. Ag. 630; βίον τελευτῆσαντ’ ἐν εἴεστοι φλῆρ, 902; μήτ’ ἐν κακοῖσι, μήτ’ ἐν εὐ. φ. Th. 171: a. ἀπεστοῖ, ix, 85, 37. BL. The correctness of the above etymology is questionable. ἐστῶ (derived from the second aorist ἐστη) is synonymous with οὐσία, and ἀπεστῶ

πᾶν ἐς αὐτὸν ἐπεποιήκεε, ἀλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμφεε χρησομένους. ἡ δὲ Πυθίη οἱ εἰπε τάδε·

“ Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
“ μὴ βούλευ πολύευκτον ήην¹ ἀνὰ δώματ’ ἀκούειν
“ παιδὸς φθεγγομένου. τόδε σοι πολὺ λώιον² ἀμφὶς³
“ ἔμμεναι· αὐδῆσει γάρ ἐν ἥματι πρῶτον ἀνόλεω.”⁴

ἀλισκομένου δὲ τοῦ τείχεος, ἦιε⁵ γὰρ τῶν τις Περοέων ἀλλογγάσας⁶ Κροῖσον ὡς ἀποκτενέων, Κροῖσος μέν νυν, δρέων ἐπιόντα, ὑπὸ τῆς παρεόντης συμφορῆς παρημελήκεε, οὐδέ τοι οἱ διέφερε⁷ πληρέντι ἀποθανέειν ὁ δὲ παῖς οὗτος ὁ ἄφωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε⁸ φωνὴν, εἰπε δέ· “Ωνθρωπε⁹, μὴ “ κτεῖνε Κροῖσον!” οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγατο· μετὰ δὲ τοῦτο ἥδη ἐφώνεε τὸν πάντα χρόνον τῆς ζόης. (86) Οἱ δὲ Πέρσαι τάς τε δὴ Σάρδις ἔσχον, καὶ αὐτὸν Κροῖσον ἐζώγησαν, ἅρκαντα ἔτεα τεσσερεσκαλέδεκα, καὶ τεσσερεσκαλέδεκα ἡμέρας πολιορκηθένται κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἐωστοῦ μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κύρον. ὁ δὲ, συννήσας πυρὴν¹⁰ μεγάλην, ἀνεβίβασε ἐπ’ αὐτὴν τὸν Κροῖσόν τε ἐν πέδησι δεδεμένον, καὶ δις ἐπτὰ Λυδῶν παρ’ αὐτὸν παῖδας, ἐν νόῳ ἔχων

with ἀκούσια, ‘absence.’ STE, Th. L. G. 4542; 4570. εὐεστὸς, literally, ‘well-being.’

1. ἦην] là, ‘a voice;’ Ya, ‘violets,’ and Doric = μία, ‘one.’ A word of very rare occurrence, and put for *ἰωὴ* according to Eust. synonymous with γῆρας, φωνὴ, βοῶ, λακχῆ, αδὴ, s. Ἀesch. P. 932; Eur. Rh. 554. BNS. BL.

2. λάιον] MA, 134.

3. ἀμφὶς] ‘far.’

4. ἀνόλεω] Idemque (*deus*) mittit et *sigua nobis ejus generis qualia per multa historias tradiit; quale... illud est quod scribit Herodotus; Crœsi filium, cum esset infans, locutum; quo ostento regnum patris et domum funditus concidisse*, Cic. de D. i, 53: s. i., 34, 71.

5. ἦιε] Similar instances of a *anacoluthia*, caused by a sentence inserted parenthetically with γάρ, occur in εἰς δὴ ... Σιαλαβέειν, 114, 32; ἀργαζο-

μένων . . . ἐπεμπον, i, 174, 54. STG. MA, 613, vii.

6. ἀλλογγάσας] ἀγνοήσας, Hes. WE.

7. οὐδὲ . . . διέφερε] ‘nor did it make any difference to him.’ φ τὸ ἐκείνους σωθῆναι καὶ κατορθῶσαι μάλιστα διέφερεν, Dem. de C. p. 520, a. LR.

8. ἔρρηξε] ἔκραξε, Hes. διάδονον καὶ ισχυρὸν εἴτε, Suid. ii, 2; v, 93; ἦν τὸ παιδίον φωνὴν φέκη, Hipp. π. Ἐπ. 7; οὐναμοητην φέκατε φωνὴν, Arist. N. 356; 947; *rupit hanc pectore vocem*, Vir. ἈΕ. iii, 246; ii, 129; xi, 377; Ov. M. x, 147; Sil. viii, 301. By the sacred writers φωνὴν is sometimes suppressed, Galatians iv, 27; lxx, Isaiah liv, 1. SS. SH, on BO, 297.

9. ὠνθρωπε] ὁ ὠνθρωπε.

10. πυρὴ] This cruelty was the more atrocious from Crœsus being great uncle to Cyrus: Arsenis, sister of Crœsus, having married Astyages, maternal grandfather of Cyrus. Neither Crœsus nor Xenophon, however, record

εἴτε δὴ ἀκροθίνια¹¹ ταῦτα καταγιεῖν¹² θεῶν δτεω δὴ¹³, εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων, εἴτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα, τοῦδε εἰνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος εἰδέναι, εἴ τις μιν δαιμόνων ρύσεται¹⁴ τοῦ μη¹⁵ ζῶντα κατακαυθῆναι. τὸν μὲν δὴ ποιέεν¹⁶ ταῦτα· τῷ δὲ Κροίσῳ ἐστεῶτι ἐπὶ τῆς πυρῆς ἐσελθεῖν, καὶ περ ἐν κακῷ ἔντι τοσούτῳ, τὸ¹⁷ τοῦ Σθλωνος, ὃς οἱ εἴη σὺν θεῷ¹⁸ εἰρημένον τὸ ‘μηδένα εἶναι τῶν ζωότων ‘ὅλειον.’¹⁹ ὡς δὲ ἄρα μιν προστήναι τοῦτο²⁰, ἀνεγεικάμενόν²¹ τε

the fact; and our author does not positively affirm it. *LR.*

11. *ἀκροθίνια*] ‘first fruits,’ from *ἄκρον* ‘top,’ and *θίνειν* ‘a heap of corn :’ *s. STE*, Th. L. G. 1311.

12. *καταγιεῖν*] ‘to offer as a burnt sacrifice :’ *s. STE*, Th. L. G. 1311.

13. *τρεψθῆ*] for *οὐκ οἴδα δτερ δῆ*, so

δὲν μαθθ δτφ δῆ: οὐ γὰρ ἔχω τοῦτο γε

εἴτεν ἀπρεκέν, i., 160; *δτεν δῆ* *χρήματος*, iii., 121; *δκον δῆ*, iii., 129. *STG.*

14. *ρύσεται*] When Nebuchadnezzar told the three children, ἐμβλθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιμόνην and asked καὶ τις δοτι Θεὸς, δὲ ἐξελεῖται ὑμᾶς ἐκ χειρὸς μου ; they replied, Κοτι Θεὸς ἡμῶν ἐν οὐρανοῖς, φῆμεῖς λατρεύομεγ, δυνατὸς ἐξελέσθαι ἡμᾶς ἐν της καμίνον τοῦ πυρὸς της καιμόνης· καὶ τῶν χειρῶν σου, βασιλεῦ, ρύσεται ἡμᾶς, lxx, Daniel iii., 15; 17.

15. *τοῦ μὴ*] ἔξερσάμην βροτοῦς τοῦ μὴ διαφένοισθέντας εἰς Άΐδου μολεῖν, *Æsch.* P. V. 243; τὸ σώμα ρύσεται μὴ κατθανεῖν, *Eur.* H. F. 196; and with μὴ omitted, δὲν δωνεῖν ἔρνοσμηρ, Al. 11. After a negative or prohibitive verb, μὴ is generally annexed to the infinitive, by a pleonasm; *DE MA*, 533, *obs.* 3, 1...6. To the verbs, of which instances are given by *MA*, may be added ἀποδοκέειν, i., 152, 97; (the contrary to δοκέειν, i., 172;) ἀπερεῖν, *Thu.* i., 29; ἀντεπεῖν, *ib.* 86; ἀπιλογεῖν, *Soph.* A. 383; δξομύνειν, 550; κατέχεσθαι, *Thu.* i., 17; παρένται, *CE.* R. 283; λείτεν, 1232; φεύγειν, *An.* 269; ἀποφεύγειν, *CE.* C. 1739; διαφεύγειν, vii., 194, 9; [διακωλύειν, viii.,

144, 33; *SH. HE*, on *VG*, vii., 12, 11.] ἀπολέσθαι, *Thu.* i., 95; 128; ἀποκρύπτεσθαι, *Thu.* ii., 53; φυλάσσειν, *CE.* C. 667; *s. i.*, 158, 43; iv., 125, 7: vi., 88, 44; vii., 28, 38; ix., 12, 65; *id negare augur neque mutari neque posuit constitui*, *Liv.* i., 36; *officiunt obstantque, ... impediunt prohibentque, quo minus*, *Lucr.* ii., 783. The reason of this construction may, in many places, be the ellipsis of λέγων, or some other principle to the same effect; ἀπεκτὼν εὔρει μελάθρων, “μηκέτι ἐσέλθης,” τὰδι φανῶν, *Æsch.* A. 1304; *Thu.* i., 40: *s. i.*, 86, 16.

16. *ποιέειν*] und. λέγουσι, as before δέλεων and γενέσθαι, i., 59; εἶναι, i., 75; *STG. SH. BO*, 376. *sequi se jubebat* (*dicens se*) cunctantem *vi abstracturum*, *Liv.* iii., 44: *s. i.*, 86, 15.

17. *τὸ*] τὸ Κλέωνος, *Thu.* iii., 47; τὸ σὸν, *Æsch.* A. 533; i. e. τὸ εἰρημένον ὑπὸ σοῦ, *Schol. MA*, 283. *BL.* und. δῆμα.

18. σὺν δεῖ] *VG*, ix., 5, 13.

19. *δλειον*] *Si verum judicium facere volumus, ac repudiata omni fortunæ ambitione decernere, mortalium nemo est felix*, *Plin. H. N.* vii., 40. *WE.*

20. ὡς . . . τοῦτο] ‘as soon as this stood before him,’ i. e. ‘occurred to him.’ *Æ.* Προστῆναι here governs an accusative, because it means the same as εἰσελθεῖν; but it is found, in a different sense, with the same case, η σε πολλὰ δὴ λαπαρεῖ προβοτην χερ, *Soph.* E. 1395. *MA.* For the use of the infinitive, *s. MA*, 537.

21. *ἀνεγεικάμενον*] (Ionic and poetic = ἀνεγεικάμενον, i. e. δμα στεναγμῷ δλοφυράμενον) ἐκ δάδους ἐκείσθας, *Æl.* μηδάμενος δδινῶς ἀνεγεικάτο, φάνησέν τε, *Hom. Il. T.* 314; *Apol.* iv.,

καὶ ἀναστενάξαντα ἐκ²² πολλῆς ἡσυχίης²³, ἐς τρὶς ὀνομάσαις ‘Σόλωνα!'²⁴ καὶ τὸν Κῦρον, ἀκούσαντα, κελεῦσαι τοὺς ἑρμηνέας ἐπέρεσθαι τὸν Κροῖσον, ‘τίνα τοῦτον²⁵ ἐπικαλέοιτο;’ καὶ τοὺς, προσελθόντας, ἐπειρωτᾶν. Κροῖσον δὲ τέως²⁶ μὲν σιγὴν ἔχειν ἐρωτῶμενον μετὰ δέ, ὡς ἡναγκάζετο, εἰπεῖν “Τὸν ἄν ἐγὼ πᾶσι τυράννοις νοισι προετίμησα²⁷ μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.” Ός δέ σφι ἄσημα ἔφραξε, πάλιν ἐπειρώτεον τὰ λεγόμενα. λεπαρεόντων δὲ αὐτῶν, καὶ ὅχλον παρεχόντων, ἔλεγε δὴ, ὡς ‘ῆλθε ἀρχὴν²⁸ ὁ Σόλων, ‘ἐών Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑωτοῦ ὄλεον ἀποφλαυρίσεις’ ολα δὴ εἴπας, ὥστε αὐτῷ πάντα ἀποθεεήκοι, τῇ περ ἐκεῖνος εἰπεῖ, οὐδέν τι μᾶλλον²⁹ ἐς ἑωτὸν λέγων, ή ἐς ἄπαν τὸ ἀνθρώπινον³⁰, καὶ μάλιστα τοὺς παρὰ σφίσι αὐτοῖσι δοκέοντας ὄλεον³¹ εἶναι³² τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι τῆς δὲ πυρῆς ἡδη ἀμφένης καίεσθαι τὰ περιέσχατα.³³ καὶ τὸν Κῦρον, ἀκούσαντα τῶν ἐρωτήνεων τὰ εἰπεῖ Κροῖσος, μεταγγύνοντα τε καὶ ἐννώσαντα³⁴, δὴ τοι

1748. Φωνὴν is supplied by Mus. 172; Apol. iii, 635; μῦθον, ib. 463.

SBL. SH. BO. 297. SW. s. i, 116, 44. BNS gives the sense of this passage, δεινόν τ’ οὐμάξας, μεγάλην ἀνενεικάτῳ φωνήν “Θεοὶ φύγω!” Es. 627.

22. ἐκ] VG, ix, 3, 2. MA, 574. This preposition is especially used to denote change from one thing to another directly opposite; as ἐκ αὐθίλης καὶ ῥηγμαίης νέφεα καὶ χειμῶνα, i, 67; vii, 188, 72; ἐκ πλουσίου πέρητα, ἐκ βασιλέως ιδιώτην, Xen. A. vii, 7, 17; γελῶν ἐκ δακρύων C. i., 28; ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου τάλαιν ἔμβηναι, Thu. i, 120; ἐκ πεδφ κοτας βασιλικῶν ἐκ δεμψίων, Eur. T. 496; ἐξ ὀλεσίων θέζων, Soph. T. 288; τυφλὸς ἐκ δεσμοκρότων, CE. R. 454; λευκὴν ἐκ μελαίνης τρίχα, Ap. 1104; ἐκ χρητῶν φαῖλα . . . ἐξ φύλων χρηστῶν, Dem. O. ii, 8; vilitas ex caritate, Cic. p. L. M. 15; ex favore invidia, Liv. ii, 7; xxi, 39, 1; xxvii, 43, 4; fumum ex fulgore, ex fumo lucem, Hor. A. P. 143: s. i, 87, 40; 129, 58; vii, 188, 72.

23. ἡσυχίης] σιωπῆς Amm. SS. σιωπῆς γενομένης, στενάξας μέγα, εἰς τρίς ἀνακαλεῖται Σόλων, Nic. D. Ex. p. 461. WE.

24. Σόλωνα] δόξαν ἔσχεν δὲ Σόλων, ἐν λόγῳ τὸν μὲν σόσας, τὸν δὲ παιδεύσας τῶν βασιλέων, Plu. RO, iv, 1, 1, § 6.

25. τίνα τοῦτον] τίς οὗτος εἴη, δν. MA, 264, obs.

26. τέως] ‘for some while.’ Ionic = τέως. τέως μὲν is followed by μετὰ δὲ, i, 11; 86; 94; ἀτελ δὲ, ii, 45; πεπτίτα δὲ, iv, 83; τέλος δὲ, i, 82; ii, 169; SW.

27. προετίμησα] i. e. ἐποιησμην περὶ πλείονος ή: s. iii, 21, 6. When a hypothetical proposition is self-evident, it is often suppressed; as εἰ δυνατὸν ην is here; and εἰ μὴ ἔτυθμην τοῦ δηράποντος, with κατέδοξα, i, 111, 4; and εἰ εὐθυλήθημεν τούτοις Ελλησι συμμαχήην συνέβεσθαι, with παραχόντες δν, vii, 168, 85; STG. εὐθώ δν τὰ τοῦ πεπραγμένα μᾶλλον σολ καταπραθήναι, η πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι, Xen. A. vii, 7, 16; ην ὑπεις δν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμασθεῖ δύναμις ὑμίν προσγενέσθαι, Thu. i, 33; MA, 377. s. vii, 168, 85.

28. ἀρχὴν] ‘formerly;’ i, 140; ii, 27. WE.

29. οὐδέποτε μᾶλλον] ‘not at all more;’ iv, 118. STG.

30. ἀνθρώπων] und. γένος. BO, 45.

31. περιέχατα] ‘extremities.’ τὰ περὶ τὰ ἔσχατα, i, 191; καιομένου τοῦ κύστεος, . . . τὰ περιέχατα νεμομένου τοῦ πυρός, v, 101, 67. WE.

32. ἐννώσαντα] νόδω, νόσας is the more ancient form of νοέω, νοήσας. BGS, on DW, p. 102.

αὐτὸς ἀνθρωπος ἐών ἄλλον ἀνθρωπον, γενόμενον ἑωυτοῦ εὐδαιμονήρ
οὐκ ἐλάσσω, ζώοντα πυρὶ διδοίη³³ πρός τε τούτοισι, δείσαντα τὴν τίσιν,
καὶ ἐπιλεξάμενον, ὡς οὐδὲν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλέως ἔχον³³,
κελεύει³⁴ ‘σβεννύναι τὴν ταχίστην τὸ καιόμενον πῦρ, καὶ καταβεῖ.
‘Εάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροίσουν.’ καὶ τοὺς³⁵, πειρωμένους,
οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι. (87) Ἐνθαῦτα λέγεται
ὑπὸ Λυδῶν, Κροῖσον, μαθόντα τὴν Κύρου μετάγγισιν, ὡς ὥρα
πάντα μὲν ἄνδρα σβεννύντα³⁶ τὸ πῦρ, δυναμένους δὲ οὐκέτι κατα-
λαβεῖν³⁷, ἐπικώσασθαι τὸν Ἀπόλλωνα ἐπικαλεόμενον, ‘εἰ τὶ³⁸ οἱ
κεχαρισμένον ἔξι αὐτοῦ ἐδωρήθη, παραστῆναι, καὶ ρύσασθαι μιν
‘ἐκ τοῦ παρεόντος κακοῦ.’ τὸν μὲν, δακρύσατα, ἐπικαλέσθαι τὸν
Θεόν³⁹ ἐδὲ αἰθρίης τε καὶ νηνεμίης συνδραμέειν ἔξαπίνης νέφεα,
καὶ χειῶνά τε καταρράγηναι καὶ θοι τὰς ὑδατας λαβροτάφω, κατα-
σθεσθῆναι τε τὴν πυρήν. οὕτω δὴ μαθόντα τὸν Κύρον, ὡς εἴη δ
Κροῖσος καὶ θεοφίλης καὶ ἀνήρ ἀγαθὸς, καταβιβάσαντα αὐτὸν ἀπὸ
τῆς πυρῆς εἰρεσθαι τάδε. ‘Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε³⁹,
‘ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον, πολέμιον ἀντὶ⁴⁰ φίλων ἐμοὶ⁴¹
καταστῆναι;’ Ο δὲ εἶπε· “Ω βασιλεῦ, ἐγὼ ταῦτα ἐπρηξα τῇ σῇ
“μὲν εὐδαιμονήρ⁴¹, τῇ ἐμεωντοῦ⁴² δὲ κακοδαιμονήρ⁴³ αἴτιος δὲ τούτων
“ἐγένετο ὁ Ἑλλήνων Θεός, ἐπαείρας⁴³ ἐμὲ στρατεύεσθαι. οὐδεὶς γάρ
“οὕτω ἀνητός ἐστι, δοτὶ⁴⁴ πόλεμον πρὸ εἰρήνης αἰρέεται⁴⁵ ἐν μὲν
“γάρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ, οἱ πατέρες
“τοὺς παῖδας. ἀλλὰ ταῦτα δάιμοσί κου φίλον ἦν οὕτω γενέσθαι.”
(88) Ο μὲν ταῦτα ἐλεγει. Κύρος δὲ αὐτὸν λύσας κάτισε τε ἐγ-
γὺς ἑωυτοῦ, καὶ κάρτα ἐν πολλῇ προμηθίῃ εἰχε, ἀπεθώμαζε⁴⁵ τε

33. ἀσφαλέως ἔχον] *MA*, 604. i. e. ἀσφαλὲς δν, ἔχω with an adverb (i, 89, 67 ; v, 106, 90) being equivalent to εἰμι with the corresponding adjective, the reflexive pronoun being understood; s. vi, 39, 30: thus the verb ἔχειν is used with the adverbs φωλῶς, ἔμεινον, καλῶς, and οὐκ ὅρθῶς, *Dem.* O. iii, p. 40; but ἀσφαλῶς ξ. occurs in its literal meaning, ‘to possess securely,’ *ibid.*

34. κελεύει] for κελεύειν, as if καὶ δ Κύρος, &c. had preceded. *STG.*

35. τοὺς] ols ἐπέταξε τοῦτο τὸ ἔργον. *STG.*

36. σβεννύντα] ‘trying to extinguish.’

38. εἰ τι] εἴ ποτέ τοι χαρίειν⁷ ἐπὶ⁸
υηδὸν ἔρεψα, η εἰ δή ποτέ τοι κατὰ πίονα

μηρὶ ἔκη ταῦρων, ηδ' αἰγῶν, τόδε μοι
κρήτηνον ἔέλωρ, *Hom.* Il. A, 39 ; δ
δέσποθ⁹ Ἐρμῆ, εἴ τι κεχαρισμένον χοι-
ρίδιον ολόθα παρ' ἐμοῦ γε κατεδηδοκώ,
&c. *Arist.* P. 381. *WE.*

39. ἀνέγνωσεν] ἀνέπεισεν, ἀνεδίδοξεν,
ΓΔ. MA, 227.

40. ἀντὶ] i, 129, 59 ; 209, 71 : s. i,
86, 22.

41. εὐδαιμονήρ] The dative is ren-
dered by ‘owing to.’ *MA*, 403, b.

42. ἐμεωντοῦ] compounded of ἐμέο
and αὐτοῦ, by erasis of οα. *MA*, 148,
obs. 2.

43. ἐπαείρας] ‘by instigating.’

44. δοτὶ] after οὕτω, is put with a
finite verb, instead of δοτε with an in-
finitive. *MA*, 479, obs. 1.

45. ἀπεθώμαζε] *Πρίαμος* θάνατος

δρέων καὶ αὐτὸς, καὶ οἱ περὶ ἑκεῖνον ἔόντες πάντες. ὁ δὲ, συννοίη⁴⁶ ἔχόμενος, θυσυχος ἦν. μετὰ δὲ, ἐπιστραφεὶς⁴⁷ τε καὶ ἰδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστυ κεραζόντας⁴⁸, εἶπε⁴⁹ “Ω βασιλεῦ, “κότερα⁵⁰ λέγειν πρὸς σὲ τὰ νοέων τυγχάνω⁵¹, ἢ σιγᾶν ἐν τῷ “παρεόντι⁵² χρόνῳ χρή;” Κύρος δέ μιν θαρσόντα ἑκέλευε λέγειν, διὰ τοῦ θύσιοτο. ὁ δὲ αὐτὸν εἰρώτα⁵³, λέγων “Οὗτος ὁ πολλὸς ὅμιλος “τι ταῦτα σπουδῇ πολλῷ ἐργάζεται;” ‘Ο δὲ εἶπε “Πόλιν τε τὴν “σὴν διαρπάζει, καὶ χρήματα τὰ σὰ διαφορέει.’⁵⁴ Κροῖσος δὲ ἀμελέτο· “Οὔτε πόλιν τὴν ἐμὴν οὐτε χρήματα τὰ ἐμὰ διαρπάζει· “οὐδὲν γὰρ ἐμοὶ ἔτι τούτων μέτα· ὀλλὰ φέρουσί τε καὶ ἄγονοι⁵⁵ “τὰ σά.” (89) Κύρωφ δὲ ἐπιμελὲς⁵⁶ ἐγένετο τὰ Κροῖσος εἶπε, μεταστησάμενος⁵⁷ δὲ τὸν ἄλλους, εἰρέτο Κροῖσον, ‘διὰ τοῦτο⁵⁸ “ἐν τοῖσι ποιευμένοισι;’ ὁ δὲ εἶπε “Ἐπει τέ με θεοὶ δῶκαν δοῦλόν σοι, “δικαιῶ⁵⁹, εἴ τι ἐνορέω πλέον, σημαίνειν σοι. Πέρσαι, φύσιν ἔόντες

*Αχαλῆς, αὐτὰρ Πρίαμον θάβαμεν⁶⁰ Αχαλλεῖς, εἰσορόων, Hom. Il. Ω, 629. WE.

46. συννοίη] λύπη, ἐννοίᾳ, Hea. μή τοι χλιδῆ δοκέτε, μήτι αὐθαδίᾳ σγάν με· συννοίᾳ δὲ δάκτυμα κέαρ, Ἀesch. P. V. 445. BL.

47. ἐπιστραφεῖς] δὲ δὲ Ἰησοῦς ἐπιστραφεῖς καὶ ίδων αὐτὴν, St Matthew ix, 22.

48. κεραζόντας] ‘pillaging;’ literally ‘butting;’ i, 159, 51; viii, 86, 77; ‘The beast With many heads butts me away,’ Shaksp. Cor. iv, 1, 1 f; *arietare*, Acc. in Cic. Di. i, 22. The metaphor is taken from the violence with which a horned animal assaults and destroys: ἐπιλογενές ἄντρῳ Σεδεκίας κέρατα σιδηρά, καὶ εἶπε· “τάδε λέγει Κύρως ἐν τούτοις κερατεῖς τὴν Συρίαν,” LXX, 1 Kings xxii, 11.

49. εἶπε] The advice of Croesus was solicited by Cyrus, according to Xen. C. vii, 2, 10.

50. κότερα] i, 91; the same as κότερον.

51. νοέων τυγχάνω] ‘I happen to be thinking:’ ἐτρύχανε ἀναβεθῆκε, ‘he happened to have gone up,’ vii, 3; ἐτρύχανε κατεργάτα, ‘they happened to be broken,’ vii, 224. MA, 553, 4. τυχεῖν εἴπασαν, viii, 102, 56, is the same as εἶπα; so τυγχάνω φρονέοντα, viii, 68, 1; WE. iv, 61; RZ. HE, on VG, v, 11, 16.

52. παρεόντι] χρόνῳ is often understood, as ἐν τῷ τότε παρόντι, Thuc. i, 95; δεωρέτε μὴ ἐκ τοῦ παρόντος ἀλλ᾽ ἐκ τοῦ παρεληλυθότος χρόνου, Ἀesch. c. Ti. p. 51: ε. i, 156, 31.

53. εἰρώτα] has not an augment, but comes from the Ionic form εἰρότας; ε. i, 11; ii, 32; vi, 3, 10; vii, 148. MA, 167, 4.

54. διαφορέει] the same as διαρπάζει; SW.

55. ἄγονοι] i, 166, 1; vi, 90, 75; ἄγειν signifies ‘to drive away’ slaves and cattle; φέρειν ‘to carry off’ other booty; ἄγειν καὶ φέρειν διάφέρει: ἄγειται μὲν γὰρ τὰ ἐμψυχά, φέρεται δὲ τὰ ἀψυχά. Amm. de D. V. p. 2; *diripi ferrique*, Liv. viii, 38; LR. *agera* and *ferra* in Latin have the same signification, Liv. xxii, 1, 3; 3; xxxviii, 15; xxxix, 54; xl, 49; ED. *alii rapiunt incensa feruntque Pergama*, Vir. A. ii, 374. VG, v, 4, 7; 13, 10. HGV.

56. ἐπιμελὲς] instead of ἐπιμελέα, χρῆμα being understood, εἴη χρῆμα κατηρτημένον μουναρχίη, iii, 80; ἢν μέγιστον τρῆγμα Δημοκῆδης, iii, 132. STG.

57. μεταστησάμενος] In speaking of the senate at Athens, Ἀeschines uses a similar expression, μ. τοὺς ίδωτας, in Ct. 40; *remotis arbitris*, Liv. ii, 4; 37; xxvii, 28, 3.

58. ἐνορφῇ] for ἐνορδοῖ, or ἐνορέοι. MA, 193, 2.

“ ὑβρισταὶ, εἰσι ἀχρήματοι ἡν ὃν σὺ τούτους περιέδης⁶⁰ διαρπάσαν·
“ τας καὶ κατασχόντας χρήματα μεγάλα, τάδε τοι ἔξι αὐτῶν ἐπίδοξα⁶¹
“ γενέσθαι· δις ἀν αὐτῶν πλεῖστα κατάσχῃ, τοῦτον προσδέκεσθαι⁶²
“ τοι ἐπαναστησθενον. ⁶³ νῦν ὃν ποίησον ὁδε, εἴ τοι ἀρέσκει τὰ ἔγω
“ λέγω. κάτισον τῶν δορυφόρων ἐπὶ πάσῃ τῇσι πύλῃ φυλάκους,
“ οὐλεγόντων⁶⁴ πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιφέρμενοι, ‘ὦ
“ σφεα ἀναγκαῖς ἔχει⁶⁵ δεκατευθῆναι τῷ Διὶ.’ καὶ σύ τέ σφι οὐκ
“ ἀπεχθῆσαι⁶⁶ βίῃ ἀπαιφέρμενος τὰ χρήματα· καὶ ἔκεινοι, συγ-
“ γνόντες⁶⁷ ποιέειν σε δίκαια, ἐκόντες ποιήσουσι.” (90) Ταῦτα
ἀκούων, ὁ Κύρος ὑπερήδετο, ὡς οἱ ἐδόκεε εὖ ὑποτίθεσθαι· αἰνέσας
δὲ πολλὰ, καὶ ἐντελάμενος τοῖς δορυφόροις, τὰ Κροῖσος ὑπεθήκατο,
ἐπιτελέειν, εἶπε πρὸς Κροῖσον τάδε· “ Κροῖσε, ἀναρτημένου⁶⁸
“ σεῦ ἄνδρὸς βασιλέος⁶⁹ χρηστὰ ἔργα καὶ ἔπεια ποιέειν, αἰτέο
“ δόσιν, τὴν τινα βούλεαι τοι γενέσθαι παραυτίκα.” ‘Ο δὲ εἶπε·
“ Ω δέσποτα⁷⁰, ἔσας με χαριτὶ μάλιστα τὸν θεὸν τῶν Ἑλλήνων,
“ τὸν ἐτίμησα ἔγω θεῶν μάλιστα, ἐπείρεσθαι, πέμψαντα τάσδε
“ τὰς πέδας, εἰ ἔξαπατάν τοὺς εὖ ποιεῦντας νόμος ἐστί οἱ;’” Κύρος

59. δικαιῶ] ‘I think it my duty.’ ^{ναστήσονται τέκνα ἐπὶ γονεῖς, St Mat}
^{νεκροῖς τοὺς δανόντας ἀδέψαι δικαιῶ.}

Eur. S. 534.

60. περιέδης] i, 191; περιορᾶν, Thu. i, 24; περιψέθαι, ib. 35; 39; ‘to overlook.’

61. ἐπίδοξα] προσδόκιμα. ΓΛ. i. e. προσδόκια τάδε τοι ἔξι αὐτῶν γενέσθαι (s. i, 53, 75), δοτα φεύγοντας ἐκ τῆς πατρίδος κακὸν ἐπίδοξα καταλαμβάνειν, iv, 11; πολλοὶ ἐπίδοξοι τωντὸν τοῦτο πείσθαι εἰσι, vi, 12, 69; STG. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι, Hom. Il. A, 589: s. i, 155.

63. ἐπαναστησθενον] ‘will rebel.’ The difference between this verb and ἀποστῆναι is clearly marked in ἔγω γάρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν ὑμετέραν ἀρχὴν, η̄ οἵτινες ὅτδι τῶν πολεμίων ἀναγκασθέντες, ἀπέστησαν, ἐνγγάρωμν ἔχω οἵτινες δὲ, αὐτόνομοι τε οἰκοῦντες, καὶ τιμώμενοι ἐς τὰ πρώτα ὅποι ἥμων, ταῦτα εἰργάσαντο· οὗτοι ἐπαναστησαν μᾶλλον η̄ ἀπεστησαν. ἀπόστασις μὲν τῶν βίαιων τι πασχόντων ἔστιν, Thu. iii, 39; where the Scholiast completes the sentence thus, ἐπαναστασις δὲ, δταν τινὲς μηδὲν ἀδικούμενοι στασιάσασι καὶ ἐχθρεύσασι: and the whole chapter elucidates this distinction. ἐπα-

thεω x, 21. SS.

64. ἀπεχθῆσαι] MA, 223; 178, 3.
66. συγγρόντες] ‘feeling conscious.’

67. ἀναρτημένου] ἀναρτημένους ἔρδειν

κακός, vi, 8; WE. ἀναρτημένου στρατεύεσθαι, vii, 8, 60, SW. The genitive is here put for the nominative by a πασολιθία: so προθυμεομένου Λοίτεω, οὐκ οἷος τε ἐγένετο, i, 91; s. i, 3, 96. STG.

68. ἄνδρὸς βασιλέος] The same pleonasm occurs, Eur. S. 454; (in iii, 80, 40;) LR. MA, 430, 7. ἄνθρωπος βασιλεὺς, St Matthew xviii, 23; φῶς ἀρχηγὸς, Ἀesch. A. 250; ἄνδρες πολῖται, 828; &. λησταὶ, Soph. O. R. 842; πολλοὶ ἔχων ἄνδρας λοχίτας, οἵ ἀνὴρ ἀρχηγέτης, 750; ἀνὴρ δοῦλος, 763; &. δεσπότης, Pin. O. vi, 30; &. μάντις, vi, 83; &. στρατηγὸς, vi, 92, 85; Thu. i, 74; s. i, 141, 83; Liv. xxvii, 24, c. BF considers it, not as a pleonasm, but as a relic of the verbose character of antiquity phraseology.

69. δέσποτα] ‘my lord and master,’

δὲ εἰρετο, ‘ὅ τι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο;’ Κροῖσος δὲ οἱ ἐπανηλόγησε⁷⁰ πᾶσαν τὴν ἑωτοῦ διάνοιαν, καὶ τῶν χρηστηρίων τὰς ὑποκρίσιας, καὶ μάλιστα τὰ ἀναθήματα· καὶ ὡς, ἐπαρθεὶς τῷ μαντῆιψ, ἐστρατεύσατο ἐπὶ Πέρσας. λέγων δὲ ταῦτα, κατέβαινε⁷¹ αὗτις παραιτεόμενος, ‘ἐπεῖναι⁷² οἱ τῷ θεῷ τούτων⁷³ ὄνειδσαι.’⁷⁴ Κῦρος δὲ γελάσας εἶπε· “Καὶ τούτου τεύξεαι παρ’ ἐμεῦ, Κροῖσε, “καὶ ἄλλου παντὸς, τοῦ ἣν ἐκάστοτε δέρῃ.” Ότι δὲ ταῦτα ἤκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν⁷⁵ ἐς Δελφοὺς, ἐνετέλλετο, τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν⁷⁶, εἰρωτᾶν, ‘εἰ οὖ τι ἐπαισχύνεται τοῖσι μαντήσισι ἐπάρας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας, ὡς κατα- ‘πάνυσσα τὴν Κύρου δύναμιν, ἀπ’ ἡς οἱ ἀκροθίνια τοιαῦτα γενέ- ‘σθαι;’ δεικνύντας τὰς πέδας ταῦτα τε ἐπειρωτᾶν, καὶ ‘εἰ ἀχαρί- ‘στοισι⁷⁷ νόμος⁷⁸ εἴναι τοῖσι Ἑλληνικοῖσι θεοῖσι;’ (91) Ἀπικο- μένουσι δὲ τοῖσι Λυδοῖσι, καὶ λέγουσι τὰ ἐντεταλμένα, τὴν Πυθηναί λέγεται⁷⁹ εἰπεῖν τάδε· “Τὴν πεπρωμένην⁸⁰ μοῖραν⁸¹ ἀδύνατα⁸² “ἐστι ἀποφυγέειν καὶ θεῷ. Κροῖσος δὲ πέμπτον⁸³ γονέος⁸⁴ ἀμαρ-

LAU. vii, 5, 22; χαρέ, δέσποτα, τοῦτο γάρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦθε δίδωσι σοι, καὶ ἐμοὶ προσαγορεύειν, Xen. C. vii, 2, 9. The Greeks called their kings ἀνάκτες, and the gods δέσποται (i, 212, 89); οὐδένα κανθρωπον δεσπότην, ἀλλὰ τὸν θεόν προσκυνέει, Xen. A. iii, 2, 8. LR. ED.

70. ἐπανηλόγησε] ‘recounted, detailed.’ The former *η* is either a double augment, as in θελον, &c. or used for a, as κατηλογεῖν for καταλογεῖν, iii, 121. SW.

71. κατέβαινε] ‘he went on.’ This verb, with a participle, frequently forms a periphrasis; κ. κελεύω, i, 116, 48; κ. λέγω, i, 118; κατέβαντον συλλυτεύμενοι, ix, 94; SW. ήτε αλενών, i, 122, 4; MA, 559, c. cogunt me preces descendere in omnes, Vir. AE. v, 782; a. i., 5, 31.

72. ἐπεῖναι] Ionic = ἐφέναι, i. e. ἐπιτρέπειν, ‘to permit.’ AE.

73. τούτων] The genitive expresses the cause; and may be rendered ‘because of; on account of.’ MA, 345, a.

74. ὄνειδσαι] τὸν πρῶτον δύσκοσαντα σ’ ἀποτίνου θεόν, Eur. I. 972.

75. τῶν Λυδῶν] τιάδ. FI. BO, 267.

76. οὐδὸν] They were to stop at the threshold, out of reverence; dum consulta petis nostroque in limine pendes, Vir. AE. vi, 151. LR.

77. ἀχαρίστοισ] δο Κροῖσε, ἀχαρίστος δοτιν, ὃν προσκυνεῖς, &c. Clem. A. Pro. p. 38. WE. s. i, 36, 79; viii, 10, 46.

78. νόμος] und. εἴη. STG.

79. λέγεται] BO, 376.

80. πεπρωμένην] Χ. τίς οὖν ἀνάγκης ἔστιν οἰακοστρόφος; Π. μοῖραι τρίμορφοι, μιήμονες τὸν Ἐρυκτέας. Χ. τούτων Ζεύς ἔστιν ἀσθενέστερος; Π. οὐκ οὖν διὰ ἐκφύγοι γε τὴν πεπρωμένην, Άesch. P. V. 524. (BUR.)

81. μοῖραν] The substantive is often suppressed, and πεπρωμένη put alone to signify ‘destiny;’ as in Eur. Hec. 43; sometimes the noun expressed is *alora*, Άesch. P. V. 104; or συμφορά, as πεπρωμένης οὐκέτι Συντροῖς ξυμφορᾶς ἀπαλλαγὴ, Soph. An. 1339. SH, on BO, 177.

82. ἀδύνατα] for ἀδύνατον (s. i, 4, 16), v, 124; vi, 13; 106, 61; Thuc. i, 1; 125; iii, 88; iv, 1; v, 14; vii, 43; viii, 60. This enallage is more rare in the Attic poets, but occurs in Eur. Hipp. 269; 373; (VK.) Hec. 1089; 1222; Ph. 1008; H. F. 582; M. 491; 701; Soph. An. 688; Arist. Pl. 1085. BA. ED.

83. πέμπτον] The Pythian oracle had before declared “Ηρακλεῖθροι τίσις ήσει ἐπὶ τὸν πέμπτον ἀπόγονον Γύγεω,” τούτου τοῦ ἔκειος Λυδοῖς τε καὶ οἱ βασιλέες αὐτῶν λόγον οὐδένα ἐποιεῦντο,

“ τάδα ἔξεπλησε⁸⁵ δς, ἐὼν δορυφόρος Ἡρακλειδέων, δόλῳ γυναικηῖψ
“ ἐπισπόμενος⁸⁶, ἐφόνευσε τὸν δεσπότεα⁸⁷, καὶ ἔσχε τὴν ἑκένουν
“ τιμὴν οὐδέν οἱ προσήκουσαν. προθυμεομένου δὲ Δοξίεω, ὅκως
“ ἀν κατὰ⁸⁸ τοὺς παῖδας τοὺς Κροῖσον γένοιτο⁸⁹ τὸ Σαρδίων πάθος
“ καὶ μὴ κατ’ αὐτὸν Κροῖσον, οὐκ οἶδον τε⁹⁰ ἐγένετο παραγαγεῖν
“ Μοίρας. δοσον δὲ ἐνέδωκαν αὗται, ἡγύσατο, καὶ ἔχαρίσατο οἱ τρία
“ γάρ ἔτεα ἐπανεβάλετο τὴν Σαρδίων ἄλωσιν· καὶ τοῦτο ἐπιστά-
“ σθω Κροῖσος, ὡς ὑπερον τοῖσι ἔτεσι τούτοισι ἀλούς⁹¹ τῆς πε-
“ πρωμένης. δεύτερα δὲ τούτων, καιομένῳ αὐτῷ ἐπήρκεσε. κατὰ δὲ τὸ
“ μαντήιον τὸ γενόμενον, οὐκ ὁρθῶς Κροῖσος μέμφεται· προηγόρευε
“ γάρ οἱ Δοξίης, ἡν στρατεύηται ἐπὶ Πέρσας, μεγάλῃ ἀρχῇ αὐτὸν
“ καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν, εἴν μέλλοντα βουλεύεσθαι,
“ ἐπείρεσθαι πέμψαντα, κότερα τὴν ἐωστοῦ ἢ τὴν Κύρου λέγοι ἀρχῆν.
“ οὐν συλλαβών δὲ τὸ ρῆθεν, οὐδὲ ἐπανερμόμενος, ἐωστὸν αἵτινα ἀπό-
“ φαινέτω. φ καὶ τὸ τελευταῖον χρηστηριαζόμενῳ εἰπε, τὰ εἰπε⁹², Δο-

πρὶν δὴ ἐπετελέσθη, i, 13. The Greeks, in reckoning generations, included the two extremes; for instance, (1) Gyges, (2) Ardys, (3) Sadyattes, (4) Alyattes, (5) Croesus. The latter, not knowing this, might have considered the oracle as accomplished by the fate of his son Atys, *BLG. LR. s. Liv. xxiv, 7, 8.*

84. γανέος] i, 146; iii, 109; ‘father’ or ‘progenitor’; ἔθδομας γενέτωρ, viii, 137. GR.

85. ἔξεπλησε] dicitis eam vim deorum esse, ut, etiam si quis morte pœnas sceleris effugerit, expetantur eæ pœnae a liberis, a nepotibus, a posteris. O mirum equitatem deorum! ferretne ulla civitas latorem istiusmodi legis, ut condemnaretur filius, aut nepos, si pater, aut avus deliquerisset? Cic. N. D. iii, 38. It was declared by the Mosaic law, οἱ νοῦς οὐκ ἀποθανοῦσται ὑπὲρ πατέρων ἔκστος ἐν τῷ ἀντοῦ ἀμαρτιᾶ ἀποθανεῖται, LXX, Deut. xxiv, 18; and by Ezekiel, ἡ ψυχὴ ἡ ἀμαρτάνουσα ἀποθανεῖται δὲ νοῦς οὐ λήγεται τῷ ἀδικαντῷ πατρός· ἀνούσι ἀνέμφεται αὐτὸν ζῆσαι, xviii, 20; LR. s. GRO, de J. B. et P. ii, 21, 13 f. PK.

86. ἐπισπόμενος] vi, 85, 59; ἀκολουθῶν καὶ πειθόμενος. ἐπισπόμενοι θεοῦ ὁμοῖ, Hom. O. Γ, 215; ἡ ἐπονητὴ τοῖς ἔμοις βουλεύμασι, Soph. E. 973. WE.

87. δεσπότεα] “ Had Zimri peace,

who slew his master?” II Kings ix, 31.

88. κατὰ] ‘during or in the time of;’ κατὰ μὲν τὸν πρότερον πόλεμον, κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον, i, 67. MA, 581, b.

89. γένοιτο] Similar instances of the optative, instead of the subjunctive, after ὅκως ἀν occur, i, 75; 99; 110; ii, 126; iii, 44; Ξesch. A. 357. STG. BL.

90. οἶδον τε] ii, 44; vi, 130; WE. s. οὐ δύναται, vii, 141, 92; Jupiter dixit “ tantumne sibi quis posse videtur, fata quoque ut supereret? me quoque fata regunt: quæ si mutare valerem, &c.” Ov. M. ix, 426. TX.

91. ἀλούς] ἐπίστασθαι admits of a twofold construction, viz. ὡς ὑπερον ἥλω, or ὑπερον ἀλούς, as ἵστω ἀποθανεῖν: Herodotus has here combined the two. So after verbs of ‘saying,’ there is often a transition from the construction in which ὡς or οἵτι is employed, followed by a nominative with the indicative, to an accusative with the infinitive mood. MA, 538, 1. ὡς τὸν κρητῆρα ἀπέδοντο, ιδώστας δὲ πριαμένους ἀναβεῖν μιν, i, 70; iii, 32; STG. s. iv, 137, 86; viii, 118, 35.

92. εἰπε] i, 206, 33; ii, 49. This form the Greeks used, when the particulars were of such a nature as they were either unwilling or unable to de-

“ξίης περὶ ἡμίονου, οὐδὲ τοῦτο⁹³ συνέλαβε. ἦν γὰρ δὴ ὁ Κύρος οὗτος “ἡμίονος⁹⁴ ἐκ γὰρ δυοῖν οὐκ διαιθέων ἐγεγόνεε, μητρὸς ἀμείνονος, “πατρὸς δὲ ὑποδεεστέρου⁹⁵ ἡ μὲν γὰρ ἦν Μῆδις, καὶ Ἀστυάγεος θυντήρ τοῦ Μήδων βασιλέος⁹⁶ ὁ δὲ, Πέρσης τε ἦν, καὶ ἀρχόμενος ὑπὲρ “έκεινοισι⁹⁷, καὶ, ἔνερθε ἐών τοῖσι ἀπασι, δεσποινη τῇ ἐώντοῦ συνοίκεε.” Ταῦτα μὲν ἡ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι⁹⁸ οἱ δὲ ἀνήνεικαν ἐς Σάρδις, καὶ ἀπήγγειλαν τῷ Κροίσῳ. ὁ δὲ, ἀκούσας, συνέγνω ἐώντοῦ εἶνα τὴν ἀμαρτάδα, καὶ οὐ τοῦ θεοῦ. (94) Λυδοὶ μὲν δὴ ὑπὸ Πέρσησι δεδούλωντο.

(95) Ἐπιδίζηται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τόν τε Κύρον, δοτις ἐών τὴν Κροίσου ἀρχὴν κατεῖλε· καὶ τοὺς Πέρσας, ὅτεψ τρόπῳ ἡγήσαντο τῆς Ἀσίης. Ἀσυρίων ἀρχόντων τῆς ἄνω Ἀσίης ἐπ’ ἔτεα εἴκοσι καὶ πεντακόσια⁹⁹, πρῶτοι ἀπ’ αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι· καὶ κως οὗτοι, περὶ τῆς ἐλευθερίης μαχεσάμενοι τοῖσι Ἀσυρίοισι, ἐγένοντο ἀνδρες ἀγαθοὶ¹⁰⁰, καὶ, ἀπωσάμενοι τὴν δουλοσύνην, ἡλευθερώθησαν. μετὰ δὲ τούτους, καὶ τὰ ἄλλα ἔθνεα ἐποίεε τωντὸ τοῖσι Μῆδοισι. (96) Ἐότων δὲ αὐτονόμων πάντων ἀνὰ τὴν ἡπειρον, ὥδε αὐτὶς ἐς τυραννίδας περιῆλθον. ἀνὴρ ἐν τοῖσι Μήδουσι ἐγένετο σοφὸς, τῷ οὖνομα ἦν Δηϊόκης, παῖς δὲ ἦν Φραόρτεω. οὗτος δὲ Δηϊόκης, ἐρασθεὶς¹⁰¹ τυραννίδος, ἐποίεε τοιάδε· κατοικημένων τῶν Μήδων κατὰ κώμας, ἐν τῇ ἐώντοῦ ἐών καὶ πρότερον δόκιμος, καὶ μᾶλλον τι καὶ προθυμότερον δικαιοσύνην ἐπιθέμενος ἤσκεε· καὶ ταῦτα μέντοι¹⁰², ἐόντης ἀνομίης

tail. *HE*, on *VG*, ii, 2. Numerous examples of this mode of expression are given in the glossary, *Aesch.* A. 66; *BL*, to which may be added from prose authors, ἐπράξαν ἢ ἐπράξαν, *Pla.* R. i. 23; ἔχοντων, ὡς ἔχουσι, *Θησαίων ἡμῶν*, *Dem. O.* iii, p. 34.

93. *τοῦτο*] refers to ‘the response itself,’ τὸ τελευταῖον ἥθελν ἔργοντίηρον; the τὰ το ἔτεα understood, ‘the words in which that response was delivered. *STG*.

94. *ἡμίονος*] δὲ μὲν ἡμίμηδος ἡ ἡμιπέρσης Κύρος, ἡ δὲ μητρόθεν μὲν ἐκ τυραννικοῦ, πατρόθεν δὲ ἐξ ιδιωτικοῦ γένους, ἡμίονος ὃν ἐν τῷ αἰνίγματι, *Eliom.* in *Eus. P. E.* v, 21; *Cyrus major gener mixto fuit, semipersus ac semiperseus*, *Apul. A.* p. 289. *WE*.

95. ὃν ἐκείνουσι] ὃντος, after passives, has often the same sense with the dative, as with the genitive; but frequently conveys an idea of subordination. *MA*,

593, b; 392, β, *obs.* Λυδοὶ ὑπὸ Πέρσησι δεδούλωντο, i, 94. *STG*.

96. *πεντακόσια*] As to this period ancient authors widely differ. *LR* supposes Herodotus is speaking of the extension of the great Assyrian empire over Upper Asia; and not of the previous monarchy, limited to Assyria *Proper. RO*, iii, 3.

97. ἀγαθοὶ] ‘brave;’ i, 169, 33. *STG*.

98. *ἐρασθεῖς*] The passive of this verb is put by enallage for the active, which voice also occurs, as ἔρέγεις ἡρα τῆς Μασίστεω γυναικός... ἡρα τῆς Δαρείου γυναικός, ix, 108. A genitive is governed by verbs signifying ‘to love,’ not only with the collateral idea of a wish to possess, as above; but also with the notion of actual possession, as ἡράσθη τῆς ἐώντοῦ γυναικός, i, 8. *MA*, 328.

99. *μέντοι*] here refers to ἐπιστάμενος 6

πολλῆς ἀνὰ πᾶσαν τὴν Μηδικὴν¹⁰⁰, ἐποίεε, ἐπιστάμενος, ὅτι τῷ δικαίῳ τὸ ἄδικον πολέμιόν ἔστι. οἱ δὲ ἐκ τῆς αὐτῆς κώμης Μῆδοι, ὁρῶντες αὐτοῦ τοὺς τρόπους, δικαστήν μιν ἐωντῶν αἰρέοντο.¹ ὁ δὲ δῆ, οὐα μνεώμενος² ἀρχὴν, ιθύς³ τε καὶ δίκαιος ἦν. ποιέων τε ταῦτα, ἐπαινον εἶχε οὐκ ὄλγον πρὸς τῶν πολιτῶν οὔτω, ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἀλλησι κώμησι, ‘ώς Δηϊόκης εἴη ἀνὴρ ‘μοῦνος κατὰ τὸ ὄφθον δικάζων’, πρότερον περιτίπτοντες ἀδίκοισι γνώμησι, τότε, ἐπει τε ἡκουσαν, ἀσμενοι ἐφοίτεον⁴ παρὰ τὸν Δηϊόκεα καὶ αὐτοὶ δικαστόμενοι τέλος δὲ, οὐδενὶ ἄλλῳ ἐπετράποντο. (97) Πλεῦνος δὲ αἱεὶ γνομένου τοῦ ἐπιφοιτέοντος⁵, οὐα πυνθανομένων⁶ τὰς δίκας ἀποβαίνειν κατὰ τὸ ἑδν, γνοὺς δὲ Δηϊόκης ἐξ ἐωντὸν πᾶν ἀνακέμενον, οὗτε κατίζειν ἔτι ηθελε, ἔνθα περ πρότερον προκατίζων⁷ ἐδίκαζε, οὐτ' ἔφη δικᾶν⁸ ἔτι· ‘οὐ γάρ οἱ ‘λυσιτελέειν, τῶν ἐωντοῦ ἐξημεληκότα, τοῖσι πέλας δὲ ἡμέρης⁹ δικάζειν.’ ἐούστης ὅν ἀρπαγῆς καὶ ἀνομίης ἔτι πολλῷ μᾶλλον ἀνὰ τὰς κώμας, ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐξ τωντὸδ, καὶ ἐδίδουσαν σφίσι λόγον, λέγοντες περὶ τῶν κατηκόντων.¹⁰ ὡς δὲ ἐγώ δοκέω, μάλιστα ἔλεγον οἱ τοῦ Δηϊόκεω φίλοι· “Οὐ γάρ δὴ, τρόπῳ “τῷ παρεόντι χρεώμενοι, δυνατοι είμεν οικέειν τὴν χώρην” φέρε, “στήσωμεν¹¹ ἡμέων¹² αὐτῶν βασιλέα· καὶ οὔτω ἡ τε χώρη εὐνομή-

vos; ‘although’ he knew how many enemies he should make by such a line of conduct : s. i, 80, 79.

100. *Μηδικῆν*] und. *χώρην*, i, 103.

1. *αἰρέοντο*] *ad fastigium hujus manifestatis, non ambitio popularis, sed spectata inter bonos moderatio provehebat*, Jus. i. 1; RO, pr. p. xxviii. *justitiae frumenta causa videtur olim bene morati reges constituti*, Cic. Of. ii, 12.

2. *μνεώμενος*] ‘courting’, i, 205, 27; much the same as *καταφρονήσας τὴν τυραννίδα*, i, 59.

3. *Ιθύς*] ‘upright.’

4. *ἐφοίτεον*] ‘used to resort.’

5. *ἐπιφοιτέοντος*] The neuter of the participle is often put in a collective sense; τὸ ἐπιφοιτέον, i. e. πλῆθος, is the same as οἱ ἐπιφοιτοῦτες; s. ix, 61, 18; so τὸ ὑπομένον, vii, 209, 62; *βουλόμενόν τι*, Thu. vii, 48; τὸ ξυνεστρικός, Thu. viii, 66; MA, 269; *cum premeretur inop̄ multitudo ad unum aliquem configubebant*, Cic. Of. ii, 12.

6. *πυνθανομένων*] as if τοῦ ἀριθμοῦ τῶν ἐπιφοιτεόντων had preceded. STG.

7. *προκατίζων*] ‘sitting in public,’ i, 14.

8. *δικᾶν*] The Attics often contract the future in -στεω into -άν: MTT, 47, π. so *καταδικᾶν* for *καταδικάσειν*, Eus. fr. in Sto. xlvi, p. 310; WE. ἐλά, Soph. CE. R. 418.

9. δὲ ἡμέρης] ‘all day;’ HE, on VG, ix, 2, 6. a. vi, 12, 62; ii, 173; vii, 210; Eub. in Ath. x, 11; διὰ νυκτὸς, ‘all night long,’ Ion in Ath. xi, 8; und. δλῆς, Hes. and Harp. Compare CS, on A. vii, 3; VK. and BO, 200. MA, 580, a.

10. τῶν κατηκόντων] ‘the present state of affairs, iv, 136, 73; v, 49, 27; and with πρήγματα expressed, viii, 19. WE.

11. *στήσωμεν*] i, 98; iii, 84, 87; v, 42, 21; Soph. CE. R. 940; An. 677. MV. The connexion in the latter passage would be better preserved, if the four lines, καὶ τοῦτο... παραστῆτην, immediately followed δίκαιος ὅν. perspicuum est eos ad imperandum diligi solitos, quorum de justitia magna

“σεται, καὶ αὐτὸς πρὸς ἔργα¹³ τρεψόμεθα, οὐδὲ ὑπ’ ἀνομίης ἀνά-
“στατοι¹⁴ ἐσόμεθα.” Ταῦτα κη λέγοντες πείθουσι ἐωτοὺς βασι-
λεύεσθαι. (98) Αὐτίκα δὲ προβαλλομένων¹⁵ τὸν τινα στήσονται
βασιλέα, ὁ Δηϊόκης ἦν πολλὸς¹⁶ ὑπὸ παντὸς ἄνδρὸς καὶ προβα-
λόμενος καὶ αἰνεόμενος, ἐξ ὃ τοῦτον καταιγένουσι βασιλέα σφίσι εἶναι
ὅ δὲ ἕκελευε αὐτὸν οἰκία τε ἐωτῷ ἄξια τῆς βασιλητῆς οἰκοδομῆσαι,
καὶ κρατῦναι αὐτὸν δορυφόροισι. ποιεῖσθαι δὴ ταῦτα οἱ Μῆδοι· ὁ δὲ,
ὡς ἔσχε τὴν ἀρχὴν, τοὺς Μήδους ἡνάγκασε ἐν πόλισμα ποιήσασθαι,
καὶ τοῦτο περιστέλλοντας τῶν ἄλλων ἥσσον ἐπιμέλεσθαι.¹⁷ πειθο-
μένων δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομέει τείχεα μεγάλα τε καὶ
καρτερὰ ταῦτα, τὰ νῦν Ἀγβάτανα¹⁸ κέκληται. (99) Οἰκοδομηθέν-
των δὲ πάντων, κόσμον τόνδε Δηϊόκης πρῶτος ἐστι ὁ καταστη-
σάμενος· μή τε ἔσιναι παρὰ βασιλέα μηδένα, δὲ ἀγγέλων¹⁹
‘δὲ πάντα χρεούσθαι, ὄρασθαι²⁰ τε βασιλέα ὑπὸ μηδενός πρὸς
‘τε τούτοις ἔτι, γελᾶν τε καὶ πτύειν²¹ ἀντίον καὶ ἄπασι εἶναι
‘τοῦτο γε αἰσχρόν.’ ταῦτα δὲ περὶ ἐωτὸν ἐσέμνυνε τῶνδε εἰνε-
κεν, ὅκως ἂν μὴ ὄφωντες οἱ ὄμηλικες, ἔόντες σύντροφοι τε ἔκεινω,
καὶ οἰκίης οὐ φιλοτέρης, οὐδὲ ἐς ἀνδραγαθίην λειπόμενοι, λυπε-
ολατο²² καὶ ἐπιθυμούνοιεν, ἀλλ’ ἐτερότος σφι δοκέοι εἶναι μὴ ὄφως.
(100) Ἐπει τε δὲ ταῦτα διεκόσμησε, καὶ ἐκράτυνε²³ ἐωτὸν τῇ
τυραννίδι, ἦν τὸ δίκαιον φυλάσσον χαλεπός. καὶ τάς τε δίκας

eset opinio multitudinis, Cic. Of. ii, topophanes. BL. Its site was near Hamadau. REN.

12. ἡμέων] ἔνα is understood; which is more frequently expressed, as ἔνα σφέων αὐτέων, iii, 25; ἔνα ἡμέων μοναρχῶν γενέσθαι, iii, 80; δὲ ἔνα γέ τινα ἡμέων βασιλέα γενέσθαι, iii, 83. VK.

13. ἔργα] ‘agricultural labours.’ L.R. s. i, 36, 68.

14. ἀνάστατοι] ‘compelled to emigrate.’ s. iv, 204, 21.

15. προβαλλομένων] in middle; προβαλλόμενος, passive.

16. πολλὸς] π. ἐνέκειτο λέγων, vii, 158; π. ἡ λιστόμενος, ix, 91; MA, 554. s. iv, 126, 11; viii, 59, 39.

17. ἐπιμέλεσθαι] ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε (s. i, 127, 76), ἐν βουλευτήριον ἀποδεῖξας, πάντας ἡνάγκασε μηδ πόλει χρῆσθαι, Thu. ii, 15. Gelon enlarged Syracuse by similar means, vii, 156. VK.

18. Ἀγβάτανα] Aesch. P. 16; 541; 953. Ecbatana was the more recent name, and occurs several times in Aris-

19. δὲ ἀγγέλων] i, 69; (s. i, 141, 88;) W.E. παριέναι ἐς τὰ βασιλήια πάντα τὸν βουλόμενον τῶν ἐπτὰ ἄνευ λαγγελέων, iii, 84. In the present passage also πάντα may be singular, i. e. πάντα τὸν βουλόμενον χρηματίσασθαι τῷ βασιλεῖ δὲ ἐσαγγελέος. STG. i, 114, 30; GR. iii, 77, 15; 118. δὲ ἔμεν, ‘through my instrumentality or agency,’ i, 109, 72; εἰδε δὰ τοῦτων, i, 113, 22; 117, 58.

20. ὄρασθαι] αὐτὸς ἰδρυτο ἐν Σόφοις ή Ἐκβάτανοι πατήτ ἀράτος, Arist. π. Κόσ. αὐτοῖς έθος σπανίως δρᾶσθαι, καὶ δυστροφόδους εἶναι, Xen. B.N.S. major ex longinquuo reverentia, Tac. [A.i, 47,] RO, iii, 3. Thu. vi, 11.

21. πτύειν] was considered a mark of contempt among oriental nations, L.R.

23. ἐκράτυνε] fines imperii tueri magis, quam proferte, mos erat: intra suam cuique patrium regna finiebantur, Jus. i, 1. RO, pr. p. xxix.

γράφοντες, είσω παρ' ἑκεῖνον ἐσπέμπεσκον, καὶ ἑκεῖνος, διακρίνων τὰς ἐσφερομένας, ἐκπέμπεσκε. ταῦτα μὲν κατὰ τὰς δίκας ἐποίεε· τὰ δὲ δὴ²⁴ ἀλλὰ ἐκεοσμέατο οἱ. εἰ²⁵ τινα πυνθάνοιτο ὑερίζοντα, τούτον δκως μεταπέμψαιτο, κατ' ἀξίην ἐκάστου ἀδικήματος ἐδικαίειν· καὶ οἱ κατάσκοποι τε καὶ κατίκοοι²⁶ ἡσαν ἀνὰ πᾶσαν τὴν χώρην, τῆς ἥρχε. (101) Διγίόκης μέν γυν τὸ Μηδικὸν ἔθνος συνέστρεψε²⁷ μοῦνον, καὶ τούτου ἥρξε. (102) Διγίόκεω δὲ παῖς γίνεται Φραόρτης²⁸, ὃς, τελευτήσαντος Δηγίόκεω, βασιλεύεσσαντος τρία καὶ πεντήκοντα ἔτεα, παρεδέξατο τὴν ἅρχην. παραδεξάμενος δὲ, οὐκ ἀπεχράτο μοῦνων ἄρχειν τῶν Μήδων, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας, πρώτοισι τε τούτοισι ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ, ἔχων²⁹ δύο ταῦτα ἔθνεα καὶ ἀμφότερα ἰσχυρὰ, κατεστρέφετο τὴν Ἀσίην, ἀπ' ἀλλοὶ ἵων ἔθνος· ἐξ ὃς, στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίων, καὶ³⁰ Ἀσσυρίων³¹ τούτους, οἱ Νίνοι³² ἐλίχον, καὶ ἥρχον πρότερον πάντων, τότε δὲ ἡσαν μεμονωμένοι μὲν συμμάχων, ἀτε ἀπεστεώτων³³, ὅλλως μέντοι ἐώντων εν ἡκούτες³⁴ ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραόρτης αὐτός

24. δὴ] 'then.' *HGV*, iv, 3.

25. εἰ] followed by the optative, denotes 'as often as,' and is similar in sense to δκως. εἰ τινος αἰσθοτο δεύμενον τὸν πάπτων, Xen. C. i, 3, 12; εἰ τινος δεύτερο Αστυδήμη, i, 4, 2. *STG.*

26. κατήκοοι] is generally used as synonymous with δπήκοοι, but here as ὀτακοντατοι, 'listeners, eaves-droppers.' κατάσκοποι σφῶν καὶ κατήκοοι πολλῷ περιενόστουν, D. Cas. xlvi, 17; *inter eos 'aures regie' et 'imperatoris oculi'* quidam homines vocabantur: *per quae officiorum genera rex illi ab hominibus deus esse credebatur, cum omnia, quæcumque ibi gererentur, ille otacustarum delatione discibat*, Apu. de M. *WE.*

27. συνέστρεψε] 'collected into one.'

VK.

28. Φραόρτης] supposed to be the Arphaxad mentioned in Judith, i, 1. *RO*, iii, 3.

29. ἔχων] This participle is often used by the Greek historians (and especially by Xenophon in the *Anabasis*) where in English we should use 'with'; i, 157, 38; iii, 14, 54; 79, 23; v, 34, 89; Xen. H. ii, 1, 11; Liv. xxvii, 26, 9. *ED. MA*, 853, p. Justin says of Ninus, *domitis proximis, cum accessione*

virium fortior ad alios transiret, et proxima queque victoria instrumentum sequentis esset, totius orientis populos subegit, i, 1. *RO*, pr. p. xxix.

30. καὶ] 'namely:' ἐν Θήρσι, καὶ Θηραῖσιν ἐν τῷ τηφ, i, 52; *STG.* s. *Liv.* xxii, 48, 1.

31. [Ἀσσυρίων] Herodotus takes Assyria in a wide acceptation, including Babylon as well as Nineveh, i, 106; 178; &c. *WE.* It is now Kurdistan. *A.*

32. Νίνοι] 'Nineveh' on the Tigris, now the village of Nunia, opposite Mosul. *REN.* see *A.*

33. ἀπεστεώτων] Besides ἐστεῶς, the following forms are met with, ἐστηῶς, *Hes. ἐστάῶς, Hom. ἐστῶς, Thu. MA, 205, 3.*

34. εδ ἡκούτες] i. e. εδ ἔχοντες: it is generally accompanied with a genitive, as i, 30 twice; v, 62, 90; viii, 111; ἐστῶν denotes 'as far as they themselves were concerned:' *SW.* ὥρων ἡκούσαν οὐκ δμολως, i, 149; *MG.* δόμης καὶ ἀλεῆς εδ ἡκούτας, *Æl. H. A. ii*; *JC.* καλῶς ἡκον βίου, *Eur. A.* 302; *GAJ.* εδ χαρίτων ἔχονταν πόλιν, *id. Hr.* 380; κάρτε εδ φρεών, *Hi.* 464; *EE. MA.* 315, 1. μορφῆς εδ ἡκούσας, *Luc. Im.* 11; εντόκιος, γένους εδ ἡκων, *Suid.*

τε διεφθάρη, ἄρκας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός. (103) Φραόρτεω δὲ τελευτήσαντος, ἐξεδέξατο Κυαζάρης ὁ Φραόρτεω τοῦ Δηϊόκεω παῖς. οὗτος λέγεται πολλὸν ἐπὶ γενέσθαι ἀλκιμώτερος τῶν προγόνων· καὶ πρῶτος τε ἐλόχισε³⁵ κατὰ τέλεα³⁶ τοὺς ἐν τῇ Ἀσίῃ, καὶ πρῶτος δέστηε χωρὶς ἕκαστους εἶναι, τοὺς τε αἰχμοφόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἵππεας· πρὸ τοῦ δὲ, ἀναμίξ³⁷ ἦν πάντα ὄμοιως ἀναπεφυμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἐστὶ μαχεσάμενος, ὅτε νῦν³⁸ ἡ ημέρη ἐγένετο σφι μαχομένοισι· καὶ ὁ τὴν Ἀλυος ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας ἐνωπῷ. συλλέξας δὲ τοὺς ὑπ' ἐνωπῷ ἀρχομένους πάντας, ἐστρατέυετο ἐπὶ τὴν Νίνον, τιμωρέων τε τῷ πατρὶ, καὶ τὴν πόλιν ταύτην θέλων ἔξελεῖν. καὶ οἱ, ὡς συμβαλῶν ἐνίκησε τοὺς Ἀσσυρίους, περικατημένψ φὴν Νίνον ἐπῆλθε Σκυθέων³⁹ στρατὸς μέγας· ἀγε δὲ αὐτὸν βασιλεὺς ὁ Σκυθέων Μαδύης, Πρωτοθύεω παῖς· οἱ ἐστέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους⁴⁰ ἐκβαλόντες ἐκ τῆς Εύρωπης, τούτοισι δὲ ἐπιστόμενοι φεύγοντι, οὕτω ἐς τὴν Μηδικὴν χώρην ἀπίκοτο. (104) Ἐνθαῦτα οἱ μὲν Μῆδοι, συμβαλόντες τοῖσι Σκυθησι καὶ ἐσσωθέντες τῇ μάχῃ, τῆς ἀρχῆς κατελύθησαν· οἱ δὲ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέσχον. (106) Ἐπὶ μὲν νῦν ὅκτω καὶ εἴκοσι ἔτεα ἥρχον τῆς Ἀσίης οἱ Σκύθαι, καὶ τὰ πάντα σφι ὑπὸ τε Ἰερούς καὶ διλιγωρίης ἀνάστατα ἦν. χωρὶς μὲν γὰρ φόρων, ἐπρησσον⁴¹ πάρ' ἐκάστων, τὸ ἕκαστοισι ἐπέβαλλον· χωρὶς δὲ τοῦ φόρου⁴², ἥρπαζον περιελαύνοντες⁴³ τοῦτο, δι τι ἔχοιεν ἔκαστοι. καὶ τούτων μὲν τοὺς πλεῦνας Κυαζάρης τε καὶ

φύσεως εὖ ἦ. Philos. V. A. viii, 18; πιθανότητος εὖ ἦκει, Hyper. in D. H. t. ii, p. 179, 40. VK. s. vii, 157, 93.

35. διάχισε] εἰς λόχους κατέταξεν. ΓΔ.

36. κατὰ τέλεα] ‘by companies,’ &c. SW. τὰ στρατιωτικὰ τάγματα, Thom. M. Z. Thu. ii, 22. HGV, on VG, iii, 11, 2. The τέλος appears to have been a large body, probably corresponding with our ‘regiment;’ BF. ix, 42, 37; οἱ λοιποὶ τῶν βαρβαρικῶν τελέων ἤρχοντες, ix, 59. The Israelites, from the time of Moses, were formed into military divisions, with distinct officers and banners. LR. s. BF, on Th. i, 48, 5; ii, 22, 8; 81, 1.

37. ἀναμίξ] vii, 41, Thu. iii, 107; Xen. Con. 4, 28; στρατὸς παντοίων ἰδνέων ἀναμίξ, οὐ διακεκριμένοι, vii, 40, 11 f.; σύμμικτος στρατὸς παντοίων ἰδνέων, vii, 55; VK. WE. πάμμικτος δχλος φύρδην, Ζεσχ. P. 53; φύρδην

ἀτάκτως, συγκεχυμένως, ἀναμίξ, ἀναμεμγμένως, Hes. BL.

38. νῦν] This battle, which was fought during an eclipse of the sun, 603 B. C. is called νυκτομαχίῃ, i, 74.

39. Σκυθέων] iv, 11; 12. SW. The Gog and Magog of Ezekiel. REN. s. LW, on Ez. xxxviii, 2.

40. Κιμμερίους] This people occupied the Tauric Chersonesus, now called from them the Crimea.

41. ἐπρησσον] πράσσειν λαμβάνειν, ἀπαιτεῖν, Hes. ‘they used to exact;’ more frequently used in the middle voice. BL.

42. φόρου] The exactions of the Scythians were threefold; (1) φόροι, ‘regular tribute;’ (2) δ φόρος, ‘the arbitrary impost;’ (3) τὸ ἄρταδμενον, ‘the plunder which they took.’ STG.

43. περιελαύνοντες] ‘scouring the country.’

Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφύνευσαν. καὶ οὕτω ἀνεσώσαντο τὴν ἀρχὴν Μῆδοι, καὶ ἐπεκράτεον τῶν περ καὶ πρότερον. καὶ τὴν τε Νίνον εἶλον, καὶ τοὺς Ἀστυρίους ὑποχειρίους ἐποιήσαντο, πλὴν τῆς Βαζυλωνῆς μοιρῆς. μετὰ δὲ ταῦτα, Κυαξάρης μὲν, βασιλεύσας τεσσεράκοντα ἔτεα, σὺν τοῖσι⁴⁴ Σκύθαι Ψέκαν, τελευτῇ.

(107) Ἐδέκεται δὲ Ἀστυάγης⁴⁵ ὁ Κυαξάρεω παῖς τὴν βασιληῖν, καὶ οἱ ἐγένετο θυγάτηρ, τῷ οὐνομα ἔθετο Μανδάνην. μετὰ δὲ, τὴν Μανδάνην ταύτην, ἐψήσαν ἡδη ἀνδρὸς ὥραιην⁴⁶, Μῆδων μὲν τῶν ἐωντοῦ ἀξίων οὐδενὶ διδοῖ⁴⁷ γυναῖκα, δεδοικὼς ὅψιν· ὃ δὲ⁴⁸ Πέρσης διδοῖ, τῷ οὐνομα ἦν Καμβύσης· τὸν εὑρίσκε οἰκίης⁴⁹ μὲν ἔοντα ἄγαθης, τρόπον δὲ ἡσυχίον·⁵⁰ πολλῷ ἔνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μῆδου. (108) Συνοικεύσης δὲ τῷ Καμβύσῃ τῆς Μανδάνης, ὁ Ἀστυάγης τῷ πρώτῳ ἔτει εἶδε ἀλλην ὅψιν⁵¹ ίδων δὲ τοῦτο, καὶ ὑπερθέμενος τοῖσι οὐειροπόλοισι⁵², μετεπέμψατο ἐπει τῶν Περσέων τὴν θυγατέρα. ἀπίκομένην δὲ ἐφύλασσε, βουλόμενος τὸ γεννώμενον ἔξι αὐτῆς διαφείραι· ἐκ γάρ οἱ⁵³ τῆς ὅψιος οἱ τῶν μάγων οὐειροπόλοι ἐσήμαινον, ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἑκείνου. ταῦτα δὴ ὧν φυλασσόμενος ὁ Ἀστυάγης, ὡς ἐγένετο ὁ Κύρος, καλέσας "Αρπαγον, ἄνδρα οἰκήιον⁵⁴ καὶ πιστότατόν τε Μῆδων καὶ πάντων ἐπίτροπον τῶν ἐωντοῦ, ἐλεγέ οι τοιάδε· "Αρπαγε, πρῆγμα, τὸ ἄν τοι προσθέω, μηδαμῶς παρα-

44. σὺν τοῖσι] 'including those during which.'

45. Ἀστυάγης] A proper name, explained by another substantive, generally stands without an article: *Κυαξάρης* ὁ τοῦ Ἀστυάγους παῖς, Xen. C. i., 5, 2. MA, 273.

46. ὁ. ὥραιην] The more exact definition of the idea contained in the adjective is conveyed by a noun in the genitive; ἐπίκλοτος μὲν, Hom. Il. X., 281; γύμνων ἀραιᾶ, i., 196; Xen. C. iv., 6, 9. MA, 317, 2.

47. διδοῖ] contracted from διδέει, from διδώω, an Ionic and poetic form of δίδωμι: ΞΕ. ἐδίδου, i., 163, 83. MA, 205, 1.

48. δ δὲ] Herodotus often repeats the subject of the former part of a sentence, in which μὲν is, in the latter part with δὲ, adding an article by way of emphasis. Ἀρκάδων μὲν τῶν ἄλλων ἀτελέοντο· οἱ δὲ ἐπὶ Τεγέας ἐστρατεύοντο, i., 66; STG. i., 163, 81; εἰχον τὰς νῆσους φόρον μὲν οὐδένα ὑποτελέον-

τες· οἱ δὲ ἐπλήρουν τὰς νέας, i., 171; τῶν μὲν θέτει οὐδέν δὲ, vii., 6: αὐτὰρ δ is used in the same manner, Hom. Il. Γ., 18; Π., 732. This construction does not occur in Attic. MA, 606, ii., 1.

49. οἰκίην] so ἔντρα οἰκίης οὐν ἐπιφανέσι, ii., 172; ἔντρες οἰκίης οὐ φλαυρότερά, i., 99; ἐών οἰκίης τεθρικτορόφου, vi., 35. VK.

50. ἡσυχίον] neque claro viro, neque civi filiam, ne paterna maternaque nobilitas nepoti animos extolleret; sed ex gente, obscura tunc temporis, Persarum, Cambysi mediocri viro in matrimonium tradidit, Jus. i., 4. WE.

51. διν] ἐντρηνιος, δνειρον.

52. δνειροπόλοισι] ἐντρηνιων κριτης, Ξεch. F. 231; δνειράτων κρ. Ch. 34; δνειρόμαντις, 30; δνειροκρήτης, Theoph. E. 16; τεράτων καὶ ἐντρηνιών ἐκηγητης, Pau. v., p. 438. BL.

53. οι] In such turns of expression, οι is placed as the third word; ἐκ δέ οι, v., 92, 2. ἐν δέ οι, vi., 63. GAI.

54. οικήιον] συγγενέα.

“χρήσῃ μηδὲ ἐμέ τε παραβάλῃ⁵⁵, καὶ, ἄλλους ἐλόμενος⁵⁶, ἐξ
“ὑστέρης⁵⁷ ἑωυτῷ περιπέσῃς.⁵⁸ λάβε τὸν Μανδάνη ἔτεκε παῖδα,
“φέρων δὲ ἐξ σεωντοῦ, ἀπόκτεινον μετὰ δὲ, θάψον τρόπῳ ὅτεψ αὐτὸς
“βούλεαι.” Ὁ δὲ ἀμείβεται· “὾βασιλεῦ, σύτε ἀλλοτέ κα παρεῖδες
“ἀνδρὶ τῷδε⁵⁹ ἄχαρι οὐδὲν, φυλασσόμεθα⁶⁰ δὲ ἐξ σὲ καὶ ἐξ τὸν
“μετέπειτα χρόνον μηδὲν ἔξαμαρτεῖν. ἀλλ’, εἰ τοι φίλον⁶¹ τοῦτο
“οὐτῶ γίνεσθαι, χρὴ δὴ, τὸ γε ἐμὸν⁶², ὑπηρετέοσθαι ἐπιτηδέως.”
(109) Τούτοισι⁶³ ἀμειψάμενος ὁ Ἀρταγος, ὃς οἱ παρεδόθη τὸ
παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ⁶⁴, ἥσιε κλαίων ἐξ τὰ οἰκία⁶⁵
παρελθὼν δὲ, ἔφραζε τῇ ἑωυτοῦ γυναικὶ τὸν πάντα Ἀστυάγεος⁶⁶
ρηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λέγει· “Νῦν ὣν τί σοι ἐν νῷ
“ἐστὶ ποιεῖν;” Ὁ δὲ ἀμείβεται· “Οὐκ ἢ⁶⁷ ἐνετέλλετο Ἀ-
“στυάγης” οὐδὲ εἰ παραφρονήσει τε καὶ μανεῖται κάκιον, η νῦν

55. παραβάλῃ] ‘expose to danger by deceiving me.’ ἔξαμαρτησ, Suid. ἂς οὐδέ τά ποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοστο, Thu. i. 133. WY.

56. d. ἐλόμενος] ‘choosing, or siding with, others;’ ‘taking up the party (*ἀρεστού*) of others;’ ‘favouring other rulers.’ Κύρον ἄντ’ ἐκείνου ἡρημέναν ήσαν, Xen. H. iii. 1, 2. WY. It is equivalent to τὰ δῆλων ἐλόμενος, as αἰρούμενος τὰ βασιλέων, Plu. V. vii. 12. STG.

57. ἢ δοτέρης] for δοτερον. STG. s. i. 60, 23; 111, 94.

58. περιπέσῃς] ‘bring down ruin.’ A metaphor taken from a building falling in from its own weight. Ξ. s. vi. 16, 95. The construction also may be πέσῃς περὶ σεωντῷ, s. ix. 101, 91; 120, 41.

59. τῷδε] It was customary among the orientals to speak thus of themselves in the presence of a superior. STG. Harpagus in speaking placed his hand upon his breast. DAL. In the tragedians this periphrasis is very frequent; μὴ θνῆσχ⁶⁸ ὑπὲρ τοῦδε ἀδρὸς, οὐδὲ ἔγε πρὸ σοῦ, Eur. A. 706.

60. φυλασσόμεθα] for φυλαξμέθα. The present put for the future denotes the absolute certainty of that future event; ήν ἀποδεχθῶ στρατηγός, οὐτι τοι τὰ σὺ βούλεαι, i. 124, 21; (because the plans of Harpagus were so well laid, and in such a state of forwardness; GR.) βουλομένοισι πείθεσθαι ἔστι μυρία ἀγαθα, ... μὴ βουλομένοισι εἰσι

πόνοι, i. 126; ἔφη οἱ πείθεσθαι, i. 156, 33; προσαπολλάνεις, i. 207; STG. iii. 155, 100; v. 43; vi. 82; Αesch. A. 124; Soph. Ph. 114. EE. BL. 61. φίλοι] und. ἕστι: sic placitum, Vir. Λ. i. 287.

62. τό γε ἐμὸν] und. κατὰ and μέρος: ‘for my part at least.’ BO, 157.

63. τούτοισι] und. ἔνεσι: the ellipsis of *verbis* in Latin is very frequent, *his aliisque increpando*, Liv. i. 47.

64. τὴν ἐπὶ θανάτῳ] As verbs admit after them an accusative case of cognate signification, it is best to supply here κόθημα: οἱ ἐγεφύρουν τὴν μὲν . . ., τὴν δὲ ἐτέραν . . ., i. e. γέφυραν, vii. 34, 65; 25, 18; τὴν αὐτὴν ταῦτην ἐταλαμένοι, i. e. στολὴν, vii. 62; τὴν αὐτὴν ἐσκευασμένοι, i. e. σκευὴν, vii. 84; θύσης (σφέας) τὴν ἐπὶ θανάτῳ, i. e. δέσμον, iii. 119; νεναιμάχηκε τὴν περικρέων, i. e. μάχην, Arist. R. 191; SW. see θάνατος, Ξ. συλλέγεσθαι τὴν ταχίστην, i. e. συλλογὴν, vi. 7, 28; v. 105; s. i. 60, 23; 81, 81; Liv. xxvii, 36, 5.

65. οἰκία] The same expression ἔτε ἐς τὰ οἰκία occurs twice, i. 119. This substantive is understood in the expression *is τὰ ιδια*, Ξ. Β. H. iii. 24. SS.

66. Ἀστυάγεος] ὑπὸ is understood; ἀνδρῶν ἀλαζόνων εἰρημένα, Pau. vi. 8. SH. on BO, 470.

67. οὐκ ἢ] οὐκ ἐν τῇ δδῷ ἢ. DAL. οὐκ ἔστι μοι ἐν νῷ ποιεῖν τῷδε τῷ τρόπῳ, φ. κτλ. STG.

“ μαίνεται, οὐδὲ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ, οὐδὲ ἐς φόνον τοι· “ οὗτον ὑπηρετήσω.⁶⁸ πολλῶν δὲ εἴνεκα οὐ φονέυσω μιν’ καὶ ὅτι “ αὐτῷ μοι⁶⁹ συγγενής ἐστιν ὁ παῖς, καὶ ὅτι Ἀστυάγης μέν ἐστι “ γέρων, καὶ ἄπαις ἔρσενος⁷⁰ γόνον· εἰ δὲ θελήσει⁷¹, τούτου τελευ· “ τήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἡ τυραννίς, ἡς νῦν “ τὸν νιὸν κτείνει δὲ ἐμεῦ⁷², ἀλλο τί⁷³ ἡ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κιν· “ δύνων ὁ μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλέος⁷⁴ εἴνεκα ἔμοι, δεῖ τοῦ· “ τον τελευτᾶν τὸν παῖδα δεῖ μέντοι τῶν⁷⁵ τινὰ Ἀστυάγεος αὐτοῦ “ φονέα γενέσθαι, καὶ μὴ τῶν ἐμῶν.” (110) Ταῦτα εἶπε, καὶ αὐτίκα ἀγγελοι ἔπειπε ἐπὶ⁷⁶ τῶν βουκόλων τῶν Ἀστυάγεος, τὸν ἡπίστατο νομάς τε ἐπιτηδεωτάτας⁷⁷ νέμοντα καὶ οὔρεα θηρωδέστατα, τῷ οὐνομα ἡν Μιτραδάτης.⁷⁸ συνοίκει δὲ ἐωτοῦ συνδούλῳ. οὖνομα δὲ τῇ γυναικὶ ἦν, τῇ συνοίκεε, Κυνὼ, κατὰ τὴν Ἐλλήνων γλώσσαν, κατὰ δὲ τὴν Μηδικὴν, Σπακῶ τὴν γάρ κύνα καλέοντο σπάκα⁷⁹ Μῆδοι. αἱ δὲ ὑπώρεαι εἰσὶ τῶν οὐρέων⁸⁰, ἔνθα τὰς νομὰς⁸¹ τῶν βοῶν ἔχει οὗτος δὴ δι βουκόλος, πρὸς βορέω⁸² τε ἀνέμον τῶν Ἀγαθανῶν καὶ πρὸς τοῦ πόντου τοῦ Εὐξείνου. ταύτη μὲν γάρ ἡ Μηδικὴ χώρη πρὸς Σασπελ· ρων⁸³ ὄρεινή ἐστι κάρη καὶ ὑψηλή τε καὶ ἴδησι συνηρεφής, ἡ δὲ ἀλλη Μηδικὴ χώρη ἐστὶ πᾶσα ἀπέδος.⁸⁴ ἐπεὶ ἡν δι βουκόλος σπουδῆ πολλῆ καλεύμενος ἀπίκετο, ἔλεγε δι “Αρπαγος τάδε· “ Κελεύει⁸⁵ σε

68. ὑπηρετήσω] ‘will I be instrumental.’

69. αὐτῷ μοι] *MA*, 148, *obs.* 1. *s. iv.*, 134, 61; *vi*, 12, 67; *TR*, *on H. II. A.*, 271; *E*, 884; *Z*, 91.

70. ἔρσενος] Ionic = ἔρσενος, *MTT*, 100, *a.*

71. θελήσει] ‘should.’ This periphrasis is often used after *ei*, and with regard to inanimate objects; *i*, 32; *ii*, 11; 14; *vii*, 10, 4; 49, 2. *STG*. *s. vi*, 37, 12.

73. ἀλλο τι] *v*, 49, 56. *MA* here considers *ti* as an enclitic; perhaps the more simple construction is *τι* ἀλλο λέπτεται μοι τὸ ἐνθεῦτεν, ἡ δι μέγιστος κυδώνων; αἱ ἀλλο τι ἡ στγάντα δεήσει Χαρίζημοις ἔαντον θερίζεων; *Dem. c. Ar.* p. 411, 85; *LR*. but *s. MA*, 487, 8; *VG*, *iii*, 11, 8; *HU*, *on X. A. v*, 4, 6.

74. τοῦ ἀσφαλέος] *i. e.* τῆς ἀσφαλεῖς, *iii*, 7.

75. τῶν] δούλων understood.

76. ἐπι] τινά understood. Compare this narrative with that of *Jus. i*, 4; and with the history of *Oedipus* in

Soph. CE. R. 1110 ff; and of *Romulus* and *Remus* in *Liv. i*, 4.

77. ἐπιτηδεωτάτας] ‘best suited to the purpose.’ *SW*.

78. Μιτραδάτης] derived from Μί· θρας, a Persian deity. *BL*.

79. σπάκα] It is not known whether the language of the Medes and of the Persians was the same. In the remains of the latter no word resembling this is found. *WE*. The Hyrcanians still call a dog *spac*. *FB*.

80. οὐρέων] now called the Caragan, or ‘murderous,’ mountains. *BARRE*.

81. νομὰς] νομιστῶν νομὰς, *Soph. CE. R*. 761.

82. βορέω] *βορῆς*, *βορέω*, Ionic, = *βορᾶς*, *βορᾶν*, which is formed by *crasis* from *βορέας*. *DAL*.

83. Σασπελίων] Their country included part of Georgia. *LR*.

84. ἀπέδος] ισόκεδος, διμάκεδος, διμαλός, ‘a level plain.’ *SW*.

85. κελεύει] ‘We enjoin thee that thou carry This female hence; and that thou bear it To some remote and desert

“ Ἀστυάγης τὸ παιδίον τοῦτο λαζόντα θεῖναι ἐξ τὸ ἐρημότατον τῶν
“ οὐρέων, ὅκως ἀν τάχιστα διαφθαρείν. καὶ τάδε τοι ἑκέλευσε εἰπεῖν,
“ ‘ἢν μὴ ἀποκτείνῃς αὐτὸν, ἀλλὰ τεφ τρόπῳ περιποιήσῃ, δλέθρῳ τῷ κακί-
“ στῷ σε διαχρήσεσθαι’⁸⁶ ἐπορᾶν δὲ ἑκείμενον διατέταγματι⁸⁷ ἔγω.”
(111) Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, τῇ
τὴν αὐτὴν ὀπίσω ὁδὸν, καὶ ἀπικνέεται ἐξ τῆς ἐπανλιν. τῷ δὲ ἄρα⁸⁸
καὶ αὐτῷ ἡ γυνὴ τότε κως κατὰ δαίμονον⁸⁹ τίκτει⁹⁰, οἰχομένον τοῦ
βουκόλουν ἐξ πόλιν. Ἱσαν δὲ ἐν φροντίδι ἀμφότεροι⁹¹ ἀλλήλων πέρι,
ὅ μεν τοῦ τόκου⁹² τῆς γυναικὸς ἀρρώδεων, ἡ δὲ γυνὴ, ὅτι οὐκ ἐωθὼς
ὅ “Αρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπει τε δὲ ἀπονοστήσας
ἐπέστη⁹³, οἵτις ἔδειπτον⁹⁴ ἰδούσα, ἡ γυνὴ εἰρέτῳ προτέρῃ, δ το⁹⁵ μιν
οὕτω προθύμως “Αρπαγος μεταπέμψαιτο. ὁ δὲ εἶπε “Ω γύνας, εἰδόν
“ τε, ἐξ πόλιν ἐλθὼν, καὶ ἱκούσα, τὸ μήτε ιδεῖν ὄφελον⁹⁶, μήτε⁹⁷
“ κοτὲ γενέσθαι ἐξ δεσπότας τοὺς ἡμετέρους. οἴκος μὲν πᾶς ‘Αρπάγον
“ κλαυθμῷ κατείχετο⁹⁸ ἔγω δὲ ἐκπλαγεῖς ήτα ἔσω. ὡς δὲ τάχιστα

place ; . . . and that there thou leave it
Without more mercy : . . . take it up,”
Shakspeare, W. T. ii, 3.

86. διαχρήσεσθαι] ‘that he will de-
stroy ; ’ the same as καταχρήσεσθαι, i,
117, 51; and διεργάσεσθαι, v, 92.

87. διατέταγμα] προστέταγμα⁹⁹ δ
βασιλεὺς διατέταται τοῖς ὥρ¹⁰⁰ ἕκατον
δητικόδοις, Phav. SS. With regard to the
command itself, s. i, 112 ff. SW.

88. ἄρα] ‘now.’

89. κατὰ δαίμονα] ‘as fortune would
have it ; ’ σὺν δεῷ, iii, 153, 83; κατὰ
θεὸν τινα, Pla. Eud. 5; Eur. I. A. 411;
κ. συγκριταν, St Luke x, 31; Cyrus
calls himself θεὸς τύχης γεγονός, i, 126;
iv, 8; v, 92, 3; κατὰ συντυχίην, θεού
τοινότων, ix, 91; κ. τύχην τινὰ καὶ
δαίμονα, Dem. p. 652, 31; σὺ δέ μοι
κατὰ δαίμονα καὶ συντυχίαν διαθέν
ἡκεις διοι σωτῆρ, Arist. A. 545; κατὰ
θεῶν, E. 146; ἑκατόντης, εἰκαρπος, κατὰ
θεοῦ πρόνοιαν, κατὰ τύχην, ἀνδ τύχης,
Schol. δαίμονίσι τύχαις, Pyth. G. V.
17; μηχανᾶς Διὸς, Ἀesch. A. 660;
μηδὲν δεῖται δεῖται, Pla. Phdō, 5;
δαίμοντα τινὰ καὶ θεά εὐεργεστά, Dem.
O. ii, 1; οὐκ ἀθεει, Hom. O. Σ, 352.
To express which the Fathers used
οἰκονομῶντος τοῦ Θεοῦ. non hæc sine
numine diuītum eveniunt, Vir. Ἀ. ii, 777;
casu quodam an divinitus, Suet. v, 13;
quis deus objicit hanc ante ostium no-
strum? quasi dedita opera, in tempore

ipso, Plau. Ci. iv, 1, 16; divinitus, Liv.
i, 4; forte quadam utili ad tempus
evenit, iii, 64, HR. CS. VK. H.D.F. ED.

90. τότε... τίκτει] The latter half
of an hexameter line: so ἐπὶ γῆρας
οὐδῆ, iii, 14, 72; καὶ δῶρα φέροντας
(et dona ferentes, Vir. Ἀ. ii, 49), iii,
20. With the exception of the short
syllable Πε-, the following is a complete
hexameter, ἡ κε μῆτρ' οἰμάζεται δ Πελο-
πίδης Ἀγαμένων, vii, 159.

91. ἐν φροντίδι ἀμφότεροι] ‘in mu-
tual anxiety.’

92. τοῦ τόκου] ἔνεκα understood: ‘on
account of the confinement.’

93. ἐπέστη] ‘he suddenly made his
appearance : ’ a. i, 34, 69.

94. δὲ ἀέλπτον] ‘unexpectedly.’ αὐ-
τὸν μακρόθεν ἰδούσα δὲ ἡ περισσωσμέ-
νον, App. viii, 104; 116; δὲ ἀέλπτων,
Ἀesch. S. 369; Soph. Aj. 727; δὲ
ἀέλπτίης, Archil. W.E. δέλπτα, Soph.
Ε. C. 1120; ἀέλπτως: so δὲ ἀπρο-
δοκήτου, vii, 204, 39; MA, 574. s. i,
108, 57; Liv. xxii, ep.i; xxvii, 26, 1.
95. δ τι] und. δια; STG. iv, 127,
19; ‘why.’

96. δφελον] ‘would that ; ’ has the
same force as εἴθε, VG, v, 9, 6. MA,
513, obs. 3. s. iii, 65, 24.

97. μῆτρε] und. δφελε. STG.

98. κατείχετο] οἰμωγή δ' διοι κω-
κύμασιν κατείχε τελαγίαν ἀλα, Ἀesch.
P. 432. BL.

“ ἐσῆλθον, ὁρέω παιδίον προκείμενον, ἀσπαῖφόν⁹⁹ τε καὶ κραυγανό-
“ μενον, κεκοσμημένον χρυσῷ¹⁰⁰ τε καὶ ἐσθῆτι ποικίλῃ. Ἀρπαγος δὲ,
“ ὡς εἶδε με, ἐκέλευε ‘τὴν ταχίστην, ἀναλαβόντα τὸ παιδίον, οἰχε-
“ ‘σθαι φέροντα, καὶ θεῖναι ἐνθα δημιαδέστατοι¹ εἴη² τῶν οὐρέων’ φὰς
“ ‘Αστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι,’ πόλλ’ ἀπειλήσας, εἰ
“ μή σφεα³ ποιήσωμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινὸς
“ οἰκετῶν εἶναι· οὐ γάρ ἄν κοτε κατέδοξι⁴, ἔνθεν γε ἦν. ἐθάμβεον
“ δὲ, ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον, πρὸς δὲ, καὶ κλαυθμὸν
“ κατεστεῶτα⁵ ἐμφανέα ἐν Ἀρπάγου.⁶ καὶ πρόκα⁷ τε δὴ κατ’ ὅδον
“ πυνθάνομαι τὸν πάντα λόγον θεράποντος⁸, δε, ἐμὲ προπέμπων
“ ἔξα πόλιος, ἐνεχέριστο τὸ βρέφος·⁹ ὡς ἄρα⁹ Μαρδάνης τε εἴη παῖς,
“ ‘τῆς Ἀστυάγεος θυγατρὸς, καὶ Καμβίσεω τοῦ Κύρου’ καὶ μιν Ἀ-
“ στυάγης ἐντέλλεται¹⁰ ἀποκτεῖνα. νῦν τε ὅδε ἐστι.’¹¹ (112) ‘Αμα
δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ, ἐκκαλύψας, ἀπεδείκνυε. ἡ δὲ, ὡς
εἶδε τὸ παιδίον μέγα¹² τε καὶ εὐειδὲς ἔδυ, δακρύσασα, καὶ λαζομένη
τῶν γουνάτων τοῦ ἀνδρὸς, ἔχρηζε ‘μηδεμῇ τέχνῃ¹³ ἐκθεῖναι
‘μιν.’ ὁ δὲ οὐκ ἔφη ‘οἶστε τ’ εἶναι ἀλλως αὐτὰ ποιέειν’ ἐπιφοιτήσειν
‘γὰρ κατασκόπους ἔξι Ἀρπάγον ἐποφορμένους’ ἀπολέεσθαι τε κά-
‘κιστα, ἦν μή σφεα ποιήσῃ.’ ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα, δεύ-
τερα λέγει ἡ γυνὴ τάδε· ‘Ἐπεὶ τοινυν οὐ δύναμαί σε πείθειν μὴ
‘ἐκθεῖναι, σὺ δὲ¹⁴ ὡς ποιησον, εἰ δὴ πᾶσά γε¹⁵ ἀνάγκη δοθῆναι

99. *ἀσπαῖφον*] viii, 5; ix, 120, 38;
ἀσπαίροντα τὸν παιδὰ ιδῶν ἐπὶ τοῦ
πυρὸς, Apollod. B. iii, 13, 6; Ἀesch.
P. 970; Eur. I. A. 1586; W.E. ἀκο-
σμόν τινα δηλοῦ κίνησιν ἐν λχθσι
καὶ τῷ δεδεμένῳ βοτὸν λαμβάνοντα, Schol.
Ven. on II. Σ, 572; οὐ σέ γ’ ἔτειτ
ἴσχον χρόεσι στρόφοις ἀσπαίροντα οὐδέ
τι δεσματ̄ ἔρικε λόντον δὲ πειράτα
πάντα, Hom. H. To. Ap. 128; τὸν ἀνή-
σκοντα καὶ ἀσπαίροντα, Ο. Θ. 526; BL.
II. Γ, 293. (TR.) A shorter form occurs
in εἰσενήσος παιδὰ φλοιον σταίροντα διὰ
φλοιός, Apollon. iv, 873. W.E.

100. *χρυσῷ*] iii, 1, 8; χρ. τε καὶ
εἵμασι, just below; ‘with cloth of
gold.’ By the figure *hendiadys*:
LR. so *pallam signis auroque rigentem*,
Vir. ΑΕ. i, 652; *pateris et auro*, G.
ii, 192.

1. *δημιαδέστατον*] μέρος understood.
DAL.

2. *εἴη*] The optative is used because
these were the words of Harpagus
himself: *ὅς εἴη*, iii, 1; *τὸ μὴ εἴη*, iv,
166. STG.

3. *σφέα*] Ionic = αὐτὸ. Ε.

4. *κατέδοξα*] εἰ μὴ ἐπιθήητην τοῦ
θεράποντος; s. i, 86, 27. STG.

5. *κατεστεῶτα*] i, 65; Ionic = καθε-
στῶτα and καθεστριώτα. SW.

6. *Ἀρπάγον*] BO, 196.

7. *πρόκα*] εἰδός, παραχρῆμα, ἔξα-
φῆς, Hes. SW. Apoll. Rh. i, 688;
Ε. vi, 134, 69.

8. *θεράποντος*] und. ἐκ. DAL.

9. *ἄρα*] in fact.'

10. *ἐντέλλεται*] MA, 507, 3.

11. *ἐστι*] τὸ βρέφος, or παιδίον.

12. *μέγα*] ‘great’ for its age. LR.
The ancients considered ‘size’ as es-
sential to ‘beauty,’ see i, 60, 35 f; and
Arist. P. note 61. TG.

13. *μηδεμῇ τέχνῃ*] ‘by no means;’
μηχανῇ, iii, 83, 83; μήτε τ. μήτε μ.
μηδεμῇ occurs often in Lys. W.E.

14. *δὲ*] is often used in the apo-
dosis or latter part of a sentence,
where ἔτει occurs in the protasis or
former part; ἔτει ὡν...ταῦτην δὲ, ii, 32. STG.

15. *εἰ γε*] ‘at least if:’ ἔστι is un-

“ ἐκκειμενον” τέτοκα γὰρ καὶ ἔγώ, τέτοκα δὲ τεθνεός.¹⁶ τοῦτο μὲν “ φέρων πρόθες, τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παιδα ως ἔξη ἡμέων “ ἔόντα τρέφωμεν καὶ οὐτω οὔτε σὺ δλώσεαι ἀδικέων τοὺς δεσπότας, “ οὔτε ἡμῖν κακῶς βεβουλευμένα¹⁷ ἔσται. ὅ τε γὰρ τεθνεὼς βασι- “ λητῆς ταφῆς κυρήσει, καὶ ὁ περιεών οὐκ ἀπολέει τὴν ψυχήν.” (113) Κάρτα τε ἔδοξε τῷ βουκόλῳ πρός τὰ παρεόντα εὖ λέγειν ἡ γυνὴ, καὶ αὐτίκα ἐποίει ταῦτα. τὸν μὲν¹⁸ ἔφερε θανατώσων παιδα, τούτον μὲν παραδίδοι τῇ ἑωτοῦ γυναικί· τὸν δὲ ἑωτοῦ, ἔοντα νεκρὸν, λαβῶν ἔθηκε ἐξ τὸ ἄγγος, ἐν τῷ ἔφερε τὸν ἔτερον κοσμήσας δὲ τῷ κόσμῳ παντὶ τοῦ ἔτερον παιδός, φέρων ἐξ τὸ ἐρημόταπον τῶν οὐρέων τιθεῖ.¹⁹ ὡς δὲ τρίτη ἡμέρη τῷ παιδίῳ ἐκκειμένῳ ἔγένετο²⁰, ηἱε ἐξ πόλιν ὁ βουκόλος, τῶν τινὰ προβόσκων²¹ φύλακον αὐτοῦ καταλιπών. ἐλθὼν δὲ ἐξ τοῦ Ἀρπάγου, ‘ἀποδεικνύαι’ ἔφη ‘ἔτοι- ‘μος εἶναι τοῦ παιδίου τὸν νέκυν.’ πέμψας δὲ ὁ Ἀρπαγος τῶν ἑωτοῦ δορυφόρων τοὺς πιστοπάτους, εἰδέ τε διὰ²² τούτων καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἔτεθαπτο· τὸν δὲ, ὑστερον τούτων Κύρον²³ ὄνομασθέντα, παραλαβοῦσα ἔτρεφε ἡ γυνὴ τοῦ βουκόλου, οὐνομα ἄλλο κού τι καὶ οὐν Κύρον θεμένη. (114) Καὶ στε δὴ ἦν δεκάτης ὁ παῖς, πρῆγμα ἐξ αὐτὸν²⁴ τοιόνδε γενόμενον ἔξεφνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ, ἐν τῇ ἡσαν καὶ αἱ βου- κολίαι αὐταὶ, ἔπαιζε δὲ μετ’ ἄλλων ἡλίκων ἐν ὁδῷ. καὶ οἱ παῖδες παίζοντες εἴλοντο ἑωτῶν βασιλέα²⁵ εἶναι²⁶ τοῦτον δὴ τὸν τοῦ βουκόλου ἐπίκλησιν²⁷ παιδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν, οἰκίας

derstood; πᾶσα ἀνάγκη occurs with the verb, ii, 22; iv, 59; without it, ii, 35; v, 52; [s. i, 189, 73.] *Æsch.* P. V. 16; *Soph. C. R.* 1305; E. 1529; *Eur. M.* 1009; 1058; *Ph.* 1688. *W.E.* *ED.* πᾶσας for πάντας. *V.G.* iii, 10, 4.

16. *τεθνέος*] ‘a still-born child:’ und. τέκνον, παιδίον, or βρέφος; there is the same ellipsis in τὸ γεννόμενον, i, 108. *τεθνέος* is similar in form to ἀκετεύστων, i, 102. *MA*, 183, 7.

17. *βεβουλευμένον*] for *βεβουλευμένον*.

18. τὸν μὲν] μὲν is often put twice, especially when a proposition beginning with a pronoun demonstrative is referred to a preceding one with the relative: τὸν μὲν καλέοντα θέρος, τούτον μὲν... τὸν δὲ χειμῶνα..., ii, 121; iii, 65, 33; 75, 98. *MA*, 606, 3.

19. παραδίδοι... τιθεῖ] In Ionic the forms -τω, -άω, -ώω, occur, in the singular of the present and imperfect,

with the reduplication; see διδοῖ, i, 107; so *Iστρ*, iv, 103. *MA*, 205, 1.

20. ἔγένετο] This is a poetical turn, which occurs more than once; as τεσ-σερεσκαιδεκάτη ἔγ. ἡμέρη πολιορκεο-μένων Κροτών, i, 84; ὡς διέτης χρόνος ἔγενεν τάπτα τῷ ποιέντι πρήσσοντι, ii, 2. *STG.*

21. προβόσκων] ‘of the under herdsmen,’ *Æ. πρόδονος*, *Æsch.* A. 918; is a similar compound. *BL.*

22. Κύρον] a Persian word signifying ‘fire.’ *BNS.*

24. ἐς αὐτὸν] ‘with respect to him:’ μακρίστη πλὴν εἰς θυγατέρας, *Eur. O.* 533. *MA*, 578.

25. βασιλέα] rex inter ludentes sorte delectus, *Jus.* i, 5; pueri ludentes “rex eris” aiunt, *Hor.* i E. i, 59.

26. εἶναι] might be omitted; so διπλέμψας, τοὺς μὲν ἐς Δελφούς λέναι, i, 46. *STG.*

27. ἐπίκλησιν] κατὰ und.

οίκοδομέειν²⁸ τοὺς δὲ, δορυφόρους εἶναι τὸν δέ κού τινα αὐτῶν, δφθαλμὸν²⁹ βασιλέος εἶναι· τῷ δέ τινι τὰς ἀγγελίας³⁰ ἐσφέρειν ἐδίδον γέρας· ὡς³¹ ἐκάστῳ ἔργον προστάσσων. εἰς³² δὴ τούτων τῶν παιδίων συμπατζῶν, ἐὼν Ἀρτεμβάρεος παῖς, ἀνδρὸς δοκίμουν ἐν Μήδοισι· οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου³³ ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαξεῖν. πειθομένων δὲ τῶν παιδῶν, ὁ Κύρος τὸν παῖδα τρηχέως κάρτα περιέσπε μαστιγέων δὲ, ἐπει τε μετείθη³⁴ τάχιστα, ὡς γε δὴ ἀνάξια ἐωντοῦ παθῶν, μᾶλλον τι περιημέκτες. κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀποκτήσετο τῶν ὑπὸ Κύρου ἡντησε, λέγων δὲ οὐν Κύρου, (οὐ γάρ καὶ ἦν τοῦτο τοῦνομα), ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυάγεος παιδός. ὁ δὲ Ἀρτεμβάρης ὅργη³⁵, ὡς εἶχε, ἐλθὼν παρὰ τὸν Ἀστυάγεα, καὶ ἀμα ἀγόμενος τὸν παῖδα, ἀνάρσια³⁶ πρῆγματα ἔφη πεπονθέναι, λέγων· “Ω βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου “δὲ³⁷ παιδὸς, ὃδε περιεβρίσμεθα” δεικνὺς τοῦ παιδὸς τοὺς ἄμονς. (115) Ἀκούσας δὲ καὶ ἴδων ὁ Ἀστυάγης, θέλων τιμωρῆσαι τῷ παιδὶ τιμῆς τῆς Ἀρτεμβάρεος εἴνεκα, μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπει τε δὲ παρῆσαν ἀμφότεροι, βλέψας πρὸς τὸν Κύρον, ὁ Ἀστυάγης ἔφη· “Σὺ δὴ, ἐών τοῦδε τοιώντου ἔόντος παῖς, “ἐτόλμησας τὸν τοῦδε παῖδα, ἔόντος πρώτου παρ' ἐμοὶ, ἀεικήγ τοιῆδε “περισπεῖν;” “Ο δὲ ἀμείβετο ὃδε· “Ω δέσποτα, ἐγὼ δὲ³⁸ ταῦτα “τοῦτον ἐποίησα σὺν δίκῃ· οἱ γάρ με ἐκ τῆς κώμης παῖδες, τῶν καὶ “ὅδε ἦν, παῖζοντες, σφέων αὐτῶν ἐστήσαντο βασιλέα· ἐδόκεον γάρ “σφι εἶναι ἐς τοῦτο ἐπιτηδεώτατος. οἱ μέν νυν ἄλλοι παῖδες τὰ “ἐπιτασσόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστεε τε καὶ λόγον

28. οἰκοδομέειν] *edificare casas*, Hor. π. S. iii, 247. *WE*.

29. δφθαλμὸν] the same as *κατάσκοτος*, i, 100. *STG*. By this metaphor the orientals designated a king's minister, σὸν πιστὸν πάντα δφθαλμὸν, *Aesch.* P. 973; δ βασιλέων δφθαλμὸς, *Arist.* Ach. 92, 94; 124; ὥστα ἐκδιλούν τὸν σαράρας, δι' ὧν πάντα δ βασιλεὺς ἐπισκοπεῖ ὡς βασιλέως ὥτα οἱ ὥτανοντα, δι' ὧν ἀκούει τὰ πραττόμενακέστα πανταχού, *Schol.* The same metaphor is adopted in the laws of Peter the Great. *LR.* ἐπίσκοπός τις, δι' ἐφεωράτο τὰ πράγματα, *Hes.* εἰ δέ τις οἴεται ἔνα αἰρετὸν εἶναι δφθαλμὸν βασιλέον, οὐκ δρόδος οἴεται διλγα γὰρ εἰς γ' ἀν δοι καὶ εἰς ἀκούσεις ὥστω δη πολλὰ μὲν βασιλέως ὥτα, πολλὸν δὲ δφθαλμὸι νομίζονται, *Xen.* C. viii, 2,

11 δ; δφθαλμὸς πολλοὶς οἱ μόναρχοι ποιοῦσιν αὐτῶν, καὶ ὥτα, καὶ χείρας, καὶ πόδας, *Arist.* P. iii, 12; *SY. BNS*, Es. 1362. *Aesch.* Ch. 921; *ED.* στρατᾶς δφθαλμὸν ἐμᾶς, *Pin.* O. vi, 26. The Germans call a minister “the king's right hand.” *STZ*.

31. ὡς] i. e. Κθελε, ‘just as he chose.’

33. μετείθη] first aorist passive of μετίημι; as ἀπείθη (vi, 112, 12; vii, 122, 94) of ἀτίημι, the Ionic forms of μεθίημι and ἀφίημι. *MA*, 209, 1.

35. ἀνάρσια] iii, 10, 32; 74, 87; v, 89, 7; ix, 37; οὐν ἐν τις ἕρατο, *Tim.* L. P. p. 30. *BL SW*. It is derived from ἔρω by *STE*.

36. δὲ] ‘namely,’ *STG*. iii, 65, 25.

37. δὲ] ‘This boy has, as you say, suffered; yet I, &c.’

“ εἰχε³⁸ οὐδένα, ἐς δὲ³⁹ ἔλαβε τὴν δίκην. εἰ δὲ τοῦδε εἴνεκα “ ἀξιός τεν κακοῦ εἰμὶ, ὥδε τοι πάρειμι.” (116) Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγεα ἐσήει⁴⁰ ἀνάγνωσις αὐτοῦ· καὶ οἱ δὲ τε χαρακτῆρ⁴¹ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν, καὶ η̄ ὑπόκρισις ἐλευθεριωτέρη⁴² εἶναι· δὲ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικιῃ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεῖς δὲ τούτοισι, ἐπὶ χρόνον⁴³ ἀφθογγος ἦν· μόγις δὲ δῆ κοτε ἀνενειχθεὶς⁴⁴, εἶπε, Θέλων ἐκτέμψαι τὸν Ἀρτεμέβαρε, ἵνα τὸν βουκόλον μοῦνον λα- θανόν βασανίσῃ⁴⁵, “Ἀρτέμεβαρε, ἐγὼ ταῦτα ποιήσω, ώστε σὲ καὶ “ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὴ Ἀρτεμέ- Βάρεα πέμπει τὸν δὲ Κύρον ἦγον ἕσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπειδὴ δὲ ὑπελείπειτο ὁ βουκόλος μοῦνος, μουνω- θέντα δὲ αὐτὸν είρετο δὲ Ἀστυάγης, ‘κόθεν λάβοι τὸν παῖδα καὶ τίς ‘εἴη δὲ παραδούς;’ δὲ δὲ ‘ἔξ ἑωυτοῦ τε’ ἔφη ‘γεγονέναι, καὶ τὴν ‘τεκοῦσαν αὐτὸν ἔτι εἶναι παρ’ ἑωυτῷ.’ Ἀστυάγης δέ ‘μιν οὐκ εὐ ‘βουλεύεσθαι’⁴⁶ ἔφη, ‘ἐπιθυμέοντα ἐς ἀνάγκας⁴⁷ μεγάλας ἀπι- ‘κνέεσθαι’ δῆμα τε λέγων ταῦτα, ἐσῆμαινε τοῖσι δορυφόροισι λαμ- θάνειν αὐτὸν. δὲ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὗτῳ δὴ ἔφαινε τὸν ἔντα λόγον. ἀρχόμενος δὲ ἀπ’ ἀρχῆς διεξῆει, τῇ ἀληθηῇ χρεώ- μενος, καὶ κατέβαινε⁴⁸ ἐς λιτάς τε καὶ συγγνώμην ἑαυτῷ κελεύων ἔχειν αὐτὸν. (117) Ἀστυάγης δὲ, τοῦ μὲν βουκόλου τὴν ἀληθηήν ἐκφήναντος, λόγον ἥδη καὶ ἐλάσσω ἐποέετο· Ἀρπάγω δὲ καὶ μεγάλως μεμφόμενος, καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὡς⁴⁹ δέ οἱ παρῆν

39. ἐς δ] ‘on which account,’ ii., 116; VG, ix, 2, 9. STG. MA, 578. ἐς αὐτὸν, Thu. i, 138; but s. i, 158, 44.

40. ἐσῆει] ἐσῆλθε με λογισάμενον, vii, 46. WE.

41. χαρακτῆρ] τῆς ὅψεως χαρακτῆ-
ρας, Diod. i, p. 58. SS.

42. ἐλευθεριωτέρη] ή κατὰ δούλου παιδα. STG. Several incidents in the plot of Home's Douglas resemble this story. Lady Randolph is at first struck by the free answer and noble bearing of young Norval; and the examination of the old shepherd is very similar to that of the herdsman by Astyages. TX.

43. ἐπὶ χρόνον] ‘for a while,’ sometimes with the addition of an adjective, ἐ. χ. πολλὸν, ‘for a long while,’ v, 119, 21; sometimes the substantive stands alone, χ. ‘a while,’ i, 175, 59; MA, 424, b; 586, c. ED.

45. βασανίσῃ] βασανίζειν is properly ‘to try metals by the touch-stone,’ hence it comes to signify ἀνακρίνειν καὶ δοκιμάζειν καὶ ἐλέγχειν τὸ ἀληθὲς διὰ λόγων, Etym. M. SS.

46. ἐδ βουλεύεσθαι] ‘to act advisedly;’ the same as καλῶς βουλεύεσθαι, Eur. S. 259.

47. ἀνάγκας] ‘straits;’ ἀγόμενος ἐς τὰς ἀνάγκας, ‘reduced to straits.’ It also means ‘torture,’ as τὰ πρὸς τὰς ἀνάγκας δργανα, Pol. xv, 28. WE. Compare with this narrative the following passages of Sophocles: δηρούσ σφε πέμψαι καπὶ ποικιλῶν νομάς, O.E. R. 761; κλάων δὲ φρεῖς, 1152; οὐχ ὡς τάχος τις τοῦδε διοστρέψει χέρας; 1154; πόθεν λαβάν... τὸ παιδί, 1156... 1162. s. Liv. xvii, 43, 1.

48. κατέβαινε] s. i, 90, 71. This verb is understood again before κε- λεύων. SW.

49. ὡς] VG, v, 3, 8.

οὐ Αρπαγος, εἴρετό μιν ὁ Ἀστυάγης· “Αρπαγε, τέψ⁵⁰ δὴ μόρφ τὸν παιδὰ κατεχρήσαο⁵¹, τὸν τοι παρέδωκα, ἐκ θυγατρὸς γεγονότα τῆς ἔμης;” Οὐ δὲ Αρπαγος, ὃς εἶδε τὸν βουκόλον ἔνδον ἔντα, οὐ τρέπεται ἐπὶ ψευδέα ὅδὸν, ἵνα μὴ ἐλεγχόμενος ἀλλὰ λέγει τάδε· “Ὤ βασιλεῦ, ἐπεί τε παρέλαβον τὸ παιδίον, ἐβούλευον σκοτῶν⁵², ὅκως⁵³ σοὶ τε ποίησα κατὰ νόον, καὶ ἐγὼ, πρὸς σὲ γενόμενος ἀναμάρτητος, μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ εἶην αὐθέντης.⁵⁴ ποιέω δὴ ὡδεῖς· καλέσας τὸν βουκόλον τόνδε, παραδίδωμι τὸ παιδίον, φὰς ‘σέ τε εἶναι τὸν κελεύοντα ἀποκτεῖναι αὐτό.’ καὶ λέγων τοῦτό γε, οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παραδίδωμι μέντοι⁵⁵ τῷδε κατὰ τάδε, ἐντειλάμενος θεῖναι μιν ἐς ἑρῆμον οὐρος, καὶ παραμένοντα φυλάσσειν, ἄχρι οὗ τελευτῆσει· ἀπειλήσας παντοῖα τῷδε, ἦν μὴ τάδε ἐπιτελέα⁵⁶ ποιήσῃ. ἐπεί τε δὲ, ποιήσαντος τούτου τὰ κελεύομενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους, καὶ εἶδον δὲ⁵⁸ ἐκείνων, καὶ ἔθαψά μιν. οὕτως ἐσχε, ὡς βασιλεῦ, περὶ τοῦ πρήγματος τούτου· καὶ τοιούτῳ μόρφῳ ἐχρήσατο⁵⁷ ὁ παῖς.” (118) Αρπαγος μὲν δὴ τὸν ιθὺν⁵⁸ ἔφαινε λόγον. Ἀστυάγης δὲ, κρύπτων⁵⁹ τὸν οἱ ἐνείχεε⁶⁰ χόλον διὰ τὸ γεγονός, πρώτα μὲν, κατὰ περ⁶¹ ἥκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ πρῆγμα, πάλιν ἀπηγέέτο τῷ ‘Αρπάγῳ’ μετὰ δὲ, ὃς οἱ ἐπαλιλόγητο⁶², κατέβαινε λέγων, ὡς “περίεστι τε ὁ παῖς, καὶ τὸ γεγονός ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ,” ἐφη λέγων⁶³, “ἐς τὸν παιδὰ

51. κατεχρήσαο] s. i, 110, 86; 117, 57. The preposition quite alters the signification of the word, as in *confiscare, interficere*.

52. σκοτῶν] This verb is often suppressed before θεων. BO, 385.

53. δέκω] ποιήσω, ‘I should act;’ εἴην, ‘I might be.’ VG, vii, 10, 6; viii, 10, 1. STG.

54. αδέστητος] from αδέστητος· δὲ αὐτόχειρ φορεος, Phryn. ‘the actual perpetrator of a murder.’ STE, Th. L.G. 2421.

55. μέντοι] ‘Though I myself did not execute your orders, yet I fulfilled them by delivering the infant to this herdsman with strict injunctions, &c.’ STG, s. i, 80, 79; 96, 99.

56. ἐπιτελέα] ὄρκον οὖν μοι τόνδε ἐπιτελέα ποιῶντι εἴη ἀπαρασθεν βίου, Hipp. Ju. WE.

57. ἐχρήσατο] The use of this verb somewhat resembles that of *desinunt* in Latin; *egregia morte defuncti*, Curt.

iii, 11, 9; neque sua morte defunctus est, Suet, i, 89; multis casibus defuncta, Curt. iv, 4, 21. The conduct of Harpagus illustrates the moral of the fable of “the Lark and her young.”

58. ιδε] ‘straight forward.’

59. κρύπτων] ‘dissembling.’

60. ἐνείχεε] As Herodotus uses συνβαλλέω for συμβάλλω, i, 68; ἀγέρωμα for ἄγομαι, iii, 14, 62; συέρωμα for σύνομαι, v, 81; &c. so he might use ἐνέχεω for ἐνέχω. SW. ED.

61. κατὰ περ] ‘just as:’ for καθ’ δὲ περ; so κατὰ for καθ’ δ, i, 208, 60; ii, 6.

62. ἐπαλιλόγητο] πάλιν ἐλέλεκτο, und. τὸ πρῆγμα. This verb occurs in App. R. xi, 14; C. iii, 35. SW.

63. ἐφ λέγων] ‘he proceeded to say;’ i, 125; iii, 156, 13; v, 36, 6; 49; Soph. Aj. 768. STG. BL. ED. MA, 558; 613, iv. When Herodotus adopts this mode of expression, it is generally in a transition from indirect

“τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος
“οὐκ ἐν ἐλαφρῷ⁶⁴ ἐποιεύμην. ὡς ὅν τῆς τύχης εὖ μετεστεώσης,
“τοῦτο μὲν, τὸν σεωντοῦ παιδία ἀπόπεμψον παρὰ τὸν παιδία τὸν
“νεήλυδα τούτο δέ, σῶστρα⁶⁵ γάρ τοῦ παιδὸς μέλλω θύειν, τοῖσι
“θεῶν τιμὴ αὐτὴ προσκέεται, παρίσθι μοι ἐπὶ⁶⁶ δεῖπνον.” (119)

“Αρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας, καὶ μεγάλα ποιη-
σάμενος, ὅτι τε ἡ ἀμαρτάς οἱ ἐξ δέον ἐγεγόνεε, καὶ ὅτι ἐπὶ τύχης
χρηστῆς ἐπὶ δεῖπνον κέκλητο, ἥιε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν
ταχίστην⁶⁷, ἦν γάρ οἱ παῖς εἰς μοῦνος, ἔτεα τρία καὶ δέκα κου-
μάλιστα γεγονός, τοῦτον ἐκπέμπει, ιέναι τε κελεύων ἐς Ἀστυάγεος
καὶ ποιέειν ὃ τι ἀν ἐκεῖνος κελεύῃ. αὐτὸς δὲ, περιχαρῆς ἐών, φρά-
ζει τῇ γυναικὶ τὰ συγκυρήσαντα. ‘Ἀστυάγης δὲ, ὡς οἱ ἀπίκετο ὁ
‘Αρπάγον παῖς, σφάξας⁶⁸ αὐτὸν, καὶ κατὰ μέλεα⁶⁹ διελὼν, τὰ μὲν
Ὥητησε, τὰ δὲ ἐψήσε τῶν κρεῶν εὔνυκτα⁷⁰ δὲ ποιησάμενος, εἴχε
ἐτοίμα.⁷¹ ἐπειλεῖ τε δὲ, τῆς ὥρης γινομένης τοῦ δεῖπνου, παρῆσαν οἱ
τε ἄλλοι δαιτυμόνες καὶ ὁ ‘Αρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ
‘Αστυάγει παρειθέατο⁷² τράπεζαι ἐπιπλέαι μηλείων κρεῶν, ‘Αρ-

to direct speech; and when, after reporting the substance of what was said, he proceeds to give the conclusion in the speaker's own words. WEI. SW. s. i. 122, 1.

64. οὐκέντι ἐλαφρῷ] iii, 154, 90; Theoc. xxii, 212; i. e. οὐκέντι ἐλαφρός, χαλεπός, βαρέως. Thus οὐκέντι ἐτὸν τράγυμα ἑτοῖσσατο, D. Cas. xxxix, p. 141; lviii, p. 714; ἐν εὐμαρεῖ, Eur. Hel. 1226; I. A. 969; οὐκέντι εὐ. The. fr. v, 10; ἐν δαφαλεῖ, Hec. 967; οὐκέντι ἀ. Hi. 785; ἐν λιτρᾷ, I. A. 1199. VK. WE. MV. s. vi, 13, 80.

65. σῶστρα] iv, 9; ‘acknowledgements for the preservation.’ Other verbal nouns ending in -τρον have a like meaning. λατρῷ μὲν, σῶστρᾳ τῷ δὲ παιδεύοντι, διδακτρᾳ (Theoc. viii, 86.) καὶ τῷ φέροντι, κόμιστρᾳ (Æsch. A. 938;) καὶ τῷ μηνύσαντι, μήνυτρᾳ (Thuc. vi, 27;) καὶ τροφῇ, δρέπτρᾳ (Hom. Il. P. 302;) Poll. vi, 186. BL.

66. ἐπὶ] ‘to.’

68. σφάξας] τὰ βρέφη, σφαγὰς, δηπτὰς τε σόρκας πρὸς πατρὸς βεβρωμένας, Æsch. A. 1065; ἔνια δύσθεος Ἀτρεὺς, προθύμως μᾶλλον ἢ φίλως, πατρὶ τῷ μῷ, κρεουργὸν ἡμαρέθημας ἄγειν δοκῶν, παρέσχε δάστα παι-

δείων κρεῶν, τὰ μὲν ποδήρη καὶ χερῶν ἔκρους κτενάς ἔνθρυπτον⁷³ ἀνεύθεν ἀνδρα-
κάς καθημένος· κύπημα δὲ αὐτῶν αὐτοὶ ἀγνοὶ λαβόν, ἔσθει, 1580. BL.
“Your mother means to feast with me; I will grind your bones to dust,
And with your blood and it, I'll make
a paste; And of the paste a coffin I
will rear, And make two pasties of
your shameful heads; And bid your
dam swallow her own increase. This
is the feast that I have bid her to;
And this the banquet she shall surfeit
on.... “There they are both, baked
in that pye; Whereof their mother
daintily hath fed, Eating the flesh that
she herself hath bred.” Shaksp. T. A.
v, 2 and 3. TX.

69. κατὰ μέλεα] ‘limb from limb;’ δδατος πυρὶ ζεσσαν ἀμφ’ ἀκμάν, μα-
χαῖρος τάμων κατὰ μέλη, τραπέζαισι τῷ
ἔμφρι δεύτερα κρεῶν σέθεν διεδάσαντο,
καὶ φάγον, Pin. O. i, 77.

70. εὔνυκτα] ἑτοίμα, δάδια, εἰρ-
γασμένα, Γλ. καλῶς κατεσκευασμένα,
Suid. WE.

71. ἑτοίμα] καταδήσας τὰς λάρνακας
εἴχε ἑτοίμας, iii, 123; WE. κατειργα-
σμένα τούτου καὶ ἔσντος ἑτοίμου, i,
123, 12; SW. ἐ. τοῦ γε ἐνθάδε ἐ. i,
124. WE.

πάγῳ δὲ, τοῦ παιδὸς τοῦ ἑωντοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τὰλλα πάντα ταῦτα δὲ χωρὶς ἔκειτο, ἐπὶ κανέφ κατακεκαλυμμένα. ὡς δὲ τῷ Ἀρπάγῳ ἐδόκεε ἀλις ἔχειν τῆς βορῆς⁷³, Ἀστυάγης ἐρετό μιν, ‘εἰ ησθείη τι τῇ θοίνῃ;’ φαμένου δὲ Ἀρπάγου ‘καὶ κάρτα ησθῆναι,’ παρέφερον, τοῖσι προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας. Ἀρπαγον δὲ ἐκέλευνον προστάντες ‘ἀποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται ‘ἀντῶν.’ πειθόμενος δὲ ὁ Ἀρπαγος, καὶ ἀποκαλύπτων, ὅρῃ τοῦ παιδὸς τὰ λείματα ἰδὼν δὲ, οὐ τε⁷⁴ ἔξεπλάγη, ἐντός τε ἑωντοῦ γίνεται.⁷⁵ εἴρετο δὲ αὐτὸν ὁ Ἀστυάγης, ‘εἰ γινώσκοι, ὅτεν θηρίον ‘κρέα βεβρῶκοι;’ ὃ δὲ ‘καὶ γινώσκειν’ ἔφη, ‘καὶ ἀρεστὸν⁷⁶ εἶναι ‘πᾶν τὸ ἄν βασιλεὺς⁷⁷ ἔρδῃ.’ τούτοισι δὲ ἀμειψάμενος, καὶ ἀναλαβών τὰ λοιπὰ τῶν κρεῶν, ἥμει ἐς τὰ οἰκία. ἐνθεῦτεν δὲ ἔμελλε, ὡς ἔγὼ δοκέω, ἀλίσας θάψειν τὰ πάντα. (120) Ἀρπάγῳ μὲν Ἀστυάγης δίκην ταῦτην ἐπέθηκε. Κύρου δὲ πέρι βουλεύων, ἐκάλεσ

72. παρειθέατο] τράπεζαν ἐπιπλένην αγαθῶν πάντων παραθέντες, vi, 139; W.E. παρέθηκαν αὐτῷ μόνη, καὶ αὐτοῖς καθ' εἴατοις, καὶ τοῖς ἀγνοτοῖς τοῖς συνδεπονοῦσι μετ' αὐτοῦ καθ' εἴατοις, lxx, Genesis xliii, 32.

73. τῆς βορῆς] ‘of the food.’ Such genitive cases may be construed by ‘with regard to,’ and serve to restrict, and render more definite, the general notion conveyed by an adjective, or adverb, preceding: STG. καλῶς ἔχοντας μέθης, v, 20; ὡς ποδῶν εἰχον, vi, 116, 38; ὡς π. ε. ἔκαστος, ix, 69; ὡς τάχεος εἰχε ἐ. viii, 107, 62; ὡς ε. τάχους καὶ δυνάμεως ἐ. Plu. t. ii, p. 610, c; Thu. ii, 90; it is said of the eagle, δοσπερ οὖν δρμῆς τε δῆμα καὶ πτερῶν εἰχεν ἐμιηδᾶ, ΆΕL. N. A. vii, 11; στοῦδης ἔχοντα, ix, 66, 42. W.E. V.K. MA, 315, I.

74. οὐ τε] is followed by τε, v, 49, 36; Eur. S. 337; as *neque* by *et* in Latin: MR. οὐ τε ἐκεῖνος κατενόστε, τό τε παντεῖον οὐκ ἔδήλου, Thu. i, 126; μή τε..., πάντες τε, 141; *vide quid agas, ne neque illi pro sis, et tu pereas,* Ter. Eu. v, 5, 22; Liv. xxiii, 23, 3.

75. ἐντὸς ἐ. γίνεται] ‘retains his self-possession:’ οὐδὲ ἐντὸς ἐμεωντοῦ, ‘and almost beside myself,’ vii, 47, 53; ἐνδον γενοῦ χαρᾶ δὲ μὴ κωλαγῆς φρένας, Ξesch. Ch. 227. For the pro-

noun Euripides uses *σῶν* φρενῶν, Her. 709. The contrary is expressed by *ἴκω* ἑωντοῦ γίνεσθαι, *tu fac, apud te ut si sit,* Ter. An. ii, 4, 5. BL.

76. ἀρεστὸν] δὲ τὴν γνάμην οὐδαμῶς ἥλλοισθη τῇ θέᾳ, τὰν εἰρηκὼς ἀρεστὸν ὑπάρχειν αὐτῷ τὸ δοκοῦν τῷ βασιλεῖ, Chor. O. in Proc. Ga. 31; quidquid dicunt, laudo: imperavi ego met mihi, omnia assentari, Ter. Eu. ii, 2, 20. W.E.

77. βασιλεὺς] Seneca fancies Harpagus had given advice to Astyages, *qua offensus, liberos illi epulando apposuit, et subinde quæsiit, ‘an placaret conditura?’ deinde, ut satis illum plenum malis suis vidit, afferrri capita illorum jussit, et ‘quomodo esset acceptus?’ interrogavit: non defuerunt misero verba; non os concurrit: “apud regem” inquit “omnis cæna jucunda est,” de I. iii, 15; the preceding chapter refers to the servility of Prexaspes, iii, 34. “When Edgar, king of England, had killed Ethelwold in the forest of Harewood; the son of that nobleman came shortly afterwards to the spot. On which the king, showing him his father's corpse, inquired what he thought of the game: the young man coolly replied, that nothing, which pleased the king, could displease him.” William of Malm. Ant. Ec. Gl. LR.*

τοὺς αὐτοὺς τῶν μάγων, οἱ τὸ ἐνύπνιόν οἱ ταύτη ἔκριναν. ἀπικομένους δὲ εἴρετο ὁ Ἀστυάγης, τῇ ἔκρινάν οἱ τὴν ὄψιν. οἱ δὲ κατὰ ταυτὰ εἶπαν⁷⁸, λέγοντες, ‘ώς βασιλεῦσαι χρῆν τὸν παῖδα, εἰ ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον.’ ὁ δὲ ἀμείβεται αὐτοὺς τοῖσδε· “Ἐστι τε ὁ παῖς, καὶ περίεστι· καὶ μιν, ἐπ’ ἄγροῦ διαιτώμενον, “οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, δσα “περ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέωσε ποιήσας⁷⁹ καὶ γὰρ δορυ· “φόρους καὶ θυρωροὺς καὶ ἀγγελιηφόρους καὶ τὰ λοιπὰ πάντα δια· “τάξας εἰχε⁸⁰ καὶ νῦν ἐς τὸ ὑμῖν ταῦτα φαίνεται φέρειν;”⁸¹ Εἶπαν οἱ μάγοι· “Εἰ μὲν περίεστι τε, καὶ ἐβασίλευσε ὁ παῖς μὴ ἐκ προ· “νοίης⁸² τινὸς, θάρσει τε τοῦτον εἴνεκα καὶ θυμὸν ἔχε ἀγαθόν· οὐ “γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ⁸³ γὰρ καὶ τῶν λογίων ἡμῖν· “ἔνια κεχώρηκε· καὶ τά γε τῶν ὀνειράτων ἔχόμενα⁸⁴, τελέως ἐς “ἀσθενὲς ἔρχεται.”⁸⁵ Ἀμείβεται Ἀστυάγης τοῖσδε· “Καὶ αὐτὸς, ὡς “μάγοι, ταῦτη πλεῖστος γνώμην⁸⁶ εἴμι, βασιλέος ὀνομασθέντος τοῦ “παιδὸς, ἔξηκειν τε τὸν ὄνειρον, καὶ μοι τὸν παῖδα τοῦτον εἴναι δει· “νῦν οὐδὲν ἔτι. δμως μέν γέ τοι συμβούλευσατέ μοι, εν περισκεψά· “μενοι, τὰ μέλλει ἀσφαλέστατα εἴναι οὕκω τε τῷ ἐμῷ καὶ ὑμῖν.” Εἶπαν πρὸς ταῦτα οἱ μάγοι· “Ω βασιλεῦ, καὶ αὐτοῖσι ήμῖν περὶ “πολλοῦ ἔστι κατορθοῦσθαι ἀρχὴν τὴν σήν. κείνως μὲν γὰρ ἀλλο-

78. εἶπαν] MA, 188, obs. 7.

79. ἐτ. ποιήσας] ἐτοίησε τελεῖως. STG.

81. φέρειν] ‘to tend.’

82. ἐκ προνοΐης] i, 159, 48; ‘with premeditation,’ τραῦμα ἐκ π. ‘a wound inflicted with malice prepense,’ Ἀsch. in Ct. 74; Lys. Poll. O. viii, 6; LR, ἀκὼ παρασκευῆς, Thu. i, 133; ex industria, ex composito, Liv. i, 9; aedita opera, ii, 29; xxi, 4, 4.

83. σμικρὰ] Such was the Harpy’s prediction, “νο! dira fames, nostræqua injuria cedis, ambæs subiget malis absumere mensas,” Vir. AE. iii, 256; and that of Anchises, “te, nate, fames ignota ad litora vectum accisis coget dampibus consumere mensas,” vii, 124; of which Helenus says, “nec tu mensarum morsus horresce futuros: fata viam invenient,” iii, 394; what this way was, is shown, AE. vii, 197 ff.

84. τὰ...ἔχόμενα] ‘things connected with or relating to,’ i, 193; iii, 25, 19; 66, 41; v, 49, 53; viii, 142, 22; πλη- σίον, ἔγγυτάτω, ἔγγιζοντα, Hes. τὰ

ἔχόμενα τῆς σωτηρίας, Hebrews vi, 9. SS. WE considers the participle to be redundant in the above passages. MA, 442, 4.

85. ἔρχεται] ‘come to an end;’ ἔξερχεται, vi, 82; 107; ξῆκει, just below. The three phrases παρὰ σμικρὰ κεχώρηκε, ἐσ ἀσθενὲς ἔρχεται, and ἀποκτήψαντος ἐσ φλαῦρος, are equivalent. SW.

86. γνώμην] governed by κατὰ understood, has the same meaning as the dative; (i, 1, 32; 61, 45;) ταῦτη καὶ μᾶλλον τῇ γνώμῃ πλεῖστος εἴμι, vii, 220, 7; SW. πλεῖστον εἴμι τῇ γνώμῃ πρὸς Ομήρου τετάχθαι, Luc. Dem. En. t. iii, p. 494. It would be more usual to have said ταῦτη κ. μ. τῇ γ. προστίθεμαι ορ τίθεμαι. VK. καὶ νῦν ἔθ’ αὐτός εἴμι τῷ βουλεύματι, Soph. (E. R. 557; WE. ἔγώ μὲν οὖν ὁ αὐτός εἴμι τῇ γ. Thu. iii, 38; E.E. κρείσσους δύντες ἀπαντεῖ λογισμῷ, ib. 83. AO. Compare ib. 31; vii, 15; 72; with v, 126, 42; Xen. C. i, 6, 11; A. i, 3, 6; BF. and i, 207, 49. s. vii, 158, 98.

“ τριοῦται, ἐς τὸν παῖδα τοῦτον περιύοῦσα⁸⁷, ἐόντα Πέρσην καὶ ἡμεῖς,
“ ἐόντες Μῆδοι, δουλούμεθά τε, καὶ λόγου οὐδενὸς⁸⁸ γινόμεθα πρὸς
“ Περσέων, ἐόντες ξεῖνοι σέο δὲ ἐνεστεῶτος⁸⁹ βασιλέος, ἐόντος πο-
“ λίτεω, καὶ ἀρχομεν τὸ μέρος, καὶ τιμὰς πρὸς σέο μεγάλας ἔχομεν.
“ οὕτω ὅν πάντως ἡμῖν σέο τε καὶ τῆς σῆς ἀρχῆς προοπτέον ἐστι,
“ καὶ νῦν, εἰ φοβερόν τι ἐωρᾶμεν, πᾶν ἀν σοι προεφράζομεν. νῦν
“ δὲ, ἀποσκήψαντος τοῦ ἐνυπνίου ἐς φλαῦρον, αὐτοὶ τε Θαρσόμεν,
“ καὶ σὸν ἔτερα τοιαῦτα⁹⁰ παρακελευόμεθα· τὸν δὲ παῖδα τοῦτον ἐξ
“ ὄφθαλμῶν⁹¹ ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γειναμένους.”⁹²
(121) Ἀκούσας ταῦτα, ὁ Ἀστυάγης ἔχάρη τε, καὶ, καλέσας τὸν
Κῦρον, ἐλεγέ οἱ τάδε· “Ω παῖ, σὲ γὰρ⁹³ ἔγώ δὶ ὅψιν ὀνείρου σὺ
“ τελένη⁹⁴ ἡδίκεον, τῇ σεωντοῦ δὲ μοιρὴ περίεις· νῦν ὃν ἴθι χαλκων
“ ἐς Πέρσας⁹⁵ πομποὺς⁹⁶ δὲ ἔγώ ἀμα πέμψω. ἐλθὼν δὲ ἐκεῖ⁹⁸, πα-
“ τέρα τε καὶ μητέρα εὑρήσεις, οὐν κατὰ⁹⁷ Μιτραδάτην τε τὸν βου-
“ κόλον καὶ τὴν γυναικα αὐτοῦ.” (122) Ταῦτα εἶτας, ὁ Ἀστυάγης
ἀποπέμπει τὸν Κῦρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ
οἰκία⁹⁸ ἐδέξαντο οἱ γεινάμενοι καὶ δεξάμενοι, ὡς ἐπύθοντο, μεγάλως
ἀσπάζοντο⁹⁹, οὐλα δὴ ἐπιστάμενοι¹⁰⁰ αὐτίκα τότε τελευτῆσαι, ιστό-
ρεόν τε, ‘ὅτεφ τρόπῳ περιγένοντο;’ ὁ δέ σφι ἐλεγε, φὰς¹ ‘πρὸ τοῦ

87. περιύοῦσα] ‘devolving.’ Sovereignty or command is said ἐς τινα πε-
ριέπαι, ii., 120; περιεθεῶν, i., 7; 187;
iii., 65; 140; vi., 111; περιχωρέειν, i.,
210; περικείνειν, Xen. C. iv., 6, 6; VK.
περιπλέονται, περιβαλλεσθαι, i., 129, 64f;
δύναμιν and δυναστέαν περιβεβλημένοι,
Chrys. S. iii., 9; ED. ἀναχωρέειν, vii.,
4, 19; ἀναβάνειν, i., 109; vii., 205. SW.

88. λόγου οὐδενὸς] λ. οὐδ. μεγάλου,
iii., 139; λ. συμροῦ, iii., 4, 14; Soph.
Œ. C. 1163. a. i., 4, 12.

89. ἐνεστεῶτος] Either understand
τῷ δρόῳ, VK. or take it as synonymous
with κατεστεῶτος, i. e. ἔόττας. SW.

90. ἔτερα τοιαῦτα] ‘the like;’ or,
adverbially, ‘likewise;’ i., 191, 100;
iii., 79, 24. WY.

91. ἐξ ὄφθαλμῶν] ‘out of sight;’ v.,
24, 28; ἐξ ὄφθαλμοισι, Hom. Il. A., 587;
Γ., 306; ‘in my sight;’ Liv. xxv, 16.

92. τοὺς γειναμένους] i., 122; i. e.
τοὺς γονέας, or τοὺς τοκέας, i., 122;
participles, with the article, being used
as substantives. MA, 570.

93. σὲ γὰρ] i., 124, 17; Hom. Il. H.,
327. WY. s. i., 30, 39. This con-
struction occurs in Latin; *Mercuri*,

nam te, Hor. III O. xi., 1; sed enim au-
diārem te, id metuens, Vir. Ἀ. i., 23. STG
here understands a preceding clause to
the following effect: δίκαιος τοι εἴη
ἀπὸ τοῦ νῦν γε εὖ σε ποιεῖν.

94. οὐ τελένη] ‘which came to no-
thing.’

95. πομποὺς] ‘guides;’ δόηγοὺς,
Hes. Ἀsch. P. 632; A. 122; 290;
Ch. 141; Soph. Œ. C. 70. BL.

96. ἐκεῖ] ‘there,’ used for ἐκεῖσε
‘thither;’ τούς ἐκεῖ κατατεφευγότας,
Thu. iii., 71; ἐκεῖ ἀπελθεῖν, St Matthew
ii., 22. SS.

97. οὐ κατὰ] ‘not at all after the
fashion of; of a very different stamp
from;’ οὐχ διοιαίνειν, Hes. ποταμοὶ οὐ
κατὰ τὸν Νείλον ἐόντες μεγάλεα, ii., 10;
iv., 95; οὐ κατὰ τὸν Κλλούς βαρβάρους
πολιτεύοντες, Att. Al. iii., 27, 10. SS.
BL. MA, 581, b. a. viii., 38, 50.

98. οἰκία] BO, 197.

99. ἀσπάζοντο] ἡγάπων, ἐφιλοφρο-
νοῦντο, Suid. τῶν φίλων τοὺς προθυ-
μούστους μάλιστα ἡσπάζετο, Xen. Ag.
11, 3. SS.

1. ἐλεγε, φὰς] s. i., 118, 63; SW.
εἰπε φ. vi., 67, 20; HGV, on VG, v., 7,

‘μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι² πλεῖστον, κατ’ ὅδὸν δὲ πυ-
‘θέσθαι πᾶσαν τὴν ἑωսτοῦ τάθην. ἐπίστασθαι μὲν γὰρ, ὡς βουκόλου
‘τοῦ Ἀστυάγεος εἴη παῖς· ἀπὸ δὲ τῆς κεῖθεν ὄδοι³ τὸν πάντα λόγον
‘τῶν πομπῶν πυθέσθαι. τραφῆναι δὲ⁴ ἔλεγε ‘ὑπὸ τῆς τοῦ βουκόλου
‘γυναικός·’ ήσει τε ταύτην αἰνέων⁴ διὰ παντὸς⁵, ἣν τέ οἱ ἐν τῷ λόγῳ
τὰ πάντα⁶ ἡ Κυνώ. οἱ δὲ τοκεές, παραλαβόντες τὸ οὖνομα τοῦτο, ἵνα
Θειοτέρως δοκέψησθαι τοῖσι Πέρσῃσι περιεῖναι σφὶς ὁ παῖς, κατέβαλλον φά-
τιν, ‘ὡς ἐκκείμενον Κύρον κύνω⁷ ἐξέθρεψε·’ ἐνθεῦτεν μὲν ἡ φάτις αὕτη
κεχωρίκεε. (123) Κύρῳ δὲ ἀνδρευμένῳ, καὶ ἐόντι τῶν ἡλίκων ἀνδρειο-
τάτῳ καὶ προσφιλεστάτῳ, προσέκειτο⁸ ὁ ‘Ἀρπαγος, δῶρα πέμπων,
τίσασθαι Ἀστυάγεα ἐπιθυμέων. ἀπ’ ἑωστοῦ γὰρ, ἐόντος ἴδιωτεω,
οὐκ ἐνέώρα τιμωρίην ἐσομένην ἐξ ‘Ἀστυάγεα· Κύρον δὲ, ὥρεων ἐπι-
τρεφόμενον⁹, ἐποιέετο¹⁰ σύμμαχον, τὰς πάθας τὰς Κύρου τῆσι ἑω-
στοῦ ὄμοιούμενος· πρὸ δὲ¹¹ ἐπὶ τούτου τάδε οἱ κατέργαστο· ἐόντος τοῦ
Ἀστυάγεος πικροῦ¹¹ ἐξ τοὺς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ ὁ ‘Ἀρ-
παγος τῶν πρώτων Μήδων, ἀνέπειθε, ὡς χρῆ, Κύρον προστησαμέ-

1. λέγει φ. v, 50, 64; a pleonasm, *MA*, 558. or periphrasis; as βῆ δ' ἡμεῖς, Hom. Il. E, 167; A, 343 note. *TR*.

2. ἡμαρτηκέναι] δέοντος ὁ γνώμης being understood; ἦν ἡγὼ γν. μὴ ἀμάρτω, i., 207; εἴ τις μὴ σέσται . . ., γν. ἡμαρτοῦνει, καὶ οὐκ αἰσθάνεται, &c. *Thuc*. i, 33; δ. ἀμάρτια, ib. 32.

3. ἀπὸ . . . δέοντος] i. e. ἀφ’ οὗ δὲ τὴν δέοντας δέοντος διανόστε. *STG*.

5. διὰ παντὸς] und. χρόνου [a. ix, 13, 67]; ‘forever’, *HE*, on *VG*, iii., 10, 4. *Aesch*. P. V. 291; *WE*. Ch. 849; 1006; *Eur*. Al. 909; I. T. 1118; *Thuc*. i, 85; vii, 61. *BL*.

6. τὰ πάντα] ‘every thing, all in all.’ ησαν ἄπαντα αἱ Συρῆκονται, vii., 156; πάντα ἦν τοῖς Βαβυλωνίοις Ζέπυρος, iii., 157; *HE*, on *VG*, iii., 10, 4. *MA*, 438, 5. Ἰνα δὲ θεὸς τὰ πάντας, i *Corinthians* xv, 28; σωτὴρ καὶ εὐεργέτης καὶ πάντα ἦν ἡγώ, *Luc*. *Abd*. p. 722; τὸ δλον αὐτοῖς ἦν καὶ τὰ πάντα *Απελλῆς*, *Pol*. v, 20; *SS*. s. iii., 132, 20.

7. κύνω¹] A story somewhat similar was told with respect to Romulus and Remus being suckled by a she-wolf: *sunt qui Larentiam lupam vocatam putent; inde locum fabula ac miraculo datum*, *Liv*. i, 4.

8. προσέκειτο] προσωρέγετο, προσ-
εφέρετο, vii, 6; πρὸς, in composition, to

mark with more precision the direction of an object, governs the dative; out of composition, the accusative. *MA*, 394, b.

9. ἐπιτρεφόμενον] τιμωρὸν is understood from the preceding noun τιμωρήν; ‘growing up as his avenger.’ *Aristodemus* Malacus wished to put to death the sons of the citizens he had slain, οὐδ μικρὸν αὐτῷ δέοντος ἐπιτρέφεσθαι νυμίσας, *Dion*. A. R. vii, 9: ὃ ποτρέφεσθαι is more usual, *ib*. iv, 81. Charo was requested to leave his son, ζωτὸς αὐτὸς γε τῷ πόλεις καὶ τοῖς φίλοις τιμωρὸς ὑποτρέφοιτο περισσωτές καὶ διαφυγών τοὺς τυράννους, *Plut*. V. xv, p. 282, ε.; *M*. xlvi, p. 595, c. *WY*. ἐκτρέφεσθαι is also used, παιοὶ δ’ Ἀργείων λέγω, πορθῆσεθ’ ἡβήσαντες ἰστημένον πόλιν, πατέρων δια-
νόντων ἀποκάδοντες φόνον πικροῦ γάρ αὐτοῖς ήσετ’ ἐκτεραμμένοι, σκύμνοι λειώντων, πόλεος ἐκπορθῆτορες, *Eur*. S. 1219.

10. ἐποιέετο] ‘tried or wanted to make.’ The imperfect often denotes an attempt or a wish; as ἐμασθόντο, i., 68; ὕνεοντο, i., 69; 165, 91; κατέβαλλον, i., 122; *STG*. v, 70, 41; vi, 70, 30; ix, 2, 6; 77, 92.

11. πικροῦ] He is said to have lost his kingdom διὰ τὴν πικρότητα, i., 130. *WE*.

νους, τὸν Ἀστυάγεα παῦσαι τῆς βασιληῆς. κατειργασμένον δέ οἱ τούτον, καὶ ἔόντος ἑτοίμου¹², οὐτω δὴ τῷ Κύρῳ, διαιτωμένῳ ἐν Πέρησι, βονδόμενος ὁ Ἀρταγος δηλῶσαι τὴν ἐωντοῦ γνώμην, ἀλλως¹³ μὲν οὐδαμῶς εἶχε, ἄτε τῶν ὁδῶν φυλασσομένων ὃ δὲ ἐπιτεχνᾶται τοιόνδε λαγὸν¹⁴ μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀποτίλας¹⁵, ὡς δὲ εἶχε, οὐτω ἐσέθηκε βιβλίον, γράψας τὰ οἱ ἔδοκες ἀπορράψας δὲ τοῦ λαγοῦ τὴν γαστέρα, καὶ δίκτυα δοὺς, ἄτε θηρευτῇ, τῶν οἰκετέων τῷ πιστοτάφῳ, ἀπέστειλε ἐς τοὺς Πέρσας ἐντειλάμενός οἱ ἀπὸ γλώσσης¹⁶, διδόντα τὸν λαγὸν Κύρῳ ἐπειπεῖν, ‘ἀντοχειρὶ μιν διελεῖν καὶ μηδένα οἱ ταῦτα ποιεῦντι ‘παρεῖναι.’ (124) Ταῦτα δὲ δὴ ὧν ἐπιτελέα ἐγίνετο, καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εὑρὼν δὲ ἐν αὐτῷ τὸ βιβλίον ἐνεὸν, λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἐλεγε τάδε. “Ω παῖ Καρ-“ Εὐσεω, σὲ γὰρ¹⁷ θεοὶ ἐπορέωσον οὐ γὰρ ἂν κοτε ἐξ τοσσοῦτον τύχης “ἀπίκεν· σύ νυν¹⁸ Ἀστυάγεα τὸν σεωντοῦ φονέα τίσαι. κατὰ μὲν “γὰρ τὴν τούτου προθυμίην τέθηκας¹⁹ τὸ δὲ κατὰ θεούς τε καὶ ἐμὲ “περίεις. τά σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ “πέρι ὡς ἐπρήχθη, καὶ οἴλα ἐγώ ὑπὸ Ἀστυάγεος πέπονθα, διτι σε οὐκ “ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βούκόλῳ. σύ νυν, ἦν βούλῃ ἐμοὶ πεῖ-“θεσθαι, τῆς περ Ἀστυάγης ἄρχει χώρης, ταύτης ἀπάτης ἄρξεις. “Πέρσας γὰρ ἀναπεισας ἀπίστασθαι, στρατηγάτες ἐπὶ Μήδους. καὶ “ἡν τε ἐγώ ὑπὸ Ἀστυάγεος ἀποδεχθῶ²⁰ στρατηγὸς ἀντία σεῦ, ἔστι²¹ “τοι τὰ σὺ βούλεαι, ἡν τε τῶν τις δοκίμων ἀλλος Μήδων. πρῶτοι “γὰρ οὗτοι ἀποστάντες ἀπ’ ἐκείνου, καὶ γενόμενοι πρὸς σέο²²,

13. ἀλλως] A passage almost the same as this, word for word, occurs v, 35, 95 f; where our author relates a method adopted by Histiaeus on a like occasion: in vii, 239, he mentions a different contrivance, by which Demaratus eluded the vigilance of these guards — τῶν ὁδοφυλάκων.

14. λαγὸν] ἔστι τὸ μὲν ‘Ιακὸν λαγός’ τὸ δὲ λαγὸς ‘Ἀττικόν’ λέγοντο δὲ καὶ ‘Ἀττικολαγὸς, ὡς Σοφοκλῆς. λαγὼν α δὲ λέγεται κρέα, Τρυφ. in Ath. ix, 62. WE.

15. οὐδὲν ἀποτίλας] ‘not tearing off any of the fur.’ WE.

16. ἀπὸ γλώσσης] ‘by word of mouth;’ ἥκοντες ἐς τὸν Αθηναῖς, δοσι διὸ γλώσσης εἰρητο αὐτοῖς εἶπον, Thu. vii, 10. BL.

17. γὰρ] ‘since,’ refers to τίσαι which follows (s. i, 30, 39); the next γὰρ,

‘for, to ἐπορέωσι; the third, to φονέα. s. iv, 97, 43; MA, 615. ED. HE renders it ‘for I address thee, whom, &c.’ VG, viii, 3, 4. STG supplies σὺ οἵος τε εἰ τίσασθαι Ἀστυάγην, σὲ γὰρ, &c. but to me neither of the latter explanations appears satisfactory.

18. νυν] σύ νυν διάφερε τῶν κακῶν, Eur. O. 245; πιθοῦ νυν, 1100. HGV, i, 8 or 5. s. iv, 97, 45.

19. τέθηκας] ἀπέθανες ἀν would have been more correct: but the use of the perfect, and of the word φονέα just before, is better calculated to excite revenge in the breast of Cyrus. STG. s. vii, 158, 5.

20. ἀποδεχθῶ] ‘I shall be appointed.’ Δαρεῖος Κύρον στρατηγὸν ἀπέδειξε, Xen. A. i, 1, 1. s. i, 208, 61.

22. πρὸς σέο] ‘on thy side.’ MA, 590, 6, a.

“Αστυάγεα καταφέειν πειρήσονται. ὡς ὅν ἐτοίμου τοῦ γε ἐνθάδε “ἐόντος, ποίεε ταῦτα, καὶ ποίεε κατὰ τάχος.”²³ (125) Ἀκούσας ταῦτα, ὁ Κύρος ἐφρόντιζε, ὅτερος τρόπῳ σοφωτάτῳ Πέρσας ἀναπείσει ἀπίστασθαι φροντίζων δὲ, εὐρίσκεται ταῦτα καιριώτατα εἶναι ἐποίεε δὴ τάδε· γράψας ἐξ βιβλίον τὰ ἔβούλετο, ἀλίην²⁴ τῶν Περσέων ἐποίησατο· μετὰ δὲ, ἀναπτύξας²⁵ τὸ βιβλίον καὶ ἐπιλεγόμενος, ἐφη· ‘Αστυάγει μιν στρατηγὸν Περσέων ἀποδεικύναι.’ “Νῦν,” ἐφη τε λέγων, “ὦ Πέρσαι, προαγορεύω ὑμῖν, παρεῖναι ἔκαστον ἔχοντα “δρέπανον.” Κύρος μὲν ταῦτα προηγόρευε. (126) Ὡς δὲ παρῆσσιν ἀπαντες ἔχοντες τὸ προειρημένον, ἐνθαῦτα ὁ Κύρος· ἦν γάρ τις χῶρος τῆς Περσικῆς ἀκαθάδης ὅσου τε ἐπὶ ὀκτωκαΐδεκα σταδίους ἡ εἴκοσι πάντη²⁶ τοῦτον σφι τὸν χῶρον προεῖπε ἐξημερῶσαι ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον ἀεθλον, δεύτερά σφι προεῖπε, ἐξ τὴν ὑστεραίην παρεῖναι λελουμένους. ἐν δὲ τούτῳ τά τε αἰτόλια καὶ τὰς ποίμνας καὶ τὰ βουκόλια ὁ Κύρος πάντα τοῦ πατρὸς συναλίσας²⁷ ἐξ τωντὸ, ἔθνε, καὶ παρεσκεύαζε, ὡς δεξόμενος²⁸ τῶν Περσέων τὸν στρατὸν πρὸς δὲ, οὕνως τε καὶ σιτίουσι ὡς ἐπιτηδεωτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς Πέρσας, κατακλίνας²⁹ ἐξ λειμῶνα, εὐνάχεε. ἐπει τε δὲ ἀπὸ δείπνου ἥσαν³⁰, εἴρετο σφεας ὁ Κύρος, ‘κότερα τὰ τῷ προτεραίῃ εἶχον, ἢ ‘τὰ παρεόντα σφι εἴη αἱρέτωτερα;’ οἱ δὲ ἔφασαν, ‘πολλὸν εἶναι ‘αὐτῶν τὸ μέσον.’³¹ τὴν μὲν γάρ προτέρην ἡμέρην πάντα σφι κακὰ ‘ἔχειν, τὴν δὲ τότε παρεοῦσαν πάντα ἄγαθά.’ παραλαβὼν δὲ

23. τάχος] δ τοιεῖς, ποίησον τάχιον, St John xiii., 27.

25. ἀναπτύξας] ‘unrolling.’ The oriental books resembled our charts or maps on rollers: hence the words ROLL and VOLUME are derived; and ἐν ταῖς βιβλιοθήκαις, lxx, Ezra vi., 1; according to the English version, is “in the house of rolls.” ἀναπτύξας and πτύξας τὸ βιβλίον occur in St Luke iv., 18; 20. SS.

26. πάντη] ‘every way,’ i.e. ‘square;’ ἵδη δύο σταδίων πάντη, ἐν τετράγωνοι, i., 181; ἡ ἀρουρα ἑκατὸν πηχέων ἐστι πάντη, ii., 168; SW. μέτωπον ἔκαστον, i., 178, 68.

28. δεξόμενος] παρασκευαστάμενος δεῖπνον μεγαλωτρέστερος, ἀδέκετο τοὺς Πέρσας· ὡς δὲ ἀπὸ δείπνου ἐγένοντο, v., 18; viii., 119. WE.

29. κατακλίνας] κελεύσας τοὺς δ. χλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, St

Matthew xiv., 19; ἐκέλευσε τοῖς δχλοῖς ἀναπεσεῖν ἐπὶ τὴν γῆν, xv., 35; ἐπέταξεν αὐτοῖς [τοῖς μαθηταῖς] ἀνακλῖναι πάντας ἐπὶ τῷ χλωρῷ χόρτῳ, St Mark vi., 39; εἰπε πρὸς τοὺς μαθητὰς αὐτοῦ· “κατακλίνατε αὐτοῖς” καὶ ἀνέκλιναν ἀπαντας, St Luke ix., 14 f.; εἰπεν δ Ἰησοῦς· “τοικῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν.” ἦν δε χόρτος πολὺς ἐν τῷ τόπῳ, St John vi., 10: s. ix., 16, 87.

30. ἀπὸ δείπνου ἥσαν] i.e. ἐπανάστατο δειπνοῦντες. STG. M^A, 573; i., 133; γενέσθω ἀ. δ. ii., 78; v., 18; vi., 129; Liv. iv., 58.

31. τὸ μέσον] ix., 82, 18; πολὺ τὸ μ. Eur. Al. 937; π. τὸ μ. τούτων κάκεινον, Chrys. de E. P. t. iii., p. 302, c; οὐ γάρ μικρῷ τῷ μέσῳ, Hél. Ε. vii., p. 318; WE. τὸ διάφορον, Schol. on Eu. M^A. ‘the difference between:’ longe aliud esse, Livy, i., 12; δοφ τὸ μέσον, Chry. S. ii., p. 54; iii., 6.

τοῦτο τὸ ἔπος, ὁ Κύρος παρεγύμνου³² τὸν πάντα λόγον, λέγων· “Ανδρες Πέρσαι, οὕτω ὑμῖν ἔχει βουλομένοις μὲν ἐμέο³³ πελθεθαί ἐστι τάδε τε καὶ ἄλλα μυρία³⁴ ἀγαθὰ, οὐδένα πόνον δουλοπρεπέα ἔχουσι· μὴ βουλομένοις δὲ ἐμέο πελθεσθαί εἰσι ὑμῖν πόνοι τῷ χθιζῷ³⁵ παραπλήσιοι ἀναρίθμητοι. νῦν ὅν, ἐμέο πειθόμενοι, γίνεσθε ἐλένθεροι. αὐτός τε γὰρ δοκέω θεῖη τύχη γεγονὼς³⁶ τάδε³⁷ ἐς χεῖρας ἀγεσθαι³⁸, καὶ ὑμέας ἥγημαι ἄνδρας· “Μῆδων εἶναι οὐ φαυλοτέρους οὔτε τάλλα οὔτε τὰ πολέμια. ὡς ὁ ἔχοντων³⁹ ὥδε, ἀπίστασθε ἀπ’ Ἀστυάγεος τὴν ταχίστην.”⁴⁰ (127) Πέρσαι μέν νυν, προστάτεω ἐπιλαβόμενοι, ἀσμενοὶ ἐλευθεροῦντο, καὶ πάλαι δεινὸν ποιεύμενοι ὑπὸ Μῆδων ἄρχεσθαι. Ἀστυάγης δὲ, ὡς ἐπίθετο Κύρου πρήσσοντα ταῦτα, πέμψας ἄγγελον⁴¹, ἐκάλεε αὐτόν. ὁ δὲ Κύρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν, ὅτι ‘πρότερον ήσοι παρ’ ἐκεῖνον, ἡ αὐτὸς Ἀστυάγης βουλήσεται.’ ἀκούσας δὲ ταῦτα, ὁ Ἀστυάγης Μῆδους τε ὕπλισε πάντας, καὶ στρατηγὸν αὐτῶν, ὃστε θεοβλαχῆς⁴² ἐών, ἀπέδεξε ‘Αρπαγον, λήθην ποιεύμενος⁴³ τά μιν ἐργεε. ὡς δὲ οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι

32. παρεγύμνου] aperit, Tac. A. i., 39; nudavit retexiique, Vir. Ἀ. i., 360; nudare quid vellent, Liv. xxi., 27.

33. ἐμέο] In other writers the genitive after πειθεσθαι rarely occurs; in Herodotus repeatedly, v., 29; 33, 83; vi., 12, 73; besides three times in this chapter; in Thucydides vii., 73. In the preceding instances ἐκ may be understood, as it is expressed by Soph. E. 411; Eur. I. A. 726. SW. M.A., 340, 3.

34. μυρία] The accent is properly placed on the penult of this word, because the context shows it to be synonymous with ἀναρίθμητα. s. i., 27, 85.

35. τῷ χθιζῷ] πόνῳ, ‘to that of yesterday.’

36. οὐ τ. γεγονὼς] μοιρηγενής, Hom. Il. Γ., 182; Liv. i., 54.

37. τάδε] namely, the liberation of the Persians from the yoke of the Medes. SW.

38. ἐς χεῖρας ἀγεσθαι] ‘to take in hand;’ iv., 79; vii., 8.; SW. s. i., 35, 86.

39. ἔχόντων] τούτων or τῶν πρηγμάτων being understood: STG. HE, on VG, viii., 10, 2. M.A., 568, obs. The demonstrative is sometimes expressed, ὡς ὥδε ἔχόντων τάνδε, Soph. Aj. 281; ὡς οὗτος ἐ. τ. Ἀesch. P. 175; BL. ὡς

οὗτος ἔχόντων, viii., 144, 37; ὡς δᾶτε τούτῳ ἔχόντος, S. Aj. 915; ὡς ὥδε ἔχόντων, 996; An. 1193; Ἀesch. A. 1364. W.E. s. iv, 134, 60. The phrase answers to *qua cum ita sint*, so frequent in Cicero.

41. ἄγγελον] is often understood; Κναέδρης εἰς Πέρσας ἔπειπε πρὸς Κασσάνδρην, ἔπειπε δὲ καὶ πρὸς Κύρον, Xen. C. i., 5, 4; as is *nuntium* in Latin, *misi qui hoc ei diceret*, Cic. Ph. i. 5; BO, 10. Xen. A. iv., 3, 21; Liv. i., 31.

42. θεοβλαχῆς] βροτούς θρασύνει γάρ αἰσχρόμητις τάλανα παρακοπὰ πρωτότημον, Ἀesch. A. 215; βάτας δὲ τάλανα πειθό, προσούλότας ἀφέρος, θάτας, 376; *fatalem increpana rabiem*; *neque militum, sed deum, ira resurgere*, Tac. A. i., 39; *quem deus vult perdere, prius dementat*: s. vii., 18, 81.

43. λήθην ποιεύμενος] λ. λαβῶν, ἈE. V. H. iii., 18; λ. ἔχων, μνήμην οὐ λαβῶν, ληθόμενος, ἐπιλαθανάμενος are synonymous expressions. SS. Instead of a verb active a circumlocution is often used; the substantive derived from that verb active being joined with ποιεῖσθαι. Though the object of this verb, which, with the simple verb, would have been in the accusative, is properly in the circum-

συνέμισγον⁴⁵, οἱ μέν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον, οἱ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλεῖστοι ἐθελοκάκεον⁴⁶ τε καὶ ἔφευγον. (128) Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχρῶς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἐφη, ἀπειλέων τῷ Κύρῳ “ ‘Αλλ’ οὐδὲ ὡς ὁ Κύρος γε χαιρῆσι.’ ”⁴⁷ Τοσαῦτα εἴπας, πρῶτον μὲν τῶν μάγων τοὺς ὀνειροπόλους, οἱ μιν ἀνέγνωσαν⁴⁸ μετεῖναι τὸν Κύρον, τούτους ἀνεσκολόπισε⁴⁹ μετὰ δὲ, ὥπλισε τοὺς ὑπολειφθέντας⁵⁰ τῶν Μήδων ἐν τῷ ἀστεῖ, νέοντα τε καὶ πρεσβύτας ἄνδρας. ἔξαγαγὼν δὲ τούτους, καὶ συμβαλὼν⁵¹ τοῖσι Πέρσῃσι, ἐσσώθη⁵² καὶ αὐτός τε Ἀστυάγης ἐζωγρήθη, καὶ τοὺς ἔξηγαγε τῶν Μήδων ἀπέβαλε. (129) Ἐόντε δὲ αἰχμαλώτῳ τῷ Ἀστυάγει προστὰς⁵³, ὁ Ἀρπαγος κατέχαιρε⁵³ τε καὶ κατεκερτόμεε⁵⁴, καὶ ἀλλα λέγων ἐξ αὐτὸν θυμαλγέα ἔπει, καὶ δὴ καὶ εἰρέτο μιν πρὸς⁵⁵ τὸ ἐνυποῦ⁵⁶

locution put in the genitive; yet it may be put in the accusative, provided the circumlocution answers in its signification to a verb active; and in this case the verb ποιεῖσθαι has a double accusative; i, 68. *MA*, 413, *obs.* 5. Compare ποιεῖσται τὴν αἰθησιν and αἴξει τὴν αἰθησιν, *Ephesians iv*, 16; and *Colossians ii*, 19.

44. ἔδρυε[⁵⁷] pluperfect middle from ἔργω, an unusual form of ἔρδω, ἔρξω, ἔργα, ἔδρυε, SW. or from ἔρω, ἔρξω, ἔρξει, ἔργοια—ἔργα—ἔργη, ἔργειν—ἔργειν. *Æ. MA*, 161.

45. συνέμισγον] ὃς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ συνέμισγον ἀλλήλουσι, vi, 14. *WE*.

46. ἐθελοκάκεον] The Roman army under Appius non vincere tantum noluit, ut Fubianus exercitus, sed vinci voluit: productus in aciem, turpi fuga petit causa, *Liv. ii*, 59.

47. χαιρῆσι] ‘shall not escape scot-free.’ s. iii, 36, 81.

48. ἀνέγνωσαν] ἀνέπεισαν.
49. ἀνεσκολόπισε] ‘he crucified.’ Λεωνίδεως ἀποταμόντες τὴν κεφαλὴν ἀνεσταύρωσαν τῷ σὺν τῇ δομῇ ἀποδιδούς, Μαρδόνιον ἀνασκολοπίσας &c. ix, 78. *SW*. Astyages, according to Diodorus, disgusted the army by cashiering all the officers and putting many of them to death. *LR*.

50. ὑπολειφθέντας] τῶν ἐπὶ τῆς πόλεως ὑπολοίτων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι, *Thu. i*, 105.

51. συμβαλὼν] Xenophon, in the Cyropædia, represents Cyrus as succeeding peacefully to the throne of Media; in the Anabasis, he alludes to the war between the two nations. This last battle took place at Pasargadis, *Stra. xv*, p. 1062, c. *LR*.

52. προστὰς] i, 86; 119: s. i, 2, 62.

53. κατέχαιρε] ‘exulted over;’ vii, 129.

54. κατεκερτόμεε] from τέτομα, ‘I cut,’ and κέαρ ‘the heart.’ *DAM*. In these expressions the substantive ἔπεια is often understood, ἐπεκερτόμουν δὲ παιδεῖς, δακένθυμά μοι λέγοντες, *Anac. viii*, 7; *BO*, 94. ἐνδὲ Κύκλωπα προστήδων κερτομίσοις, “ἐπεὶ ξένους οὐδὲ δέοσι σῷ οὐδὲ οἰκῷ ἐσθέμεναι· τῷ σε Ζεὺς τίσατο,” *Hom. O. I*, 474.

55. πρὸς] διὰ τὸ μηκέτι ἐπιλελθόσθαι ἀκίνου τοῦ δείπνου αἰσχίστου. *STG*. s. i, 38, 97.

56. ἐωντοῦ] This genitive denotes the object of the action, i. e. the person to whom the supper was given; ἐκ τῶν Λαοῖν χρησμῶν, v, 43; τὸ ἔχθος τὸ Λακεδαιμονίων, and τὸ έ. τὸ ἔ Λακεδαιμονίους συγκεκυρμένον, ix, 37, 20 and 18; τὴν εὐεργεσίαν τῆς γυναικός, *Diod. xvii*, 24; ξυγγόνου θερίσματα, *Eur. Ph. 1757*; τὴρ τολμηματος τῶν παῖδων, *Æl. V. H. v*, 21. *WE*. *LR*. *MA*, 313. Hence there is no necessity for the change of βροτῶν into βροτοῖς, *Æsch. P. V.* 123; where the Scholiast gives

δεῖπνον, τό μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἔθοιτισε⁵⁷, ‘ δ τι⁵⁸ εἴη ‘ ἡ ἐκείνου δουλοσύνη ἀντὶ⁵⁹ τῆς βασιληῆς ;’ ὁ δέ μιν προσιδὼν ἀντείρετο, ‘ εἰ ἑωυτοῦ ποιέεται τὸ Κύρου ἔργον ;’ ‘Αρπαγος δὲ ἔφη, ‘ αὐτὸς γάρ γράψαι, τὸ πρῆγμα ἑωυτοῦ δὴ δικαίως εἶναι.’ Ἀστυάγης δέ μιν ἀπέφανε τῷ λόγῳ ‘ σκαιότατόν τε καὶ ἀδικώτατον ἔόντα ‘ πάντων ἀνθρώπων. σκαιότατον μέν γε, εἰ⁶⁰, παρεὸν⁶¹ αὐτῷ βασι- ‘ λέα⁶² γενέσθαι, εἰ δὴ⁶³ δί ἑωυτοῦ γε ἐπρήχθη τὰ παρεόντα, ἀλλῳ ‘ περιέθηκε⁶⁴ τὸ κράτος· ἀδικώτατον δὲ, ὅτι τοῦ δεῖπνου εἰνεκεν ‘ Μήδους κατεδούλωσε· εἰ γάρ δὴ⁶⁵, δέον πάντως περιθεῖναι ἀλλῳ ‘ τέφ τὴν βασιληῆν⁶⁶, καὶ μὴ αὐτὸν ἔχειν, δικαιότερον εἶναι Μήδων ‘ τέφ περιβαλεῖν τοῦτο τὸ ἄγαθόν· Η Περσέων νῦν δὲ Μήδους μὲν, ‘ ἀναιτίους τούτους ἔόντας, δούλους ἀντὶ δεσποτῶν γεγονέναι, Πέρ- ‘ σας δὲ, δούλους ἔόντας τὸ πρὶν Μήδων, νῦν γεγονέναι δεσπότας.’ (130) Ἀστυάγης μέν νυν, βασιλεύσας ἐπ’ ἔτεα⁶⁷ πέντε καὶ τρι- ἥκοντα, οὕτω τῆς βασιληῆς κατεπαύσθη. Μῆδοι δὲ ὑπέκυψαν Πέρσησι διὰ τὴν τούτου πικρότητα, ἄρκαντες τῆς ἄνω⁶⁸ Αλυνος πο-

εἰς τὸν Βροτούν. s. ix, 104, 6; iii, 136, 53; vi, 65, 11; Liv. xxvii, 7, 3; Juv. iii, 237.

57. ἔθοιτε] δέοιντες, εὐδόχησε, “δαισε, “Αρπαγος, τὸν Ἀστυάγην ἀνόμῳ τραπέζῃ ἔδαισε, i, 162. VK.

58. δ τι] κοινὴ τις (s. i, 37, 93;) δοκοῦν ἔκειν φίλους ἢ δουλοσύνην μετὰ τὸ βασιλεύσας; STG. Λευτυχίης, ἐπὶ γέλωτι τε καὶ λάσθη, εἰράτα τὸν Δημάρητον ‘ δοκοῦν τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν ;’ vi, 67, 19; πταλας τῷδε πρὸς κακῷ, μαθήσεται δύον τὸ τ’ ἄρχειν καὶ τὸ δουλεύειν δίχα, θεσ. P. V. 962; λυπηρότερον ἐκ βασιλέως ἰδιάτην φανῆται, ἢ ἀρχήν ἢ βασιλεύσας, Xen. A. vii, 7, 17; to the above may be added the reflection of Jugurtha, *quam gravis causus in servitium ex regno fore!* Sall. J. 66: VK. s. i, 86, 22.

61. παρεὸν] The participles of impersonal verbs are put in the nominative absolute; MA, 564, because the Attics never use the genitive absolute of neuter participles. Phav. παρεὸν οἱ δροχερία πάντα ποιήσασθαι, vi, 72; [τ. κατασχέσθαι, vii, 164, 51; HE, on VG, vi, 1, 2.] ἔρχειν παρὸν μοι, Eur. Ph. 530. δέον, below; iii, 65, 31; δ, εἴξασθαι, Dem. O. iii, 6; δέκαν, ii, 148; μετεὸν, ii, 178; ἔδρ, iv, 126, 13; παρέχον, v, 49, 55; εὐ παρασχόν, Thu. i, 120; καλῶς π. id. v, 14; 60;

63; παρατυχόν, ib. 60; χρεῶν, v, 50, 63. VK. W.E. SW. STG. ED.

62. βασιλέα] s.i, 3, 94; τῷ δικαιοτάτῳ ἀνδρὸν βουλομένῳ γενέσθαι, iii, 142.

64. περιέθηκε] iii, 81; is a metaphor from the act of encircling the head with a crown or chaplet, τὴν ἔκεινθεριν ὃμην περιτίθημι, iii, 142; περιβαλεῖν, from that of investing the body with a garment: STG. ὃμνος ἀμφι- βάλλεται, Pin. O. i, 14; is a similar metaphor.

65. δὴ] ἀλλῳ περιέθηκε τὸ κράτος is understood to be repeated here. MA, 555, obs. 2. ‘for, if he transferred the power to some other person, because it was absolutely necessary so to do and not to retain it himself, that it would have been more just, &c.’

67. ἔτεα] Commentators differ widely in their computation of the periods mentioned in this chapter.

68. ἄνω] τῆς Ἀστῆς τὰ κάτω, i, 72; 177, 65; τὰ δὲ ἄνω αὐτῆς, ib. ἡ ἄνω Ἀστῆ, i, 95; iv, 1. VK. κάτω and ἄνω, as well as the prepositions κατὰ and ἀνά, both in and out of composition, are opposed as denoting respectively, situation (1) on plains and on mountains; (2) on the sea-coast, and in the interior; (3) in the city, and in the country; (4) at the king’s court, and away from the seat of government.

ταμοῦ Ἀσίης ἐπ' ἔτεα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα, παρέξ ἦ⁶⁹ δον οἱ Σκύθαι ἥρχον. ὑστέρῳ μέντοι χρόνῳ μετεμέλησέ⁷⁰ τέ σφι ταῦτα ποιήσασι καὶ ἀπέστησαν ἀπὸ Δαρείου⁷¹ ἀποστάντες δὲ, ὅπίσω κατεστράφθησαν⁷² μάχῃ νικηθέντες. τότε δὲ, ἐπὶ⁷³ Ἀστυάγεος, οἱ Πέρσαι τε καὶ ὁ Κύρος, ἐπαναστάντες τοῖσι Μῆδοισι, ἥρχον⁷⁴ τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κύρος, κακὸν οὐδὲν ἄλλο⁷⁵ ποιήσας, εἶχε παρ' ἐωντῷ, ἐς δὲ ἐτελεύτησε. οὕτω δὴ Κύρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσε⁷⁶, καὶ Κροῖσον ὑστερὸν τούτων, ἄρξαντα ἀδικίης, κατεστρέψατο· ὡς εἴρηται μοι τὸ πρότερον. τοῦτον δὲ καταστρεψάμενος, οὕτω πάσης τῆς Ἀσίης ἥρξε.

(141) "Ιωνες δὲ καὶ Αἰολέες, ὡς⁷⁷ οἱ Λυδοὶ τάχιστα κατεστράφατο⁷⁸ ὑπὸ Περσέων, ἐπεμπον ἀγγέλους ἐς Σάρδις παρὰ Κύρον, ἐθέλοντες ἐπὶ⁷⁹ τοῖσι αὐτοῖσι εἶναι, τοῖσι καὶ Κροῖσῳ ἥσαν, κατήκοι. ὁ δὲ, ἀκούσας⁸⁰ αὐτῶν τὰ προϊσχόντα⁸¹, ἐλεξέ σφι λόγον.⁸² 'ἄνδρα'⁸³ φὰς 'ἀνλητην, ίδοντα ἵθυνς ἐν τῇ θαλάσσῃ, αὐλέειν, 'δοκέοντά σφεας ἐξελέυσεσθαι ἐς γῆν' ὡς δὲ ψευσθῆναι τῆς ἐλπίδος⁸⁴,

They also signify motion in these several directions: *H.U.* iii., 13, 40; v., 50, 65.

69. παρέξ ἦ] πλὴν δον, ii., 32; πλὴν ἦ, ii., 111; πλὴν ἦ δον, vi., 5; χωρὶς ἦ δύστοι, ii., 77; χωρὶς ἦ δτι, iv., 82. The period, during which the Scythians held the mastery of Upper Asia, was 28 years, i., 106; iv., 1. *V.K.*

70. μετεμέλησε] Verbs, indicating 'repentance,' take a participle to express the exciting cause. *M.A.*, 551. ὃς μῆ τοι μεταμελήσει ἐν ποιήσατι, iii., 140; μετεμέλησε σφι οὐ σχοῖσι, iv., 203. *STG.*

71. Δαρείου] This was Darius II, surnamed Ochus or Nothus, the successor of Xerxes II. Μῆδοι, ἀπὸ Δαρείου, τοῦ Περσῶν βασιλέως, ἀποστάντες, πάλιν προσεχόρησαν αὐτῷ, *Xen.* H. i., 2, 19. Herodotus, according to Aulus Gellius, must have added this passage to his history, when he was of a very advanced age. *L.R.*

72. κατεστράφθησαν] Though modern Attics preferred second aorists, as being less harsh; the Ionians and ancient Attics were fond of using first aorists, *V.K.* as θαρρήσαν, ii., 81; ἀπαλλαχθέντων, ii., 2; ἐξελασθεὶς, i., 168, 29; κατεπαύσθη, i., 130; ἐθρέφθην, *Eur. Hec.* 351; κρυφθεὶς, O. 43. *SW.*

75. οὐδὲν ἄλλο] in eo prelio Astyages capitul: cui Cyrus nihil aliud quam regnum abstulit; nepotemque in illo magis, quam victorem egit, *Jus.* i., 6. *G.A.I.* But Isocrates says Κύρος τὸν πατέρα τῆς μητρὸς ἀπέκτεινε, *Ev.* p. 196, b. *L.R.*

76. ἐβασίλευσε] 'became king,' ii., 2; ἐπετρόπευε, 'he became guardian,' i., 65; τυραννεύσας, 'after or upon becoming king,' i., 14; ἀπαντες ἐνεργετήσατες ἡ δυνάμειοι τὰς πόλεις ἢ τὰ θύντας ἐνεργετεῖν ἐνίγχανον τῆς τυῆς ταῦτας: . . . οἱ δὲ, ἐκειθεράσαντες, θύτεροι Κύρος, *Arist.* P. v., 10. s. i., 98, 17.

81. αὐτῶν τὰ προϊσχόντα] 'their proposals.'

82. λόγον] 'an apologue, a moral fable,' τὸν τοῦ κυνὸς λόγον, *Xen. M.* ii., 7, 13; *L.R.* οἱ τοῦ Αἰσάπου λόγοι, *Pla. Ph.* 4; λόγοι οἱ Αἰσάπειοι, *Arist. Rh.* ii., 21, 2; Στριτόχορος εἶπεν αὐτοῖς λόγον, *ib.* *E.D.* Ἐσωπ is called λογοποῖος, ii., 124. *L.A.U.*

83. ἄνδρα] ἐπ' ἀκτᾶς ἥστο ἀνηρ ἀλιεύς εἶχε δὲ χερὸν ἵθυνσιν ἀμφιθητορον, ἀνορθίουντι έσικάς, *Hes. S. H.* 213. a. i., 90, 68.

84. ἐλπίδος] The genitive shows in what respect the sense of the verb is to be taken; δόξης ἐσφάλην, *Eur. M.* 1006. *M.A.*, 316. Ἀelian speaks of

‘λαβεῖν ἀμφίβληστρον’⁸⁵, καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ‘ἰχθύων καὶ ἔξειρύσαι. Ιδόντα δὲ παλλομένους, εἰπεῖν ἄρα αὐτὸν ‘πρὸς τοὺς ἰχθῦς’ “Πάνεσθέ μοι ὁρχεόμενοι”⁸⁶, ἐπεὶ οὐδὲ ἔμει αὐλές· “οντος”⁸⁷ ἥθελετε ἐκβαίνειν ὁρχεόμενοι.”’ Κύρος μὲν τοῦτον τὸν λόγον τοῖσι Ἰωσὶ καὶ τοῖσι Αἰολεῦσι τῶνδε εἶνεκα ἐλεῖξε, ὅτι δὴ οἱ Ἰωνες πρότερον, αὐτοῦ Κύρου δεηθέντος δι’ ἄγγέλων⁸⁸ ἀπίστασθαί σφεας ἀπὸ Κροίσου, οὐκ ἐπείθοντο τότε δὲ, κατεργασμένων τῶν πρηγμάτων, ἡσαν ἐτοῖμοι πείθεσθαι Κύρῳ. ὁ μὲν δὴ, ὄργῃ ἔχόμενος⁸⁹, ἔλεγέ σφι τάδε. “Ιωνες δὲ, ὡς ἡκουσαν τούτων ἀνενειχθέντων⁹⁰ ἐς τὰς πόλιας, τείχεά τε περιεβάλλοντο ἕκαστοι, καὶ συνελέγοντο ἐς Πανιώνιον⁹¹ οἱ ἄλλοι πλὴν Μιλησίων· πρὸς μούνους γὰρ τούτους ὄρκιον Κύρος ἐποίησατο, ἐπ’⁷⁹ οἷσι περ ὁ Λυδός. τοῖσι δὲ λοιποῖσι Ἰωσὶ ἔδοξε κοινῷ λόγῳ πέμπειν ἄγγέλους ἐς Σπάρτην, δεησομένους Ἰωσὶ τιμωρέειν. (143) Τούτων δὴ ὡς τῶν Ἰωνῶν οἱ Μιλήσιοι μὲν ἡσαν ἐν σκέπῃ⁹² τοῦ φόβου, ὄρκιον ποιησάμενοι· τοῖσι δὲ αὐτῶν νησιώτησι ἦν δεινὸν οὐδέν· οὔτε γὰρ Φοίνικες ἡσάν κω Περσέων κατήκοοι, οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται. (152) Ὡς δὲ ἀπικέατο⁹³ ἐς τὴν Σπάρτην τῶν Ἰωνῶν καὶ Αἰολέων οἱ ἄγγελοι· κατὰ γὰρ δὴ τάχος⁹⁴ ἦν ταῦτα πρησσόμενα· ἐλοντο πρὸ⁹⁵ πάντων λέγειν τὸν Φωκαέα, τῷ οὐνομα ἦν Πύθερμος. ὁ δὲ, πορφύρεόν⁹⁶ τε εἴμα περιεβάλλομενος, ὡς ἀν πυνθανόμενοι πλεῖστοι συνέλθοιεν Σπαρτιητέων, καὶ καταστὰς, ἔλεγε πολλὰ, τιμωρέειν ἀνετοῖσι χρήζων. Λακεδαιμόνιοι δὲ οὐ κως ἡκουον, ἀλλ’ ἀπέδοκε⁹⁷ σφι μὴ τιμωρέειν Ἰωσὶ. οἱ

fish being charmed by music. H. A. i.

WE.

86. ὁρχεόμενοι] τερπωλὴ δ’ ὅτε εἰνδιλοιον φορέσαι δι’ ἥρος ὁρχηστῆρα, Opp. C. i, 59. LR.

87. ἀλέστοντος] ηδήσαμεν δῦνα, καὶ οὐκ ὁρχήσασθε, St Matthew xi, 17.

88. δι’ ἄγγέλων] i. e. πέμψας κήρυκας, i, 76. WE. s. i, 2, 79; 99, 19.

89. ὄργῃ ἔχόμενος] i, 61, 42.

90. ἀνενειχθέντων] ταῦτα ὡς ἀπενειχέντα ἡκουσαν, i, 158; 160; v, 89; vii, 169; ὡς ταῦτα ἀνενείχθω, ii, 121, 6. GR.

91. Πανιώνιον] ἐστὶ τῆς Μυκάλης χῶρος ἵρδε, ἐκαριτημένος Ποστειδέωνι, i, 148; δυάδεκα πόλιες ἵρδε ἰδρύσαντο,

τῷ οὐνομα ζευντο Π. i, 143; SW. vi, 7.

92. ἐν σκέπῃ] ‘under shelter’ (i. e. ‘sheltered’) from, ἐν σ. τοῦ πολέμου, vii, 172; 215; ἐν σ. πολλῆ τ. π. καὶ τῶν πραγμάτων, Arist. t. i, p. 476; ἐν

σ. τοῦ κυδίνουν, ΖΕΙ. H. A. vii, 6; ἐν σ. τοῦ κρόνου, H. A. ix, 57. WE.

93. πρὸ] ‘for, in behalf of’; οὔτε ἐγὼ ἀρκέω πράττων πρὸ ὑμῶν, δ τι ἀν δέρη οὔτε ὑμεῖς πρὸ ὑμῶν, Xen. C. iv, 5, 44. MA, 575.

94. πορφύρεον] The ‘purple’ of the ancients resembled κόκκινος, our ‘scarlet’: it was a colour chiefly worn by ladies; τῇ γυναικειᾳ ἀλουργίδε περιτιθέμενος, Jul. O. i, p. 48, c. LR.

πορφύρα, ἀπὸ δαλασσίου κόχλου γινόμενη καὶ ἐργαζομένη, Ετυμ. M. p. 70, 23; Ἀναξανδρίδης ἦν τὴν θύν καλὸς καὶ μέγας, καὶ κάμηρον ἔτρεφε, καὶ ἐφόρει ἀλουργίδα καὶ κράσπεδα χρυσᾶ, Cham. in Ath. ix, 16. BL.

Accordinging to Lucian it was the dress of the proud, ostentatious, wealthy, and luxurious, Tim. p. 100. SS. There are several shell-fish in the Levant which yield this dye, but the art is now lost.

μὲν δὴ ἀπαλλάσσοντο· Λακεδαιμόνιοι δὲ, ἀπωσάμενοι τῶν Ἰώνων τοὺς ἀγγέλους, δῆμος ἀπέστειλαν πεντηκοντέρφ ἄνδρας, ὡς μὲν ἐμοὶ δοκεῖ, κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ Ἰωνίης. ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν, ἔπειταν ἐς Σάρδις σφέων αὐτῶν τὸν δοκιμώτατον⁹⁸, τῷ οὖν οἷα ἦν Λακρίνης, ἀπερέοντα⁹⁹ Κύρφ Λακεδαιμονίων ἥστιν, ‘γῆς τῆς Ἑλλάδος μηδεμίαν πόλιν σιναμωρέειν¹⁰⁰, ὡς αὐτῶν οὐ περιφορμέων.’¹ (153) Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κύρον ἐπειρέσθαι τοὺς παρεβότας οἱ Ἑλλήνων, ‘τίνες ἔδνεις² τες² ἀνθρώποι Λακεδαιμόνιοι, καὶ κόσοι πλῆθος³, ταῦτα ἑωυτῷ ‘προαγορεύοντες;’ πυνθανόμενον δέ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτάτην· ‘Οὐκ ἔδεισά κω ἄνδρας τοιούτους, τοῖσι ἔστι χῶρος ἐν “μέσῃ τῇ πόλει ἀποδεδεγμένος, ἐς τὸν συλλεγόμενοι ἀλλήλους “ὑροῦντες ἔξαπατῶσι. τοῖσι, ἦν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα “ἔσται ἔλλεσχα⁴, ἀλλὰ τὰ οἰκήα.’ Ταῦτα ἐς τοὺς πάντας ‘Ἐλληνας ἀπέρριψε⁵ ὁ Κύρος τὰ ἔπεα, δτι, ἀγορὰς κτησάμενοι, ὡῆ τε καὶ πρήστει χρέωνται. αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῆστοι οὐδὲν ἔώθασι χρῆσθαι, οὐδὲ σφί ἔστι τὸ παράπαν ἀγορῆ.⁶ μετὰ ταῦτα, ἐπιτρέψας τὰς μὲν Σάρδις Ταξάλφ, ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν, τὸν τε Κροτονίους καὶ τὸν τῶν ἀλλων Λυδῶν, Πακτύη, ἀνδρὶ Λυδῷ, κομιζεῖν⁷,

98. δοκιμώτατον] ‘the most distinguished.’ Theseus is called δοκιμώτατος Ἑλλάδι, Eur. S. 288. *BL.*

99. ἀπερέοντα] For this form of the future see *MA*, 173; and *DW*, p. 74. ψεύσομαι ή ἔτυμον *φερέω*, Hom. Il. K., 534; K. vi, 43, 55.

100. σιναμωρέειν] ‘to mischieve, to injure wantonly;’ viii, 35. *WE.*

1. περιφορμέων] τὸν Κύρον ἦποιοῦνται ταῦτα ποιοῦντα. The future participle is used, after ὡς, in giving a reason contained in the words or intention of another person, and is put in the genitive absolute, when its own subject has not preceded. *MA*, 568. *STG.* v, 30, 60.

2. τίνες ἔόντες] i. e. τίνες εἶνεν δτι. The participle (with τις) here inquires the grounds on which the Spartans presumed to send this injunction. τί δέλων λέγει ταῦτα; τις εἴη, καὶ τί ποιήσας, εὐεργέτης φησι εἶναι; iii, 140; τι δέλοντες ἡκουειν καὶ τῦρ αἴθοιεν; iv, 145; τίνες ἀνθρώποι εἰσι, καὶ κοῦ γῆς οἰκημένοι, καὶ τί θέλοντες ἔλθοιεν; v, 13; τίνα δαμάνων παραβάντες, τάδε

ἀναπίμπλαμεν; vi, 12; δσοιτινὲς ἔόντες ταῦτα ποιέειν οἵοι τέ εἰσι, vii, 102. *STG.* *MA*, 567.

4. ἔλλεσχα] i. e. τὰ ἐν λέσχῃ δυτα, ‘the theme of conversation.’ *STE*, Th. L. G. 5750.

5. ἀπέρριψε] vi, 69; vii, 13; τοιδέ ἐκρίτων ἔπη, *Aesch.* P. V. 968: the simple verb is of more frequent occurrence, τραχεῖς καὶ τεθηγμένους λόγους ρίψεις, ib. 319; especially in Eur. *in nostrum jacies verba superba caput*, Prop. ii, 8, 16. *BL.*

6. ἀγορῆ] ἀγορᾶς οὐχ ἀποντας οὐτε γάρ πωλοῦσσι, οὐτ' ὀνοῦνται, *Strat.* xv, p. 734; έστιν αὐτοῖς ἔλευθερά ἀγορά καλούμένη, ἔνθα τὰ τε βασιλεία καὶ τὰ ἀλλα ἀρχεῖα πεποίηται ἔτειδεν τὰ μὲν ὕνια καὶ οἱ ἀγοραῖοι ἀπελθανται εἰς ἄλλον τόπον, *Xen.* C. i, 2, 3; δ Καίσαρ τέμενος τῷ νεῳ [*Αφροδίτης τῆς γενετείρας*] περιέθηκεν, δ Φαρμακοῦ ἔταξεν ἀγοράν εἶναι, οὐ τῶν ὀντῶν, ἀλλ' ἐπὶ πράξεις συνιδυτῶν ἐς ἀλλήλους⁸ καθά καὶ Πέρσαις ἦν τις ἀγορά, ζητοῦσιν η μανθάνονται τὰ δίκαια, *App. C.* ii, 102. *LR*, vii, 23, 9.

ἀπῆλανε⁸ αὐτὸς ἐς Ἀγέάτανα, Κροῖσόν τε ἄμα ἀγόμενος, καὶ τοὺς Ἰωνας ἐν οὐδενὶ λόγῳ πουησάμενος τὴν πρώτην⁹ εἶναι.¹⁰ η τε γὰρ Βαευλών οἱ ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ Αἰγύπτιοι, ἐπ' οὐς ἐπέεχε¹¹ τε στρατηλατέειν αὐτὸς¹², ἐπὶ¹³ δὲ¹⁴ Ἰωνας ἄλλον πέμπειν στρατηγόν. (154) Ως δὲ ἀπῆλασε ὁ Κύρος ἐκ τῶν Σαρδίων, τοὺς Λυδοὺς ἀπέστησε¹⁴ ὁ Πακτύης ἀπό τε¹⁵ Ταβάλον καὶ Κύρου καταβάς δὲ ἐπὶ θάλασσαν, ἀτε τὸν χρυσὸν ἔχων πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο, καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἐπειθεὶς σὸν ἐωτῷ στρατεύεσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδις, ἐπολιόρκες Τάβαλον, ἀπεργμένον ἐν τῇ ἀκροπόλει. (155) Πυθόμενος δὲ κατ' ὅδὸν ταῦτα, ὁ Κύρος εἶπε πρὸς Κροῖσον τάδε· “Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων ἐμοὶ; οὐ “παύσονται Λυδοὶ, ὡς οἴκαιοι¹⁶, πρήγματα παρέχοντες, καὶ αὐτοὶ “ἔχοντες φροντίζω, μὴ ἄριστον ἢ ἔξανδρα ποδίσασθαι σφεας· ὅμοιως “γάρ μοι νῦν γε φάινομαι πεποικένα, ὡς εἴ τις πατέρα ἀποκτείνας, “τῶν πατῶν αὐτοῦ φείσαιτο.¹⁷ ὡς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλέον “τι ἡ πατέρα ἔόντα σὲ λαβῶν ἄγω¹⁸, αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν “παρέδωκα· καὶ ἐπειτα θωμάζω, εἴ¹⁹ μοι ἀπεστᾶσι; ”²⁰ Ο μὲν δὴ,

7. κομίζειν] ‘to transmit.’

8. ἀπῆλανε] Κύρος ὥρματο ἐπὶ Σάρδεων, φρουρὰ μὲν Περσικὴν καταλιπών πολλὰν ἐν Σάρδεσι, ἕγων δὲ πολλὰς ἄμεικας πολλῶν καὶ παντοδάπον χρημάτων ἤκει δὲ καὶ δο Κροῖσος, Xen. C. vii, 4, 12; Ήγετο τὸ λοιπὸν, δηοι καὶ αὐτὸς πορεύοιτο, ib. 2, 29.

9. τὴν πρώτην] MA, 281, 2. s. i., 60, 23; 81, 81; 134, 31; χρὴ μὴ βραδίνειν, ὃς δὲ καιρὸς ἔστι μὴ μέλλειν ἔτι, ἀλλὰ τὴν πρώτην τρέχειν χρὴ ὡς τάχιστην ἥδη, Arist. Th. 660; BO, 337. Dem. Ph. i, 9.

10. εἶναι] with adjectives, adverbs, and prepositions followed by their case, is often put absolutely, and generally in negative (but s. vii, 164, 47;) propositions, to limit and restrict them. MA, 546. STG. R.Z, on VG, v, 6, 10. This pleonasm is Attic and Ionic, iv, 81; vii, 104, 7; 143, 12; viii, 30; 116; ix, 7, 1; 53. ΖΕ. It may be rendered by ‘that is, or ‘at least.’

13. ἐπι] So ἐπὶ Φίλιππον, ‘to carry on the war against Philip,’ Aesch. in Ct. 34.

14. ἀπέστησε] ἔζητησεν ἀποστῆσαι σε ἀπὸ Κυρίου, LXX, Deut. xiii, 10. SS. s. i., 45, 45.

15. ἀπὸ τε] i, 106. This order of the words is illustrated by EE, on Eur. Hr. 622.

16. ὡς οἴκαιοι] ὅχλον παρέκειται, ὡς οἴκαιοι, Eur. Hec. 338. EE.

17. φείσαιτο] An ancient proverb to this effect is quoted by Aristotle, νήπιος, δις, πατέρα κτείνας, παιδᾶς καταλείποι, Rh. i, 16, 3; ii, 22, 3. Philip acted on this principle, negare satis tutum sibi quidquam esse, nisi liberatos eorum, quos interficiisset, comprehensos in custodia haberet, et tempore alium alio tolleret, Liv. xl, 3; δέ τέκνου, τὸν γέροντος οὐδὲς θέρισεν ήθελεν, εἰσόρων τὸ οὐν κάρα· δίκην γάρ ἀξίαν ἀλιμενῶν δὲ, Eur. B. 1298; τούτου γάρ οὐνεκὲν ἄνδρες εἴχονται γονὸς κατηκόντες [i, 100, 26;] φύσαντες ἐν δόμοις ἔχειν, ὃς τὸν ἔχθρὸν διταμώνωνται κακοῖς, Soph. An. 652; Psalm cxvii, 6.

In the extirmination of the Canaanites, “even the young children, who, when grown up, would have sought to revenge the destruction of their ancestors, were included in the sentence of extirpation.” Gisborne, Survey Ch. R. c. iii, p. 59. s. i, 123, 9. 18. λαβῶν ἄγω] ἐλοντ’ ἀγέμεν, Hom. Il. A, 323.

τά περ νόεε, ἔλεγε· ὁ δ' ἀμείβετο τοῖσδε, δείσας, μὴ ἀναστάτους ποιήσῃ τὰς Σάρδις· “Ω βασιλεῦ, τὰ μὲν οἰκότα εἴρηκας σὺ μέντοι μὴ πάντα θυμῷ χρέω, μηδὲ πόλιν ἀρχαίνην ἔξαναστήσῃς, ἀναμάρτητον ἔοῦσαν καὶ τῶν πρότερον καὶ τῶν νῦν ἐστεώτων τὰ μὲν γὰρ πρότερον ἐγώ τε ἔπρηξα, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάκας²¹ φέρω· τὰ δὲ νῦν παρεόντα²², Πακτύνης γάρ ἐστι ὁ ἀδικέων, τῷ²³ σὺ ἐπέτρεψας Σάρδις, οὗτος δύτος τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων, τάδε αὐτοῖσι ἐπίταξον, ὡς μήτε ἀποστέωσι, μήτε δεινοί τοι ἔωσι²⁴ ἀπειπεῖσθαι· μέν σφι, πέμψας, ὅπλα ἀρήια μὴ ἐκτῆσθαι· κέλευ²⁵ δέ σφεας κιθῶνάς τε ὑπὸδύνειν τοῖσι εἵμασι, καὶ κοθόρνους ὑπὸδέεσθαι· πρόειπε δ' αὐτοῖσι κιθαρίζειν²⁶ τε καὶ ψάλλειν καὶ καπηλεύειν²⁷ παιδεύειν τοὺς παῖδας· καὶ ταχέως σφέας, ὡς βασιλεῦ, γυναῖκας ἀντ' ἀνδρῶν ὄψεις γεγονότας, ὥστε οὐδὲν δεινοί²⁸ τοι ἔσονται, μὴ ἀποστέωσι.” (156) Κροῖσος μὲν δὴ ταῦτα οἱ ὑπετίθετο, αἰρετώτερα ταῦτα εὑρίσκων Λυδοῖσι, ή ἀνδραποδισθέντας πρηθῆναι σφέας²⁹ ἐπιστά-

20. ἀπεστᾶσι] = ἀφεστήκασι. MA, 205, 3.

21. ἀναμάκας] Férougou, ὁ σῆν κεφαλῇ ἀναμάκεις, Hom. O. T., 92; W.E. προστρίνας, προσκολληθῆναι ποίησας, D.A.M. τὰ ἐκ φαύλου φύνον ἡμαγκένα ἔιφη εἰς τὴν τῶν πιπτάντων κεφαλὴν ἀνεμπίτοντα, Eust. p. 1237; δεινὰ ἤπιεν, εἰ μή οἱ κούρης ἔδουσι, δαήσονται κεφαλῆσι πάντα χόλον καὶ πάσαν ἦντοντος ἀπῆν, Apol. Rh. iv, 230. MV, ou S. E. 448. The imposition of hands on the head of burnt-offerings, and of the scape-goat, Leviticus xvi; and the imprecation of the Jews, St Matthew xxvii, 25; may illustrate the expression. Hom. Il. Δ., 161.

22. τὰ παρέόντα] The accusative absolute, instead of being the genitive after δίκην. STG. s. i, 31, 48.

23. τῷ] It was not really Pactyas, but Tabalus, to whom the government of Sardis was committed; but Croesus might intend to hint at the impolicy of giving an unlimited control over the revenues of Lydia to a native, as being tantamount to giving him the command of the city: SW. aurum per medios ire satellites amat, Hor. iii O. xvi, 9. Cyrus said above, αὐτοῖσι Λυδοῖσι τὴν τόλιν παρέδοκα.

24. ἔωσι] is the original form of ἔστι. MA, 212.

25. κέλευε] arma et equi adempti, jussique cauponias et ludicras artes exercere, Jus. i, 7: Xerxes issued similar orders to the Babylonians, who had revolted. They were forbidden to carry arms; and required to learn the flute and harp, to open places of public resort, and to wear long tunics, Plu. Ap. ii, p. 173. LR. Xen. C. vii, 5, 79.

26. κιθαρίζειν] Both the harp and flute are proscribed in education by Aristotle, οὐτε γάρ αὐλόν εἰς παιδείαν ἀστέον, οὐτ' ἀλλο τεχνικὸν δργανον, οὐνο κιθάραν, P. viii, 6.

27. καπηλεύειν] μεταπολεύειν, ολοπωλεύειν καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις, Hes. SS. Λυδοὶ πρῶτοι ἀνθρώπων κιπτῆσι ἔγενοντο, i, 94: κιπτόλος is properly ‘a huckster,’ or a ‘shop-keeper,’ who buys goods wholesale from the manufacturer or the merchant, and retails them to customers; but it more frequently denotes a ‘vintner’ or ‘publican;’ FI. καπηλός signifies πανδοκευτρία, ξενοδόχος, ἡ τὸν οἶνον πιπράσκουσα γυνή, οἰνοπώλις, Scholl. on Arist. To HUCKSTER, in English, is used in a contemptuous sense.

28. δεινοί] for δεινῶν τοι ἔσται μὴ δέκεινοι ἀποστέονται. There is a similar construction as to the adjectives δίκαιος, i, 32; ἐπίδεξος, i, 89, 61; ἐπίστοτος, ii, 119; φανέρδος, iii, 26, 26. STG. MA, 296.

μενος³⁰, δτι, ήν μὴ ἀξίωχρεων πρόφασιν προτείνη, οὐκ ἀναπείσει μίν μεταβουλεύσασθαι· ἀρβαδέων δὲ, μὴ καὶ ὑστερόν κοτε οἱ Λυδοί, ηγ τὸ παρεὸν³¹ ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κῦρος δὲ, ἡσθεὶς τῇ ὑποθήκῃ, καὶ ὑπεὶς τῆς ὄργης³², ἔφη οἱ πειθεσθαι.³³ καλέσας δὲ Μαζάρεα, ἄνδρα Μῆδον, ταῦτα οἱ ἐνετείλατο προειπεῖν Λυδοῖσι, τὰ ὁ Κροῖσος ὑπειθέτο· καὶ πρὸς³⁴, ἔξανδραποδίσασθαι τοὺς ἄλλους πάντας, οἱ μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύσαντο, αὐτὸν δὲ Πακτύην πάντας ζῶντα ἀγαγεῖν παρ' ἐωτόν. (157) Ὁ μὲν δὴ, ταῦτα ἐκ τῆς ὁδοῦ ἐτελάμενος, ἀπῆλαυνε ἐξ ηθεα³⁵ τὰ Περσέων. Πακτύης δὲ, πυθόμενος ἀγχοῦ εἶναι στρατὸν ἐπ' ἐωτὸν ἴόντα, δείσας, ψήχετο³⁶ φεύγων ἐξ Κύμην.³⁷ Μαζάρης δὲ ὁ Μῆδος, ἐλάσας ἐπὶ τὰς Σάρδις, τοῦ Κύρου στρατοῦ μοῖραν δῆσην δῆ κοτε ἔχων³⁸, ὡς οὐκ εὑρε ἔτι ἐόντας τοὺς ἀμφὶ³⁹ Πακτύην ἐν Σάρδισι, πρῶτα μὲν τοὺς Λυδοὺς ἡνάγκασε τὰς Κύρου ἐντολὰς ἐπιτελέειν· ἐκ τούτου δὲ κελευσμοσύνης Λυδοὶ τὴν πᾶσαν διαιταν τῆς ζόης μετέβαλον. Μαζάρης δὲ μετὰ τοῦτο ἔπειρε ἐς τὴν Κύμην ἀγγέλους, ἐκδιδόναι κελεύων Πακτύην. οἱ δὲ Κυμαῖοι ἔγνωσαν, συμβουλῆς πέρι, ἐξ θεὸν ἀνῷσαι⁴⁰ τὸν ἐν Βραγχίδησι.⁴¹ ήν γὰρ αὐτόθι μαντήιον ἐπαλαιοῦ ἰδρυμένον, τῷ⁴² Ιωνές τε πάντες καὶ Αἰολέες ἐώθεσαν χρέεσθαι. ὁ δὲ χώρος οὗτος ἐστι τῆς Μιλησίης ὑπὲρ Πανόρμου⁴³

30. ἐπιστάμενος] s. i, 3, 90. und. μὲν, to which ἀρβαδέων δὲ answers.

31. τὸ παρεὸν] may either agree with κακὸν understood; or, rather, is used adverbially, ἦν τὸ παραντίκα διεκφύγωσι, in opposition to ὑστερόν κοτε, to which expression πρότερον κοτε, i, 37; is also opposed. οὐτε ἐς τὸ παρεὸν, οὐτε ἐς χρόνον, vii, 29, 48; ἄρχων δὲ, ἄλλος μὲν νῦν, ἄλλος δὲ τὸ παρελθόν, Xen. H. iii, 2, 7: s. i, 88, 52. If there is any ellipsis in such expressions, it may be thus supplied, κατὰ (or ἐς) τὸ παρελθόν μέρος τοῦ χρόνου. BO, 164. ED.

32. ὄπεις τ. δ.] i, 46, 61; iii, 52. STG. In MA, 316; it is stated that the middle voice is more usual: iv, 181; ὄπειξας has the same meaning and construction, vii, 160; SW. πρὸν ἀνέμης λύσσης δῆρη, Eur. H. F. 862.

33. πρὸς] viii, 29, 13; HE, on VG, ix, 8, 7. super, Vir. AE. i, 33. s. i, 26, 68.

34. πρὸς] οἴς οἴς ἀναστρέφονται. Γ. i, 165; sedes in Latin.

37. Κύμην] also called Phriconis, i, 149; the chief city of Εὔολος, now Castris, or Nemourt. LR. Hesiod was born there. A.

40. ἀνῷσαι] contracted (as Βοφῆν from Βοωτῆν) from ἀνασῶσαι, which is the same as ἀνοῖσαι, the first aorist infinitive active of ἀναφέρω, from the obsolete verb ἀνοιω, ‘to refer.’ In this sense we have ἀναφέρειν, iii, 71; 80; δινούσειν, vii, 149; and the passive adjective ἀνάστατος (the same as δυνωτός), vi, 66, 14. SW. VK. s. MA, 253.

41. Βραγχίδησι] The Branchidæ were the priests of Apollo Didymæus in the neighbourhood of Miletus. The name was afterwards given to the place itself. The temple was rebuilt by Pæonius of Ephesus and Daphnis of Miletus; and Vitruvius reckons it among the four temples which had immortalised their architects. When the name denotes the priests, it is masculine; when it signifies the place, feminine. i, 92; v, 36, 8; vi, 19. SW. LR. A.

λιμένος. (158) Πέμψαντες ὡν οἱ Κυμαῖοι ἐς τὸν Βραγχίδας θεοπόρους, εἰρώτεν περὶ Πακτύην ‘ὅκοιόν τι ποιέοντες θεοῖσι μέλλοιεν χαριεῖσθαι;’ ἐπειρωτῶσι δέ σφι ταῦτα χρηστήριον ἔγένετο, ‘ἔκδιδόνται Πακτύην Πέρσησι.’ ταῦτα δὲ ὡς ἀπενειχθέντα ἥκουσαν, οἱ Κυμαῖοι ὄμρέατο ἐκδιδόνται. ὄμρεωμένου δὲ ταῦτη τοῦ πλήθεος, Ἀριστόδικος ὁ Ἡρακλείδεως, ἀνὴρ τῶν ἀστῶν ἐν δόκιμος, ἐσχε μὴ ποιῆσαι⁴³ ταῦτα Κυμαίους· ἀπιστέων τε τῷ χρησμῷ, καὶ δοκένων τοὺς θεοπόρους οὐ λέγειν ἀληθέως· ἐξ ὅ⁴⁴, τὸ δεύτερον περὶ Πακτύηων ἐπειρησόμενοι, ἤσταν ἄλλοι θεοπόροι, τῶν⁴⁵ καὶ Ἀριστόδικος ἦν. (159) Ἀπικομένων δὲ ἐξ Βραγχίδας, ἔχρηστηριάζετο ἐκ⁴⁶ πάντων Ἀριστόδικος, ἐπειρωτέων τάδε· “Ὥναξ, ἥθε παρ’ ἡμέας ικέτης Πακτύης ὁ Λυδὸς, φεύγων θάνατον βίαιον πρὸς Περσέων· οἱ δέ μιν ἔξαιτεόνται, προεῖναι Κυμαίους κελεύοντες. ἡμεῖς δὲ, δειμαλίνοντες τὴν Περσέων δύναμιν, τὸν ικέτην ἐς τόδε οὐ τετολμήκαμεν ἐκδίδονται, πρὶν ἀν τὸ ἀπὸ σεῦ⁴⁷ ἥμīν δηλωθῆ ἀτρεκέως, ὅκότερα ποιέωμεν.” Οἱ μὲν ταῦτα ἐπειρώτας ὁ δὲ αὐτις τὸν αὐτόν σφι χρησμὸν ἔφαινε, κελεύων ‘ἔκδιδόνται Πακτύην Πέρσησι.’ πρὸς ταῦτα ὁ Ἀριστόδικος ἐκ⁴⁸ προνοίης ἐποίει τάδε· περιεών τὸν νηὸν κύκλῳ, ἔξαιρε τοὺς στρουθοὺς⁴⁹ καὶ ἄλλα δσα ἦν νενοσσευμένα ὄρνιθων γένεα ἐν τῷ νηῷ. ποιέοντος δὲ αὐτοῦ ταῦτα, λέγεται φωνὴν ἐκ τοῦ ἀδύτου γενέσθαι, φέρουσαν μὲν πρὸς τὸν Ἀριστόδικον, λέγουσαν δὲ τάδε· “Ἄνοσώτατε ἀνθρώπων, τι τάδε τολμᾶς ποιέειν; τοὺς ικέτας⁵⁰ μον ἐκ τοῦ νηοῦ κεραΐζεις;”⁵¹ Ἀριστόδικον δὲ, οὐκ ἀπορησάντα, πρὸς ταῦτα εἰπεῖν· “Ὥναξ, αὐτὸς μὲν οὗτοι τοῖσι ικέτροις βοηθεῖεις Κυμαίους δὲ κελεύεις τὸν ικέτην ἐκδιδόνται;” Τὸν δὲ

42. Πανόρμου] There were several places of this name, which was equivalent to “All-Port.” A. It is this Panormus, which is marked in D’A’s map of Asia Minor; that of which Strabo speaks, as quoted by LR, is in the territory of Ephesus, and quite a distinct place. BEO.

43. μὴ ποιῆσαι] τοῦ is understood, MA, 541. s. i, 86, 15.

44. ἐς δέ] v, 51, 73; vi, 24, 31; 40; may either signify ἕως οὗ, ii, 143; ‘until that,’ or ‘at last;’ or ἐς δέ πονόημα ἐμβλέψαντες ἄλλους ἐπεμπονοῦστον; &c; s. viii, 77; i, 115, 39; ἐς οὗ, iii, 31. HGV, on VG, ix, 2, 11. MA, 578. SW. STG. ED.

45. τῶν] ‘of the number of whom.’

46. ἐκ] serves to show a choice out of several persons. MA, 574.

47. τὸ ἀπὸ σεῦ] χρησθὲν δέσποινα may be understood; s. i, 46, 63.

49. στρουθοὺς] τίς 88¹ δριθῶν κανὸς προσέβα; μῶν ὑπὸ θρηγούς εἴναντας καρφῶνται θήσαι τέκνοις; Eur. I. 169; στρουθίον εἴρεν ἔαντφοι οἰκίαν, καὶ τρυγὸν νοστίαν ἔαντφ, οὐ δῆσει τὰ νοστία ἔαντφης, τὰ δυσιαστήριά σου, Kórie, lxx, Psalm lxxxiii, 3. WE. Even before the time of Mahomet, Mecca afforded a similar protection to doves and sparrows. The Caaba there, and other mosques elsewhere, continue to be an asylum for birds. DY.

50. Ικέτας] δ’ Ἀπόλλων οὐκ εἴα δῆσοντεν ἐκ τοῦ περιβόλου τοὺς νεοττοὺς ἀναιρεῖσθαι τὸν Κυμαῖον, ‘Ικέτας ἔαντφοι λέγων, Dio. Ch. Or. Rh. p. 338, 1. VK. Äelian relates that Xenocrates, having sheltered in his bosom a spar-

ἀντις ἀμείψασθαι τοῖσδε· “Ναὶ κελεύω, ίνα γε ἀσεκήσαντες θᾶσσον “ἀπόλησθε” ὡς μὴ τὸ λοιπὸν περὶ ἵκεταν ἐκδόσιος ἔλθητε ἐπὶ τὸ “χρηστήριον.” (160) Ταῦτα ὡς ἀπενειχθέντα ἥκουσαν, οἱ Κυμαῖοι, οὐν βουλόμενοι, οὔτε ἐκδόντες ἀπολέσθαι⁵² οὔτε παρ’ ἑωυτοῖσι ἔχοντες πολιορκέεσθαι, ἔς Μυτιλήνην αὐτὸν ἐκπέμπουσι. οἱ δὲ Μυτιληναῖοι, ἐπιτεμποντος τοῦ Μαζάρεος ἄγγελας ἐκδιδόναι τὸν Πακτύνην, παρεσκευάζοντο⁵³ ἐπὶ⁵⁴ μισθῷ δσφ δῆι· οὐ γὰρ ἔχω τοῦτο γε εἰπεῖν ἀτρεκέως· οὐ γὰρ ἐτελεώθη. Κυμαῖοι γάρ, ὡς ἔμαθον ταῦτα πρησσόμενα⁵⁵ ἐκ⁵⁶ τῶν Μυτιληναίων, πέμψαντες πλοῖον ἐς Λέσβον⁵⁷, ἐκκομίζουσι Πακτύνην ἐς Χίον.⁵⁸ ἐνθεῦτεν δὲ, ἐξ ἰροῦ Ἀθηναῖς Πολιούχον⁵⁹ ἀποσπασθεὶς ὑπὸ Χίων, ἔξεδθη. ἔξεδονται δὲ οἱ Χίοι ἐπὶ τῷ Ἀταρνέοι⁶⁰ μισθῷ· τοῦ δὲ Ἀταρνέος τούτου ἔστι χῶρος τῆς Μυστῆς, Λέσβου ἀντίος. Πακτύνην μέν νυν παραδεξάμενοι οἱ Πέρσαι εἰχον ἐν φυλακῇ, θέλοντες Κύρῳ ἀποδέξαι⁶¹ ἦν δὲ χρόνος οὗτος οὐκ ὀλίγος γενόμενος, ὅτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε οὐλᾶς⁶² κριθῶν πρόχυσιν⁶³ ἐποιέτο θεῶν οὐδενὶ, οὔτε πέμπαται⁶⁴

row, which was flying from a hawk, afterwards set it at liberty, saying, ‘*θτι μὴ ἔξεωκε τὸν ἱκέτην*’, V. H. xiii, 31. WE.

52. ἐκδόντες ἀπολέσθαι] ‘to bring destruction on themselves by delivering him up.’ LR. MA, 566, 5.

53. παρεσκευάζοντο] Supply ὡς ἐκδόσοντες. STG.

55. ταῦτα πρησσόμενα] ‘that these negotiations were carrying on.’

57. Λέσβον] This island, now Meliin, was anciently called Issa. It was the birth-place of Arion, Alceus, Sappho, Terpander, and Theophrastus. LR.

58. Χίον] The penult of the substantive is short; that of the adjective long, therefore it is circumflexed. The quantity of the first syllable has the same difference in Latin; see Hor. n. S. iii, 115; i. E. xi, 1. The island was formerly called *Æthalia*, *Macris*, and *Pityusa*, now *Scio*. Some derive the name from *χιῶν*, ‘snow.’ LR. In A, there is a material error as to the magnitude of this island, which is said to be 900 leagues in circuit, instead of, ‘as Strabo writeth, 900 furlongs.’ COO, Th. L. L.

59. Πολιούχον] ‘Protectress of the citadel.’ πόλις signified the citadel at

Athens, Thebes, and Argos; Herodotus in this sense uses ἀκρόπολις: [v, 72, 47; but s. vii, 26, 35.] ζωτοι is the city of Athens, i, 62, 57. Minerva frequently had temples in citadels, as in Chios, Athens, and Troy. LR.

60. Ἀταρνέοι] τὸ δὲ χωρίον ἔστιν δ' Ἀταρνέος ὁ Χίων μισθός, Pau. iv, 35; WE, vi, 28, 49; vii, 42; πολίγυνόν τι καταντικρὺ Λέσβου κείμενον, Harp. γῆν τὴν Μυστήν, τὴν Χίον νέμονται, ‘Αταρνέος δὲ καλέεται, viii, 806. SW.

61. ἀποδέξαι] ‘to present, to deliver up.’ SW.

62. οὐλᾶς] Ionic for δλᾶς, ‘grains of barley mixed with salt.’ τὸ κανύπραστον δλᾶς ἔχον καὶ στέμμα καὶ μάχαιραν, καὶ πῦρ γε τοτὶ· κοῦδὲν τοχεῖ, πλὴν τὸ πρόστατον, ήμᾶς, Arist. P. 913. The same as οὐλοχύτας, Hom. Il. A. 449 &c.; LR. μίγμα ἐκ κριθᾶς καὶ ἀλῶν κριθᾶ, μετὰ ἀλῶν, ἀς ἐνέχεον τοῖς βαμοῖς πρὸ τῆς ιερουργίας ἡδυστα. DAM. The Latins did not use whole corn, but roasted barley ground into meal, to mix with the salt; and this they called *mola salsa*; LR. Pli. xviii, 2.

63. πρόχυσιν] ‘to scatter on the head of a victim;’ τὸ διποτεῖσαι: Γλ. χέρνιβες πάρεισν ηντρεπισμέναι, προχύται τε βάλλειν πῦρ καθόρσιον χερῶν, μόσχοι τε, Eur. I. A. 1111; κανὰ δ'

ἐπέσσετο καρποῦ τοῦ ἐνθεύτεν, ἀπείχετό⁶⁵ τε τῶν πάντων ἵψων τὰ πάντα ἐκ τῆς χώρης ταύτης γινόμενα. (161) Χῖοι μέν νυν Πακτύην ἔξεδοσαν. Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάξαλον, καὶ τοῦτο μὲν⁶⁶, Πριηνέας ἐξηνδραποδίσατο. τοῦτο δὲ, Μαιάνδρου⁶⁷ πεδίον πᾶν ἐπέδραμε, ληίην ποιεύμενος τῷ στρατῷ Μαγγησίην⁶⁸ δὲ ὡσάντως μετὰ δὲ ταῦτα, αὐτίκα νούσῳ τελευτῇ. (162) Ἀποθανόντος δὲ τούτου, Ἀρπαγος κατέβη διάδοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐών Μῆδος, τὸν δὲ Μῆδων βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέζῃ ἔδαισε, ὁ τῷ Κύρῳ τὴν βασιλητὴν συγκατεργασάμενος. οὗτος ὁντὸς ὁντὴ, αὖτε πόλιας χώμαστι ὅκως γάρ τειχήρεας⁶⁹ ποιήσειε, τὸ ἐνθεύτεν χώματα χῶν πρὸς τὰ τείχεα ἐπόρθει. πρώτη δὲ Φωκαΐη Ἰωνίης ἐπεχείρησε. (163) Οἱ δὲ Φωκαίες οὗτοι ναντιλίγοι μακρῆστι πρῶτοι Ἐλλήνων ἐχρήσαντο· καὶ τὸν τε Ἀδρίην⁷⁰ καὶ τὴν Τυρηνίην⁷¹ καὶ τὴν Ἰσηρίην⁷² καὶ τὸν Ταρτησσὸν⁷³ οὗτοι εἰσὶ οἱ καταδέξαντες. ἐναντιλλοντο δὲ οὐ στρογγύλησι⁷⁴ νησοῦ, ἀλλὰ πεντηκοντέροισι.⁷⁵ ἀπικόμενοι δὲ ἐς τὸν Ταρτησσὸν, προσφιλέες ἐγένοντο τῷ βασιλεῖ τῶν Ταρτησίων, τῷ οὐνομα μὲν ἦν Ἡράγανθωνος⁷⁶, ἐτυράννευσε δὲ Ταρτησσὸν ὄγδω-

ἐναρχέσθω τις, αἰθέσθω δὲ πῦρ προχταῖς καθαροῖσι, 1470. *LR.*

64. πέμματα] ‘cakes.’

65. ἀπείχετο] viii., 20; 22. *SW.* Similar religious scruples prevented the Jewish rulers from putting into the treasury of the temple the thirty pieces of silver which Judas returned to them: St Matthew xxvii, 6.

66. Μαιάνδρου] now called Minder, *A. Boyuk** Minder, ‘the Great M.’ s. v, 100, 60; *ED.* Medre, or Kotiz. *LR.* From this word, the English substantive and verb *MELANDER*, with their derivative adjectives, are formed; the course of the river being remarkably serpentine.

67. Μαιάνδρου] now called Magnesia, by the Turks Guzel-Hisar, ‘the Beautiful Castle.’ It was a colony from Magnesia in Thessaly. There

was a town of the same name on the Sipylus. *LR.*

68. τειχήρεας] ‘cooped up within their walls.’

70. τὸν Ἀδρίην] With δὲ Ἀδρίης, ‘the Adriatic,’ πόντος is understood; *BO*, 227, or rather κόλπος, and in Latin *sinus*.

71. Τυρηνίην] Etruria, Tuscany. s. *HETRURIA, A.*

72. Ἰσηρίην] Hispania; Spain and Portugal; so called from Iberus, the Ebro. *LR.*

73. Ταρτησσὸν] Tartessus was on the sea-coast, between two branches of the Baetis or Guadalquivir, somewhere between Cadiz and San Lucar de Barrameda. *LR.*

75. πεντηκοντέροισι] *PC*, iii., 14.

76. Ἡράγανθωνος] Ταρτησσὸς, ἡς Ἡράγανθων ἔδασιλευσε, ζήσας ἔτη

* More correctly written *Beyug*, ‘great.’ This is the same as *Beg* (*Beyg*), ‘a governor or chief of a province or department,’ so contracted from frequency of use. *Beyug* (*Beyg*), singularly like our word *bis*, is from the Persian *Buzurg*, ‘great.’ Communicated in 1830 by *MIRZA İBRAHİM*, one of the assistant professors at *Haleybury College* (who was then translating *Herodotus* into Persian), through Professor *WEREMIE*. s. vi, 30, 60.

κοντα ἔτεια, ἐξίωσε δὲ πάντα⁷⁷ εἴκοσι καὶ ἑκατόν. τούτῳ δὴ τῷ ἀνδρὶ προσφιλέες οἱ Φωκαιέες οῦτω δῆ τι ἐγένοντο, ὡς τὰ μὲν πρῶτά σφεας ἐκλεπόντας Ἰωνίην ἐκέλευε τῆς ἑωντοῦ χώρης οἰκῆσαι ὅκου⁷⁸ βούλονται.⁷⁹ μετὰ δὲ, ὡς τοῦτο γε οὐκ ἐπειθε⁸⁰ τοὺς Φωκαιέας, ὃ δὲ⁸¹ πυθόμενος τὸν Μῆδον⁸² παρ' αὐτῶν ὡς αὔξοιτο, ἐδίδον⁸³ σφι χρήματα τεῖχος περιβαλέσθαι⁸⁴ τὴν πόλιν. ἐδίδον δὲ ἀφειδέως· καὶ γάρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ διλίγοι στάδιοι εἰσι· τούτῳ δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων. (164) Τὸ μὲν δὴ τεῖχος τοῖσι Φωκαιέσι τρόπῳ τοιῷδε ἐξεποιήθη. ὃ δὲ "Αρπαγος, ὡς ἐπήλασε τὴν στρατήν, ἐποιόρκει αὐτὸν, προϊσχόμενος ἐπεια, 'ὦς οἱ καταχρῆσται,⁸⁵ εἰ βούλονται Φωκαιέες προμαχεῖνα⁸⁶ ἵνα μοῦνον τοῦ τείχους ἔρειψαι. καὶ οἰκημα ἐν κατιρώσαι.'⁸⁷ οἱ δὲ Φωκαιέες, περι-

ρκ', ἀφ' ὃν ἀεισίλευσε π', ὃς φησι
‘Ηρόδοτος, Tzetz. on L. 644; WE.
Arganthonium Gaditanum octoginta
annis regnasse indubitatum est: putant
quadragesimo capisse, Pli. H. N. vii.
48; fuit Arganthonius quidam Gadibus
(Tartessiorum rex), qui octoginta re-
gnavit annos, centum et vigineti vixit,
Cic. de S. 19; ‘Ἀργανθώνιον αὐτῆς
(Ταρτησσοῦ) βασιλέυσα, δν ἐς πεν-
τήκοντα καὶ ἑκατὸν ἑπτὴ ἀφικέσθαι φασι, App. vi, 63. LR.

77. πάντα] 'in all.' This appears a solitary instance of the omission of the article; therefore HE inserts τὰ, VG, iii, 10, 4. βασιλέυσα τὰ πάντα τριή-
κοντα ἔτεια, i, 214; SW. iii, 66, 45; vii,
4, 18; οἱ πάντες, ix, 70. MA, 268, obs.

78. ὄκου] as well as ἴνα, denoting situation, is put with an indicative mood and a genitive case; HGV, ii, 8 or 5. τῆς πόλεως δ. ii, 72; ἴνα τῆς χώρης, i, 98; ί. τῆς Λιθόνος, iv, 42; STG. ἔμαθε, ἴνα ἦν κακοῦ, i, 213, 91; οὐκ εἶδον⁸⁸ ἄρα, ίν⁸⁹ ἡμεν⁹⁰ κτητη, Soph. E. 941; οὐδὲ δράν, ίν⁹¹ εἰ κακοῦ, OE. R. 367; ήξομεν, ίν⁹² ἐλθεν⁹³ βούλόμεσθα τῆς τόχης, Eur. Hel. 1465; BNS. ubi loci fortuna tua sint, intelligis, Plau. Cap. v, 2, 5.

79. βούλονται] The indicative is frequently used in single propositions, though connected with the speech of another. MA, 507, 3.

80. ἐπειθε] has a double accusative, of the person and of the thing. MA, 413.

82. Μῆδον] Cyrus, king of the Medes and Persians, is here meant; i, 2, 78. SW. τὸν Μ. ὡς αἴξοι for ὡς δὲ Μῆδος αἴξοι: often, both in Greek and in Latin, the subject of a dependent proposition is put in the preceding clause, and in the case which the verb there requires. MA, 295, 3. Ἀτρεδὴν ἀκούετε ὡς ἥλθε, Hom. O. Γ, 193; FI. πυθομεθ ἀν τὸν χρησῶν δ τι νοεῖ, Arist. Pl. 55; WE. vii, 157, 91; omnem rem scio, ut sit gesta, Ter. Hec. iii, 5, 18; distractam laceratamque rem publicam magis, quorum in manu sit, quam ut incolumis sit, queri, Liv. ii, 57.

84. περιβαλέσθαι] has a double accusative, because περὶ of itself, in the same sense, governs the accusative; [so ἐσδέωτο, v, 34, 87; διερέωται, vii, 24, 14; ἐπικέσθαι, vii, 35, 67; ED.] but the preposition is more usually repeated. MA, 425.

85. καταχρῆ] θτι and ὡς 'that,' in quoting the words of any one, are commonly put with the indicative, even of the present. MA, 507.

86. προμαχεῖνα] 'tower;' ἔπαλξιν, τύργον, Hea. LR. Xen. A. vii, 8, 13. (HU. SD.)

87. κατιρώσαι] 'to dedicate,' namely, to the king in token of subjection. LR. "The emperors of Germany, as sovereigns, had anciently a palace in almost every great city of Italy; when they visited that country, they were accustomed to reside in these palaces.

ημεκτέοντες⁸⁸ τῇ δουλοσύνῃ, ἔφασαν ‘ θέλειν βουλεύσασθαι ήμέρην μίλαν, καὶ ἔπειτα ὑποκρινέεσθαι· ἐν φῷ δὲ βουλεύονται αὐτοὶ, ἀπα· γαγεῖν ἐκείνον ἐκέλευν τὴν στρατιὴν ἀπὸ τοῦ τείχεος.’ δὸς ‘ Ἀρπαγος ἔφη ‘ εἰδέναι μὲν εὖ, τὰ ἐκεῖνοι μέλλοιεν ποιέειν, δῆμως δὲ ‘ σφι παριέναι βουλεύσασθαι.’ ἐν φῷ ὧν ὁ ‘ Ἀρπαγος ἀπὸ τοῦ τείχεος ἀπήγαγε τὴν στρατιὴν, οἱ Φωκαίες, ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους, ἐσθίμενοι τέκνα καὶ γυναικας καὶ ἔπιτλα πάντα, πρὸς δὲ, καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἵρων, καὶ τὰ ἄλλα ἀναθήματα, χωρὶς⁸⁹ δι τι χαλκὸς η λίθος η γραφὴ ην, τὰ δὲ ἄλλα πάντα ἐσθίντες, καὶ αὐτοὶ ἐσβάντες, ἐπλεον ἐπὶ Χίου· τὴν δὲ Φωκαίην ἐρημώθείσαν ἀνδρῶν ἔσχον οἱ Πέρσαι. (165) Οἱ δὲ Φωκαίες, ἐπει τε σφι Χίοι τὰς νῆσους τὰς Οἰνούσσας⁹⁰ καλεομένας οὐκ ἐξούλοντὸ ὀνειρέμενοισι⁹¹ πωλέειν, δειμαλινοτες, μὴ αἱ μὲν ἐμπόριον γένωνται, η δὲ αὐτῶν νῆσος ἀποκλησθῇ τούτου εἴνεκα, πρὸς ταῦτα οἱ Φωκαίες ἐστέλλοντο ἐξ Κύρων.⁹² ἐν γὰρ τῇ Κύρων φίλοισι ἔτει τοπέρον τούτων ἐκ θεοπροτίου ἀνεστήσαντο⁹³ πόλιν, τῇ οὔνομα ην Ἀλαλίη.⁹⁴ Ἀργανθώνιος δὲ τηνικαῦτα ηδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρων, πρῶτα καταπλεύσαντες ἐξ τὴν Φωκαίην, κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, η ἐφορύρες παραδεξαμένη παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δὲ, ὡς τοῦτο σφι ἐξέργαστο, ἐποιήσαντο ἰσχυρὰς κατάρας τῷ ὑπολειπομένῳ ἐωντῶν τοῦ στόλου. πρὸς δὲ ταύτησι, καὶ μύδρον σιδήρεον⁹⁵ κατεπόντωσαν⁹⁶, καὶ ὥμοσαν ‘ μὴ πρὶν ἐξ Φω-

This the citizens deemed ignominious. They laboured, therefore, to get free of this subjection,” ROB, Charles vth, note 15.

88. περιμεκτέοντες] It was upon the same principle that Pericles told the Athenians τὸ βραχὺ τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης· οἰς εἰ ἔνγυχωρήσετε, καὶ ἄλλο τι μείζον εἰθύς ἐπιταχθεούσε, ἀς φέδων καὶ τοῦτο ὑπακούοντες.... τὴν γὰρ αὐτὴν δύναται δούλωσιν η τε μεγίστη καὶ η δλαχίστη δικαίωσις, &c.; Thu.i, 140 f.

89. χωρὶς] understand τούτον, as the antecedent to δ τι.

90. Οἰνούσσας] Of these D'A names two, Sapienza and Cabrera; they are now called Sapientzae. LR.

91. ὀνειρέμενοι] ‘offering to buy them.’ WE. i, 123, 10 ; iii, 139 ; 148 ; v, 94, 31 ; ix, 109. SW.

92. Κύρων] η Κύρων νῆσος, η ὅπε τῶν Ρωμαίων καὶ τῶν Ἕγχωρίων Κύρ-

σικα δνομάζεται, Diod. v, 13. Once called Therapne. LR.

93. ἀνεστήσατο] i.e. ἐκτισαν, Diod. v, 13 ; WE. ‘raised;’ ‘founded:’ the verb may also mean ‘colonized after expelling the former inhabitants;’ SW. in the same sense as Plutarch says, more at length, ‘Εστιαὶς δὲ πάντας ἀναστήσας ἐκ τῆς χώρας, Ἀθηναῖος κατέψιε, V. ix, 23. STE, Th. L. G. 458.

94. Ἀλαλίη] ‘Αλλάλια’ κτίσμα Φωκέων, Steph. Byz. afterwards called Aleria. SW. Phocida relicta, Graii, qui nunc Massiliam colunt, prius in hac insula (Corsica) considerunt, Sen. ad H. viii, 1 ; καὶ χρόνον τινὰ κατοικήσατες, ὅπε Τυρρηνῶν ἐξειλήθησαν ἐκ τῆς νῆσου, Diod. v, 13. The confusion of the names Phocis and Phocaea, Phocians and Phocceans, is very common. WE.

95. μύδρον σιδήρεον] σίδηρον πεπυρωμένον, Hes. ‘a mass of red-hot iron.’

‘καίνην ήξειν, πρὸν ἡ τὸν μύδρον τοῦτον ἀναφῆναι.’⁹⁷ στελλομέγων
δὲ αὐτῶν ἐπὶ τὴν Κύρον, ὑπὲρ ἡμίσεας τῶν ἀστῶν ἔλαβε⁹⁸ πόθος
τε καὶ οἰκτος τῆς πόλιος καὶ τῶν ἡθέων τῆς χώρης· ψευδόρκιοι δὲ
γενόμενοι, ἀπέπλεον ὅπισσον ἐς τὴν Φωκαΐην. οἱ δὲ αὐτῶν τὸ δρκιον
ἔφιλασσον, αἱρέθεντες ἐκ τῶν Οἰνουσσέων ἔπλεον. (166) Ἐπεὶ
τε⁹⁹ δὲ ἐς τὴν Κύρον ἀπίκοντο, οἴκεον κοινῇ¹⁰⁰ μετὰ τῶν πρότερον
ἀπικομένων ἐπ’ ἔτεα πέντε, καὶ ἵρα ἐνιδρύσαντο. καὶ, ἄγον¹ γάρ²
δὴ καὶ ἔφερον τοὺς περιοίκους ἀπανταῖς, στρατεύονται δὲν ἐπ’ αἴνους,
κοινῷ λόγῳ³ χρησάμενοι, Τυρσηνοὶ καὶ Καρχηδόνιοι⁴, νησοὶ ἐκάτεροι
ἔξηκοντα. οἱ δὲ Φωκαίες, πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἐόντα
ἀριθμὸν ἔξηκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον⁵ καλεόμενον πέλαγος.
συμμισγόντων δὲ τῇ ναυμαχίῃ, Καδμείη⁶ τις νίκη⁷ τοῖσι Φωκα-

Κύκλωπας ἐπ’ ἄκμοσιν Ἡφαίστοιο ἐ-
σταθτας περὶ μύδρον, ἢ χαλκὸν σίοντα
καμινθέν, ἢ σίδηρον, Call. ad Di. 46.
Hence the compounda μύδροκτυπεύ, Λεύ-
ποντος, Εσχ. P. V. 374; μύδροτος, Eur.
H. F. 987. μύδρος ἀρέως χερού, Soph. An. 270, was a species of or-
deal. Φωκαῖον μέρχοις κε μένη μέγας
εἰν ἀλι μύδρος, Call. Αριστείδης δρκισε
μὲν τοὺς Ἑλλήνας, καὶ ὕδροις ὑπὲρ
τῶν Ἀθηναίων, μύδροις ἐμβαλάνει ταῖς
δρᾶσι εἰς τὴν θάλασσαν, Plu. Ar. p. 334,
Δ. This word afterwards signified ‘a
mass of stone;’ as such Strabo often
uses it, and Horace paraphrases it,
*Phocaeorum velut profugit erescrata
civitas, juremus in hæc “simul imis
saxa renarint vadis levata, ne redire sit
nefas,”* E. xvi., 17; T. A. xiv., 21.
PC, ii., 6. VK. WE. LR. BL.

96. κατεκόντωσαν] The more usual
form of the verb is κατακοντίσειν. BL.

97. ἀναφῆναι] und. ἐντρ. RZ.

98. Ἰλαβεῖ] With this same verb
φέδος is used by Hom. Il. A. 402; St
Luke vii, 16; οἰκτος, Herod. i, 4, 17;
Ἐκστασις, St L. v, 26. SS.

99. ἐπεὶ τε] i, 27, 90. The use of
ἐπεὶ τε for ἐπειδὴ, so frequent in He-
rodotus, does not occur in Attic writers;
ἐπειδὴ δὲ, Xen. H. i, 4, 7; Dem. Ph.
i, 1.

100. κοινῇ] i. e. οἰκήσει.

1. ἄγον] s. i, 88, 55; and compare
i, 70, 25; with 63, 71. οἱ καὶ Μύρος
Τήγον, Hom. Il. B. 866; κῆρες ἄγον
θανάτου, 834. WE.

3. κοινῷ λόγῳ] A similar alliance
subsisted in the reign of Xerxes; δ
Φοίνικ, δ Τυρσανῶν τὸ ἀλαζός Σιρακο-
σίων δρχῷ δαμασθέντες, Pin. P. i, 138.
WE.

4. Καρχηδόνιοι] The name of Car-
thage in Punic was Carthada, ‘New
City,’ in Greek Carchedon. A.

5. Σαρδόνιον] between Sardinia and
Sicily.

6. Καδμείη] A victory ‘fatal to both
parties,’ such as were those of Cadmus
over the dragon, of Edipus (his great
great grandson) over the Sphinx, and
of Eteocles over Polynices. οὐ τὸ νικᾶν
μύδρον, ἀλλὰ καὶ τὸ ἥττάσθαι ἐπίστα-
σθαι καλὸν, ἐοὶ τὸ νικᾶν βλαβερόν
ἔστι γάρ ὡς δληθῶς καὶ νίκη Καδμεία·
Plu. STE, Th. L. G. dxxv. ταῦτα
μὲν οὐδέ το ποτε γέγονε Καδμεία νίκαι
δὲ ἀνθρώπους πολλαὶ δὴ τοιάσται γεγό-
ναι τε καὶ ἔσονται, Pla. de L. i, 11; (nn.) LR. vii, 9, 77; neutra acies
letta ex eo certamine abiit, Liv. i, 2;
xii, 23, 4.

7. νίκη] This was sixty years after
the victory of which Thucydides speaks;
Φωκαῖες, Μασσαλίαν οἰκίσαρτες, Καρ-
χηδόνιος ἐνίκων ναυμαχοῦστες, i, 13;
though often confounded with it. Φω-
καῖες, φεύγοντες τῆς βασιλέως τοῦ
μεγάλου δεσποτεῖας, ἐκλιπόντες τὴν
Ἀσίαν εἰς Μασσαλίαν ἀπόκερσαν, Iso.
Ar. t. ii, p. 68; ex Asia Phocensium
juventus, in ultimos Gallias sinus navibus
profecta, Massiliam condidit, Jus. xlvi, 3; Φωκαῖες οἱ ἐν Ιωνίᾳ, ἐμπορίᾳ χρό-

εῦσι ἐγένετο. αἱ μὲν γὰρ τεσσεράκοντά σφι νῆσες διεφθάρησαν, αἱ δὲ εἴκοσι αἱ περιεοῦσαι ἦσαν ἄχρηστοι· ἀπεστράφατο⁸ γὰρ τὸν ἐμβόλους.⁹ καταπλώσαντες δὲ ἐξ τὴν Ἀλαλίην, ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτῆσιν, δῆσην οἶσι τε ἐγίνοντο αἱ νῆσες σφι ἄγειν, καὶ ἔπειτα, ἀφέντες τὴν Κύρον, ἔπλεον ἐξ Ῥήγιον.¹⁰ (167) Τῶν δὲ διαφθαρεισέων νεῶν τὸν ἄνδρας¹¹, οἵ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτῶν¹² πολλῷ πλείους, καὶ τούτους ἔξαγαγόντες κατέλευσαν. μετὰ δὲ Ἀγυλλαῖοις¹³ πάντα τὰ παριόντα τὸν χώρον, ἐν τῷ οἱ Φωκαιέες καταλευσθέντες ἐκέατο, ἐγένετο διάστροφα καὶ ἐμπῆρα¹⁴ καὶ ἀπόπληκτα, ὅμοιως πρόσβατα καὶ ὑποζύγια καὶ ἄνθρωποι· οἱ δὲ Ἀγυλλαῖοι ἐξ Δελφοὺς ἔπεμπον¹⁵, βουλόμενοι ἀκέσασθαι τὴν ἀμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε ποιέειν, τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἔτι ἐπιτελέονται· καὶ γὰρ ἐναγίζουσι¹⁶ σφι μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἵππικὸν ἐπιστᾶσι. καὶ οὗτοι μὲν τῶν Φωκαιέων τοιούτῳ μόρῳ διεχρήσαντο· οἱ δὲ αὐτῶν ἐξ τὸ Ῥήγιον καταφυγόντες, ἐνθύετεν ὄρμεωμενοι, ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρίης¹⁷ ταύτην, ἥτις νῦν Υέλη¹⁸ καλέεται. ἔκτισαν δὲ ταύτην, πρὸς ἄνδρὸς Ποσειδωνίτηεω¹⁹ μαθόντες, ὡς τὸν Κύρον²⁰ σφι ἡ Πυθίη ἔχρησε κτίσαι²¹ ἥρων ἕόντα, ἀλλ'

μενοι, ἔκτισαν Μασσαλίαν, Aristot. in Ath. xiii, 36. LR. SW.

9. ἐμβόλους] χαλκώματα περιτιθέμενα κατὰ πρώραν ταῦς ναυσι. Γ. A. Hes. ἐμβόλιος χαλκοτόνων, Ἀsch. P. 421. BL. PC. iii, 17.

10. Ῥήγιον] vi, 23, 22; now Reggio; supposed to be derived from ὥργνυμι 'I break,' because Italy and Sicily are here broken asunder; A. Vir. A. iii, 414; LR. ἀφ' οὗ δὴ Ρ'. κικλήσκεται, Ἀsch. CR.

11. τὸν ἄνδρας] 'with respect to the men:' the accusative absolute. STG. BO, 448. MA, 297, 2; 426, obs. 1.

12. αὐτῶν] refers to the Phocæans. The sense is 'the Carthaginians and Tuscans took more prisoners than the Phocæans did, and divided them by lot. Then, after landing these prisoners at Agylla, [this is to be understood from what follows,] 'they there stoned them to death.' SW. STG.

13. Ἀγυλλαῖοι] Agylla, a town of Etruria, was afterwards called Cære, now Cerveteri, 'Old Cere.' LR.

14. ἔμπηρα] αἱ δὲ γυναῖκες ἔτικτον

ἔμπηρα καὶ τέρατα οἱ δὲ, τῶν τετολμημένων σφίσι λήθην καταχέαντες, ἦκον ἐς Δελφοὺς, Suid. WE.

15. ἔπεμπον] und. δεοπρόστους, which is expressed i, 19; 174. BO, 237. SH.

16. ἐναγίζουσι] χοὰς φέρουσι, Suid. τὰς χοὰς ἐπιφέρουσιν, ἡ ὀδύσσει τοῖς κατοιχομένοις. Γ. A. vi, 38, 18.

17. Οἰνωτρίης] so called from the hero Οινοτρούς, or from οἶνος 'wine.' It was afterwards Lucania. LR. A.

18. Τέλη] a Phœcæa Asiaticus populus, Harpagi inclemantium vitans, Cyri regis prefecti, Italiam navigio petit: cuius pars in Lucania Veliam; alia condidit in Viennensi Massiliam, Amm. M. xv, 23; Velia autem dicta est a paludibus, quibus cingitur, quas Graeci Ἑλη dicunt: fuit ergo Helia, sed accepit digammum, et facta Velia; ut Henetus, Venetus, Serv. on A. vi, 359. It is now Castel a Mare della Brucca. LR.

19. Ποσειδωνίτεω] Posidonia, so named from Ποσειδῶν 'Neptune,' was called Neptunia, and afterwards Pæstum, by the Romans. LR. A.

οὐ τὴν νῆσον. Φωκαίης μέν νυν πέρι, τῆς ἐν Ἰωνίῃ, οὕτω ἔσχε. (168) Παραπλήσια δὲ τούτοισι καὶ Τήιοι²² ἐποίησαν ἐπει τε γάρ σφεων εἶλε χώματι τὸ τεῖχος "Αρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῖα, οἴχοντο πλέοντες ἐπὶ²³ τῆς Θρηϊκῆς²⁴, καὶ ἐνθαῦτα ἔκτισαν πόλιν "Αξδηρα.²⁵ τὴν πρότερος τούτων Κλαζομένιος²⁶ Τιμήσιος²⁷ κτίσας οὐκ ἀπώνητο²⁸, ἀλλ', ὑπὸ Θρηϊκῶν ἐξελασθεὶς²⁹, τιμᾶς νῦν ὑπὸ Τήιων τῶν ἐν 'Αξδηροισι ως ἥρως ἔχει. (169) Οὗτοι μέν νυν Ἰώνων μοῦνοι, τὴν δουλοσύνην οὐκ ἀνεχόμενοι³⁰, ἐξελιπον τὰς πατρίδας. οἱ δὲ ἄλλοι "Ιωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπικέατο³¹ 'Αρπάγη, κατά περ οἱ ἐκλιπόντες· καὶ ἀνδρες ἐγένοντο ἄγαθοι, περὶ τῆς ἐωντοῦ ἔκαστος³², μαχόμενοι³³ ἐσσωθέντες δὲ καὶ ἀλόντες, ἔμενον κατὰ χώρην ἔκαστοι καὶ τὰ ἐπιτασσόμενα ἐπετέ-

20. Κύρον] *hēc autem insula Græce Cygnē dicitur, a Cyrno Herculis filio, Scrv.* on Vir. E. ix. 30. L.R. GA.I.

21. κτίσαι] must mean 'to set up' as an object of worship. SW.

22. Τήιοι] Teos, now Sigagik, was the birth-place of Anacreon. L.R. A.

23. ἐπὶ] with a genitive, for either ἐπὶ or ἐς with an accusative, is common in Herodotus i, 1; 164; ii, 28; 73; 75 &c. A. and occurs in Thu. v, 25; Xen. H. i, 2, 11; Eur. E. 1339. It answers to the question 'whither?' MA. 584, or 'in what direction? which way?' for SW considers ἐπὶ with a genitive as signifying only 'towards,' and not 'to'; s. vii, 31, 56.

24. Θρηϊκῆς] γῆς understood; the substantive is Θρηϊκη, now Romania. SW. A.

25. "Αξδηρα] vi, 46, 76; "Α. καλὴ Τήιων ἀποκλια, Stra. xiv, p. 953; WE. Τήιοι δὲ τὴν πόλιν συνέκινα φύγοντες ἤντο τὰ Περιστά, Marcian. οὐ φέροντες τὴν τῶν Περιστῶν οὔποιν, Stra. SM. Abdera gave birth to Protagoras, Anaxarchus, and Democritus, *cujus prudenter monstrat summos posse viros, et magna exempla daturos, vervecum in patria, crassoque sub aëre nasci*, Juv. x, 48. This town is now destroyed, at least its true name is unknown; yet it is called Astrizza or Asperosa by RIC, and Polystylos by MLT. L.R. s. ML, D. i, 6, 10.

26. Κλαζομένιος] *hanc Abderam*

collapsam Clazomenii ex Asia, ad maiorem faciem restitutam, obliteratis quæ precesserant, nomini suo vindicaverunt, Sol. 10. Clazomenæ is now Bourla, and was the birth-place of Anaxagoras. L.R. A.

27. Τιμήσιος] or Timesias, quitted his country to escape from the virulence of envy. His history is given at length by Ζελ. V. H. xii, 9; and Plu. ii, p. 96. BO. L.R.

28. οὐκ ἀπόνητο] 'was not benefited from it;' imperfect passive of ἀπόνημα. MA. 243.

30. ἀνεχόμενοι] ὑπομένοντες, ἐνδέχομενοι, καταδεχόμενοι, Hea. s. i, 80, 75. οὐν ἀνασχέσθαι τὴν πλεονεξίην, vii, 149; τῶν γένος ἐνδελας ἀνασχόμενοι, Pol. i, 58, 4. SS.

31. διὰ μάχης ἀπικέστο] 'they gave battle,' ἐμάχοντο; MA, 580, e. δ. μ. ἐλέσσονται, vi, 9, 43; Thu. iv, 92; LAU. ἐγὼ δὲ ἐμαυτῷ διὰ λόγων ἀφικόμητ, Eur. M. 868.

32. ἔκαστος] *hunc* s. iii, 158, 20; MA, 301, a. so *quisque* in Latin is generally joined with the plural, as *ut suas quisque abirent domos*, Liv. ii, 7; *pro se quisque tremunt*, ii, 6; *p. se q. demigrant*, ii, 10.

33. μαχόμενοι] *τεθύμεναι γάρ καλὸν ἐπὶ προμάχοισι πεσόντα ἀνδρὸς ἀγαθῶν, περὶ τὴν πατρίδην μαρνάμενον γῆς περὶ τῆςδε μαχώμεθα*, Tyrta. i, 1 and 13; s. i, 95, 97. SS appears mistaken in connecting this participle with ἐγένοντο, s. v, 2, 2.

λεον.³⁴ Μιλήσιοι δὲ, ὡς καὶ πρότερόν³⁵ μοι εἴρηται, αὐτῷ Κύρῳ δρκιον ποιησάμενοι, ἡσυχίην ἄγον. οὕτω δὴ τὸ δεύτερον³⁶ Ἰωνίη ἐδεδούλωτο. ὡς δὲ τοὺς ἐν τῇ ἡπέρῳ³⁷ Ἰωνας ἔχειρώσατο "Αρπαγος, οἱ τὰς νήσους ἔχοντες" Ἰωνες, καταρράβωδήσαντες ταῦτα³⁸, σφέας αὐτοὺς ἔδοσαν Κύρῳ. (170) Κεκακωμένων δὲ Ἰώνων, καὶ συλλεγομένων οὐδὲν ἥσσον ἐς τὸ Παγίνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα Πριηνέα ἀποδέξασθαι Ἰωσὶ χρησιμωτάτην³⁹ τῇ εἰ ἐπείθοντο, παρεῖχε ἀν σφι εὑδαιμονέειν Ἐλλήνων μάλιστα διέκλεινε 'κοινῷ 'στόλῳ⁴⁰ Ἰωνας ἀερθέντας πλέειν ἐς Σαρδὼ⁴¹, καὶ ἐπειτα πόλιν μίαν 'κτίζειν πάντων Ἰώνων⁴² καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης εὑδαιμονήσειν, νήσων τε ἀπασέων μεγίστην νεμομένους, καὶ ἅρχοντας ἄλλων⁴³ μένουσι δέ σφι ἐν τῇ Ἰωνίῃ οὐκ⁴⁴ ἔφη 'ἐνορᾶν 'ἐλευθερίην ἔτι ἐσομένην.⁴⁵ αὐτῇ μὲν Βίαντος τοῦ Πριηνέος γνώμη, ἐπὶ διεφθαρμένουσι⁴⁶ "Ιωσὶ γενομένη" χρηστή δὲ καὶ, πρὶν ἢ διαφθαρῆναι Ἰωνίην, Θάλεω⁴⁷ ἄνδρὸς Μιλησίου ἐγένετο, τὸ ἀνέκαθεν⁴⁸ γένος⁴⁹ ἐόντος Φοίνικος διέκλεινε 'ἐν βουλευτήριον Ἰωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέῳ⁵⁰ Τέων γάρ μέσον εἶναι Ἰωνίης⁵¹ τὰς δὲ ἄλλας πόλιας οἰκεομένας μηδὲν ἥσσον νομίζεσθαι⁵², κατά περ εἰ δῆμοι εἰεν.⁵³ Οὕτω⁵⁴ μὲν δὴ σφι γνώμας τοιάσδε ἀπεδέξαντο. (171) "Αρπαγος δὲ, καταστρεψάμενος Ἰωνίην, ἐποιέετο στρατηγίην ἐπὶ Κάρας καὶ Καυνίους⁵⁵ καὶ Δυκίους, ἀμα ἀγόμενος καὶ Ἰωνας καὶ Αἰολέας. (174) Οἱ μέν νυν Κάρες, οὐδὲν λαμπρὸν ἔργον ἀποδεξάμενοι, ἐδουλώθησαν ὑπὸ 'Αρπάγου, οὗτε αὐτοὶ οἱ Κάρες

34. τὰ ἐ. ἐπετέλεον] οἱ "Ἐλληνες, οἱ ἐπὶ θαλάττῃ οἰκοῦντες, τολλὰ δύντες δῶρα, διεπράσσατο, ὅποτε εἰς μὲν τὰ τείχη βαρβάρους μὴ δέχεσθαι, δασμὸν δὲ ἀποφέρειν, καὶ στρατεύειν, ὅποι Κύρος ἐπαγγέλλοι, Xen. C. vii, 4, 9.

35. πρότερον] i, 143. SW.

36. δεύτερον] i, 6 and 28. SW.

37. ταῦτα] i. e. μὴ καὶ αὐτὸν γυηθῆσονται, καὶ οὕτω πολλῷ χαλεπότερα πέλσονται ὑπὸ τοῦ Κύρου, ἢ εἰ θεολυταὶ παραδοῖεν ξανθοῦς ἀκείνῳ. STG.

38. Σαρδὼ] afterwards Sardinia, named after Sardus a son of Hercules, and anciently called Sandaliotis, or Ichnusa from ίχνος 'the sole of the foot.' LR. A. It is again spoken of as νῆσος ἡ μεγίστη, v, 106, 3. Strabo, Diodorus, and Marcianus mention it as inferior in size to Sicily only. BT, Ch. i, 31.

39. διεφθαρμένουσι] i. e. διεφθαρμένοις. Herod. Vol. I.

νων ἥδη τῶν Ἰώνων. ἐπ' ἔξεργασμένοισι, iv, 164; viii, 94, 16; ix, 77, 89. STG. MA, 565, obs. a, i, 34, 64.

40. Θάλεω] The genitive is also Θαλῶν and Θάλητρος. MA, 91, 1. Thales was an eminent geometrician and astronomer, the founder of the Ionic sect. A. s. i, 29, 16.

41. τὸ ἀνέκαθεν] ἀναθεν, δὲ ἀρχῆς, BL, i, 4, 2. Θάλης δὲ Φοίνιξ ὡν τὸ γένος, Clem. Al. Str. i, p. 354. He was descended from Cadmus. LR. ἐόντες δ. Πόλιοι, v, 65; γένος ἐόντες τὰ δ. Γεφυραῖοι, v, 55, 81; τὰ μὲν δ. ἀπ' Αλακοῦ τε καὶ Αγίνης γεγονὼς, vi, 35, 93. SH. BO, 272.

43. νομίζεσθαι] 'to be regulated by laws of their own just as much as if they were independent republics.'

44. οὕτω] nominative dual. REI.

45. Καυνίους] Caunus, now Kaiguez or Rosa, was the birth-place of Protagenes. LR.

ἀποδεξάμενοι οὐδὲν, οὔτε ὅσοι Ἑλλήνων ταύτην τὴν χώρην οἰκέουσι. οἰκέουσι δὲ καὶ ἄλλοι, καὶ Λακεδαιμονίων ἀποικοι Κνίδιοι⁴⁶, τῆς χώρης τῆς σφετέρης τετραμένης ἐς πόντον, τὸ δὴ Τριόπιον⁴⁷ καλέεται. ἀργμένης δὲ ἐκ τῆς χερσονήσου τῆς Βυζασσίης⁴⁸, ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης, περιφρόνω τὰ μὲν γὰρ αὐτῆς πρὸς βορῆν ἄνεμον ὁ Κεραμεικὸς⁴⁹ κύλπος ἀπέργει, τὰ δὲ πρὸς νότον ἡ κατὰ Σύμην⁵⁰ τε καὶ Ῥόδον⁵¹ θάλασσα τὸ ὄν δὴ ὀλίγον τοῦτο, ἐὸν ὅσον τε ἐπὶ πέντε στάδια, ὥρυσσον⁵² οἱ Κνιδῖοι, ἐν ὅσῳ "Αρπαγος τὴν Ἰωνίην κατεστρέφετο, βουλόμενοι νῆσον τὴν χώρην ποιῆσαι. ἐντὸς δὲ πᾶσά⁵³ σφι ἐγένετο· τῇ γὰρ ἡ Κνιδίη χώρῃ ἐς τὴν ἦπειρον τελευτῇ, ταῦτη ὁ ἰσθμὸς ἔστι, τὸν ὥρυσσον. καὶ δὴ πολλῇ χειρὶ ἐργαζομένων⁵⁴ τῶν Κνιδίων μᾶλλον γάρ τι καὶ θεύτερον ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότος, τά τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὄφθαλμους, θραυσμένης τῆς πέτρης· ἐπεμπονὸς ἐς Δελφοὺς θεοπρόπους ἐπερησσομένους τὸ ἀντίξοον.⁵⁵ ἡ δὲ Πυθίη σφι, ὡς αὐτοὶ Κνιδῖοι λέγουσι, χρᾶ ἐν τριμέτρῳ⁵⁶ τόνῳ τάδε·

"Ισθμὸν δὲ⁵⁷ μὴ πυργοῦτε, μῆδ' ὄρύσσετε·
Ζεὺς γάρ κ' ἔθηκε νῆσον, εἴ κ' ἔβούλετο."⁵⁸

46. Κνίδιοι] Cnidus was the birth-place of Ctesias. *LR.*

47. Τριόπιον] anciently 'Αγνοῦ κέρας, now Capo Crio 'Capo Ram.' *LR.*

48. Βυζασσίης] Bybassus was also called Bubassus and Bybatus. *WE.*

49. Κεραμεικὸς] Κεραμικὸς, Xen. H. i, 4, 8; Κεράμειος, ib. ii, 1, 15; now Golfo di Castel Marmora. It was named after the town of Ceramus, now Keramo. *LR.*

50. Σύμην] an island between Cnidus and Rhodes, now Symi. *LR.*

51. Ῥόδον] Rhodes had a variety of names. The etymology is doubtful. See *Rhodus*, *A.* It was celebrated for its Colossus. *LR.*

52. ὥρυσσον] here and just below, has the inceptive force of the imperfect; 'began digging'; as ἐδίδου, i, 209, 63; κατεστρέφετο has the contemporary force, 'was subjugating.'

53. ἐντὸς δὲ πάσα] i. e. ἐντὸς δὲ τοῦ δρύματος [*ισθμοῦ*, *SW.*] πάσα σφι ἡ χώρη ἐγένετο. πρῶτον μὲν ἀντετίχεστον ἰσθμὸν, ἀπὸ δὲ τοῦ ἰσθμοῦ ἡ χερσάνησος εἶσεν πᾶσά ἔστι, vi, 36. *WE.*

55. ἀντίξοον] τὸ ἐναντιόμενον. *ΓΔ.* opposed to σύμμαχον, iv, 129, 32.

56. τριμέτρῳ] When trimeters simply are mentioned, iambics are meant; as in speaking of hexameters, i, 62, they are understood to be dactylic or heroic. The iambic 'trimeter' was also called *senarius*, as consisting of six feet, viz. two to each metre.

57. δὲ] i, 62; s. i, 55, 92. The antecedent clause, which the abruptness of the speaker leaves to be supplied, would be to this effect: πάρος μὲν ἄλλας μηχανὰς σαπτριὰς ὑμᾶς γ' ἐρευνῶν οὐδαμῶς φθονεῖ θέος.

58. ἔβούλετο] "Some Dutchmen offered Charles II, king of Spain, to make the Tagus navigable as far as Lisbon, at their own expense, provided they were allowed, for a definite term of years, to levy certain duties on the merchandise to be embarked there. It was their intention to make the Mançanares navigable from Madrid to the point where it falls into the Tagus. The council of Castile after mature deliberation returned the

Κνίδιοι μὲν, ταῦτα τῆς Πυθίης χρησάσης, τοῦ τε δρύγματος ἐπαύσαντο καὶ Ἀρπάγῳ, ἐπιώντι σὺν τῷ στρατῷ, ἀμαχητὶ σφεας αὐτοὺς παρέδοσαν. (175) Ἡσαν δὲ Πηδασέες οἰκοῦντες ὑπὲρ Ἀλικαρνησσοῦ μεσόγαιαν οὗτοι τῶν περὶ Καρίην ἀνδρῶν μοῦνοι τε ἀντέσχον χρόνον⁵⁹ Ἀρπάγῳ, καὶ πρήγματα παρέσχον πλεῖστα, ὅρος τειχίσαντες, τῷ οὖνορά ἐστι Λίδη. (176) Πηδασέες μέν νυν χρόνῳ ἔξαιρέθησαν Λύκοι δὲ, ὡς ἐς τὸ Σάνθιον πεδίον ἤλασε ὁ Ἀρπαγος τὸν στρατὸν, ὑπεξιώντες καὶ μαχόμενοι ὀλίγοι πρὸς πολλοὺς, ἀρετὰς⁶⁰ ἀπεδείκνυντο ἐσσωθέντες δὲ, καὶ κατειληθέντες ἐς τὸ ἄστυ, συνήλισαν⁶¹ ἐς τὴν ἀκρόπολιν τάς τε γυναικας καὶ τὰ τέκνα καὶ τὰ χρήματα καὶ τοὺς οἰκέτας, καὶ ἐπειτα ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καίσθαι.⁶² ταῦτα δὲ ποιήσαντες καὶ συνομόσαντες ὅρκους⁶³ δεινούς, ὑπεξελθόντες ἀπέθανον πάντες Σάνθιοι⁶⁴ μαχόμενοι. τὴν μὲν δὴ Σάνθιον οὕτως ἔσχε ὁ Ἀρπαγος.

following remarkable answer: Had it pleased God to make those two rivers navigable, he would not have needed man's assistance to accomplish that effect. Since he has not done so, it is clear that he did not judge it fit to make them navigable. Such an undertaking would seem a violation of the decrees of Providence, and a wish to correct the imperfections which he has purposely left in his works," Clarke, on Spain, xv, p. 284. L.R.

59. χρόνον] βραχὺν χρόνον ἀντέχειν, Dem. O. ii, 4: s. i, 116, 43.

60. ἀρετᾶς] 'seats or prodigies of valour'; i, 59; ἀρετὰς ἀποδεικνύμενοι μεγάλας, Pin. N. vi, 80: s. i, 1, 12.

61. συνήλισαν] συναγαγεῖν τὰς γυναικας ἐς μίαν πόλιν ἐς ταύτην συναλλάσσαντα, ὑποτρόπα πάσας σὺν αὐτῇ τῷ πόλι, ii, 111; s. vii, 107, 33.

62. π. τ. καλεόμεναι] Before these words understand θάντες. STG.

63. ὅρκους] namely, ἢ μὲν νυκήσεως, ἢ ἀποθανεῖσθαι μαχόμενοι. STG.

64. Σάνθιοι] Plutarch records a similar act of despair on the part of this people, when besieged by Brutus, V. xlvi, p. 998, D. Appian relates the same fact, οἱ Σάνθιοι τὰ σφέτερα πάντα ἀνελόντες, ἐς πυρά προνεγμόνες ἐν ταῖς οἰκίαις ἐπέθεσαν, καὶ τὸ πῦρ δύνατες, ἔστων ἐπικατέσφακαν [i, 45, 58;] Σάνθιοι μὲν δὴ τρίτον ὑπὸ σφῶν αὐτῶν

ἀπάλλυτο, ἐλευθερίας οὖνεκα καὶ γὰρ ἐπὶ Ἀρπάγου τοῦ Μήδου, Κύρῳ τῷ μεγάλῳ στρατηγοῦντος, ὅδε σφᾶς ἀντὶ δυλοσύνης διέφθειραν, καὶ τόφος Σανθίους ἡ πόλις ἀμεληθεῖσα ὑπὸ Ἀρπάγου τόπε ἐγένετο καὶ ἐπὶ Ἀλεξανδρου τοῦ Φιλάππου φασὶν δμοις παθεῖν, C. iv, 80. WE. So when Hannibal besieged Saguntum, primores argentum aurumque omne, ex publico privatoque in forum collatum, in ignem ad id raptim factum conjicentes, eodem plerique semet ipsi præcipitaverunt. . . aut inclusi cum conjugiis ac liberis domos super se ipsi concremaverunt; aut armati nullum ante finem pugnæ, quam morientes, fecerunt, Liv. xxi, 14; and the people of Astapa, besieged by Marcus, facinus in se ac suos fidūm ac ferum conscient. locum in foro destinant, quo pretiosissima rerum suarum congererent: super eum cumulum conjuges ac liberos considerere quum jussissent, ligna circa extriunt, fascesque virgultorum conjiciunt. . . exsecratio dira adjecta, si quem a proposito spes mollitiave animi flexisset. erumpunt: . . . (hostis) pugnantes ad unum omnes occidit. fidūr alia in urbe trucidatio erat, quum turbam seminarum puerorumque imbellem inermemque cives sui cederent, et in succensum rogum semianima pleraque injicerant corpora, riviisque sanguinis flammarum orientem restinguerent: postremo ipsi, cede misseranda suorum fatigati, cum armis

παραπλησίως δὲ καὶ τὴν Καῦνον ἔσχε· καὶ γὰρ οἱ Καύνιοι τοὺς Δυκίους ἐμμήσαντο τὰ πλέω.

(177) Τὰ μὲν νῦν κάτω⁶⁵ τῆς Ἀσίης "Αρπαγος ἀνάστατα ἐποίεε· τὰ δὲ ἄνω αὐτῆς αὐτὸς Κύρος, τὰν ἔθνος καταστρεφόμενος, καὶ οὐδὲν παριεῖς. τὰ μὲν νῦν αὐτῶν πλέω παρήσομεν· τὰ δέ οἱ παρέσχε πόνον τε πλεῖστον, καὶ ἀξιαπηγητότατά ἔστι, τούτων ἐπιμήσουμα. (178) Κύρος, ἐπεῑ τε τὰ πάντα τῆς ἡπέρου ὑποχέρια ἐποίησατο, Ἀσσυρίοις ἐπετίθετο. Τῆς δὲ Ἀσσυρίης ἔστι τὰ μέν κου καὶ ἄλλα πολίσματα μεγάλα πολλὰ, τὸ δὲ ὄνομαστότατον καὶ ἴσχυρότατον, καὶ ἔνθα σφι, Νίνον⁶⁶ ἀναστάτου γενομένης, τὰ βασιλίᾳ κατεστήκει, ἣν Βαενύλων⁶⁷, ἔουσα τοιαύτη δῆ τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἔουσα μέτωπον⁶⁸ ἔκαστον εἴκοσι καὶ ἑκατὸν σταδίων⁶⁹, ἔουσης⁷⁰ τετραγώνου⁷¹ οὗτοι στάδιοι τῆς περιβόου τῆς πόλιος γίγνονται συνάπταντες ὅγδωκοντα καὶ τετρακόσιο. τὸ μέν νῦν μέγαθος τοσοῦτόν ἔστι τοῦ ἀστεος τοῦ Βαενύλωνιου. ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ὅδιμεν. τάφρος μὲν πρωτά μιν βαθέα τε καὶ εὐρέα καὶ πλέη ὕδατος περιθέει· μετὰ δὲ, τεῖχος⁷² πεντήκοντα μὲν πηχέων βασιλήτων ἐὸν τὸ εὖρος, ὕψος δὲ δικοσίων πηχέων. ὁ δὲ βασιλής πηχὺς τοῦ μετρίου ἔστι πήχεος μέζων τρισδικτύλωισι. (189) Ἐπεῑ τε ὁ Κύρος, πορευθμένος ἐπὶ τὴν Βαενύλωνα, ἐγίνετο ἐπὶ Γύνδη⁷³ ποταμῷ· τοῦ αἱ μὲν πηγαὶ ἐν Ματιννοῖσι⁷⁴ οὐρεσι, ῥέει δὲ διὰ Δαρδανέων⁷⁵, ἐκδιδοῖ⁷⁶ δὲ ἐξ ἔτερον ποταμὸν Τίγρεν⁷⁷ ὁ δὲ, παρὰ Οἰαπίν πόλιν ρέων, ἐς τὴν Ἐρυθρὴν

*medio se incendio injecerunt, xxviii, 22
f. CS. VK.*

66. *Νίνον* i, 106. *WE.*

67. *Βαενύλων* *RO*, iii, 1, § 1.

68. *σταδίων*] The whole area was not built over, for Curtius says, *adīficia non sunt admota muris, sed jere spatium unius jugeris absunt: ac ne totam quidem urbem tectis occupaverunt; per nonaginta stadia habitat, nec omnia continua sunt: cetera serunt collunctae, ut, si externa vis ingruat, obcessis alimenta ex ipsius urbis solo subministrantur*, v, 1, 26. *REN.*

70. *ἔουσης*] as if τῆς ἔκαστον μέτωπών ἔστι had preceded. *STG. MA*, 561, b.

71. *τετραγώνου*] in itself does not denote 'square,' but only 'quadrangular.' ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς, δύον καὶ τὸ πλάτος, *Revelation* xxi, 16. *SS.*

72. *τεῖχος*] These walls were by some reckoned among the seven wonders of the world: *κραναῖς Βαενύλωνος ἐπίδρομον ἀρμασι τεῖχος*, Anth. lib. i; *BNS*. τὸ πλάτος ἐξ ἀρματιν ἵπποσιμον, *Ctes. ὡς τέθριππα ἐναντιοδρομῶν ἀλλήλοις ῥᾳδίως*, *Stra. xvii. BT, Ph. i*.

73. *Γύνδη*] The Gyndes is one of the four ποταμοὶ τηνοὶ περηπολ., τοῦ πᾶθα ἀνάγκη [i, 112, 15;] διατορθμεύσατι ἔστι, v, 52; *SW*. now the Mendeli (or the Diala!) *REN. rapidus, Cyri dementia, Gyndes*, *Tib. iv, 1, 141. WE.*

74. *Ματιννοῖσι*] Mount Zagros. *REN.*

75. *Δαρδανέων*] There is now a district named Derne, on the confines of Persia. *REN.*

77. *Τίγρην*] Another form *Τίγρης*, *Tigrētos*, occurs vi, 20. *WE.* The mo-

Θάλασσαν ἐκδίδοι· τοῦτον δὴ τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειρᾶτο ὁ Κῦρος, ἔντα νησὸν περηγόν, ἐνθαῦτα οἱ τῶν τις ἵρων ἵππων⁷⁸ τῶν λευκῶν, ὑπὸ ὕδριος ἐσβὰς ἐξ τὸν ποταμὸν, διαβαίνειν ἐπειρᾶτο. ὃ δέ μιν συμψήσας⁷⁹ ὑποθρύχιων οἰχώκες φέρων, κάρτα τε δὴ ἔχαλέπαινε⁸⁰ τῷ ποταμῷ ὁ Κῦρος τοῦτο ὕδρισαντι⁸¹, καὶ οἱ ἐπηπελῆσε ‘οὐτω δὴ μιν ἀσθενέα ποιήσειν, ὥστε τοῦ λοιποῦ καὶ γυναικάς μιν ‘εὐπετέως, τὸ γόνυ οὐ βρεχούσας, διαβῆσεθαι’ μετὰ δὲ τὴν ἀπειλὴν, μετεῖς⁸² τὴν ἐπὶ Βασιλῶνα στράτευσιν, διαλρεῖ τὴν στρατιὴν δίχας διελὼν δὲ, κατέτεινε⁸³ σχοινοτενέας ὑποδέξας διώρυχας ὄγδωκοντα καὶ ἐκατόν, παρ’ ἐκάτερον τὸ χεῖλος τοῦ Γύνδεων, τετραμμένας πάντα τρόπουν διατάξας δὲ τὸν στρατὸν, ὅρνσσειν ἐκέλευε. οἴα δὲ ὁμίλου πολλοῦ ἐργαζομένου, ἦνετο⁸⁴ μὲν τὸ ἔργον, ὅμως μέντοι⁸⁵ τὴν θερείην⁸⁶ πᾶσαν αὐτοῦ ταύτη⁸⁷ διέτριψαν⁸⁸ ἐργαζόμενοι. (190) ‘Ως δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος, ἐξ τριηκοσίας καὶ

dern name is variously spelt, Tigid, Didsjèle, Hid-Dekhel. *L.R.* It signifies ‘the flight of an arrow,’ see *A. Μήδων Τίγρην καλούστων τὸ τέξεν μα, Stra. SM.*

78. *Ἴππων* vii, 40; 55. *WE.*

79. *συμψήσας* ἀφανίσας, ‘sweeping away so as to leave no vestige.’ *Βιαζομένους τὸν κολυμβητὰς συμψήσας δ ποταμὸς* ἔφερε κάτω καὶ οὐκ ἔτι ἀκενθοτηγραν, *Iamb. STE, Th. L. G.* 10818. *unum regiorum equorum, candore formaque excellentem, transmeandi fiducia persuasum, abreptum precipitatumque merserat, Oros. ii, 6.* This word would apply to “the Kelpie’s Flow,” in which Ravenswood perished. *Scott, Bride of Lammermoor, c. xxvii.*

80. *ἔχαλέπαινε*] National prejudice has perhaps misled our author. If Cyrus did act thus, his object was more probably to render the river fordable to his army. So the Halys, ἐπει τε ἐσχισθή τάχιστα δ ποταμὸς, ἀμφοτέροι διαβαῖτος ἐγένετο, i, 75. *L.R.* s. vii, 35.

81. τ. ὕδρισαντι] ὕδρισαντα τάδε, iii, 118; *WE.* *ὑδριστῆς ποταμὸς, οὐκ εὐθατος περάν, ἐκφυσῷ μένος,* *Æsch. P. V. 742. BL.*

82. *μετεῖς*] differens et presens in *tempus omittens, Hor. A. P. 44.*

83. *κατέτεινε*] und. σχοινous. *SW.*

84. *ἦνετο*] ἦνετο, *Hes. Δπῶς Φέργον ἄνοιτο, Hom. Il. 2, 473; BL.* *ἄτε*

παντὸς ἀνδρὸς ἐργαζομένου, ἦνετο τὸ ἔργον, viii, 71. WE.

85. *δημος μέντοι*] still however; yet still. *HGV, 6 or 5, i, 120.*

86. *τὴν θερείην*] δρηγη understood, ‘the summer season;’ *τὴν χειμερινήν*, ‘the winter season:’ i, 202. *BO, 336.*

87. *ἀντὸν ταύτη*] iii, 25; iv, 135, 66; ‘in that same place;’ ἐν and χώρῃ are understood: *BO, 324.* *ταύτη* is sometimes suppressed, as καὶ μιν ἔθαλαν *ἀντὸν τῇ περ ἔπεισε*, i, 30; *SW.* and would be omitted by other writers, as *ἀντὸν ἐν τῷ ιερῷ, Thu. iii, 81; Xen. H. vii, 4, 36; iv, 8, 39; ἀντὸν ἐν τῇ χώρᾳ, C. vii, 1, 23; Theop. in Ath. xi, 43; Luc. Pro. 8. *VK. SD.* ‘in that there place,’ though literal, is a vulgarism.*

88. *διέτριψαν*] iratus fuit Cyrus flumini. *Babylonem oppugnaturus, Gyndem amnem vado transire tentavit, ibi unus ex his equis, qui trahere regium currunt albi solebant, abreptus vehementer commovit regem, juravit itaque ‘annem illum eo se redacturum ut transiri calcarique etiam a feminis posset,’* *huc deinde omnem transitulit bellī apparatus, et tamdiu assedit operi, donec c et lxxx cuniculis divisum alveum in ccc et LX rivos dispergeret et siccum relinquaret, in diversum fluentibus aquis. periret itaque et tempus, et militum ardor, et occasio aggrediendi imparatos, Sen. de I. iii, 21.*

ξέήκοντά μιν διώρυχας διαλαβὼν, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω ἡ ἥλιονε ἐπὶ τὴν Βαενλῶνα. οἱ δὲ Βαενλῶνοι ἐκστρατευσάμενοι ἐμενον αὐτόν. ἐπεὶ⁸⁹ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλεως, συνέβαλόν τε οἱ Βαενλῶνοι, καὶ, ἐσσωθέντες τῇ μάχῃ, κατελήθησαν ἐς τὸ ἄστυ. οἷα δὲ ἐξειστάμενοι ἦτε πρότερον τὸν Κύρον οὐκ ἀτρεμίζοντα, ἀλλ' ὅρεοντες αὐτὸν παντὶ ἐθνεῖ ὁμοίως ἐπιχειρέοντα, προεσάξαντο⁹⁰ σιγία ἔτειν κάρτα πολλῶν.⁹¹ ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίης οὐδένα· Κύρος δὲ ἀτορίσιον ἐνείχετο, ἀτε χρόνου τε ἐγγινομένου⁹² συχνοῦ, ἀνωτέρω⁹³ τε οὐδὲν τῶν πρηγμάτων προκπομένων. (191) Εἴτε δὴ ὣν ἄλλος οἱ ἀτορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς ἔμαθε, τὸ ποιητέον οἱ ἦν, ἐποίεε δὴ τούτον ἐσθάλαι, καὶ ὅπισθε αὐτὶς τῆς πόλιος τάξας ἐτέροντος, τῇ ἔξει ἐκ τῆς πόλιος ὁ ποταμὸς, προεῖτε τῷ στρατῷ, ‘ὅταν διαβατὸν⁹⁴ τὸ ρέεθρον ἴδωνται γενόμενον, ἐσμένανταί τούτη⁹⁵ ἐς τὴν πόλιν.’ οὕτω τε δὴ τάξας, καὶ κατὰ ταῦτα παραινέσας, ἀπῆλαντε αὐτὸς σὺν τῷ ἀχρηστῷ⁹⁶ τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τὰ περ ἡ τῶν Βαενλῶναν βασιλεια⁹⁷ ἐποίησε κατά τε τὸν ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίεε καὶ ὁ Κύρος ἔτερα τοιαῦτα.¹⁰⁰ τὸν γὰρ ποταμὸν διώρυχι ἐσαγαγὼν ἐς τὴν λίμνην ἐοῦσαν ἔλος¹, τὸ ἀρχαῖον ρέεθρον δια-

89. ἐπει] ἐπεὶ δὲ πρὸς Βαενλῶνι ἦν δ
Κύρος ἄλλος; Xen. C. viii, 5, 1.

90. προεσάξαντο] ‘Drought in for themselves beforehand,’ viii, 20; SW. v, 34, 87.

91. πολλῶν] οἱ ἐν τῷ τείχει κατέγλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεα πάλεν ἢ ἔικοσιν ἑτῶν, Xen. C. vii, 5, 13. W.E.

92. ἐγγινομένου] τῇ πολιορκίᾳ. STG.

93. ἀνωτέρω] MA, 132. ἐς τὸ πρόσω, iii, 56; in a very similar passage.

94. διαβατὸν] after this τὸν μὲν must be understood, or Herodotus would contradict himself. Similar inaccuracies of expression are not at all unfrequent; ὄκυμορθατος ἄλλων, (the sense requires either the comparative or πάντων,) Hom. Il. A, 505; ii ceterorum Britannorum fugaciissimi, Tac. A. 34; στρατὸς μεγίστη ἐγένετο τῶν πρὸ αὐτῆς, Thuc. i, 10; τῶν τριν., ib. 11; ἐν ἀγροῖς τῶν ἀπάτων Ἐλλήνων δυντων, δεῖ σκοπεῖν ὑμᾶς, (where ἀλλων is wanting to complete the sense,) Dem.

de C. 19. “The fairest of her daughters, Eve,” Milton, P. L. iv, 324.

95. ἐπι] for ἐπι in answer to the question ‘where?’ κελεύει μὲναι ἐπι τοῦ ποταμοῦ, δτων δ ἀρξανται &c; Xen. A. iv, 3, 21; so χειρὸς ἐξ ἀριστερᾶς, Eur. Hec. 1133. This signification is not noticed by MA.

96. διαβατὸν] ἡ διὰ τῆς πόλεως τοῦ ποταμοῦ δδὸς πορεύσιμος ἀνθράποις ἐγγίγετο, Xen. C. vii, 5, 16; εἰ πορεύσιμον εἴη τὸ θεαφος τὸ ποταμοῦ, ib. 18.

97. ταῦτη] ἐσδόφ. 98. ἀχρηστὸν] und. μέρει; the words ἐς μάχας may also be supplied from App. R. H. vii, 29. This expression is opposed to αὐτὸς σὺν τῷ καθαρῷ (‘the sound part’) τοῦ στρατοῦ, iv, 135, 69; i, 211; and is equivalent to τῆς στρατῆς τὸ φλαυρότατον, i, 207; οἱ ἀσθενεῖς τῆς στρατῆς, iv, 135. LR. SW.

99. βασιλεια] Nitocris.

1. λίμνη ... ἔλος] ‘a lake’... ‘a swamp.’

Εατὸν εἶναι ἐποίησε, ὑπονοοστήσαντὸς τοῦ ποταμοῦ. γενομένου δὲ τούτου τοιούτου, οἱ Πέρσαι, οἵ περ ἐτετάχατο ἐπ' αὐτῷ τούτῳ κατὰ τὸ ρέεθρον τοῦ Εὐφρήτεω² ποταμοῦ, ὑπονενοστηκότος ἀνδρὶ³ ὡς ἐς μέσον μηρὸν μάλιστά κη, κατὰ τοῦτο ἐσήσαν ἐς τὴν Βαβυλῶνα. εἰ μέν νυν προεπύθοντο ἡ ἔμαθον οἱ Βαβυλώνιοι τὸ ἐς τοῦ Κύρου ποιεύμενον, οὐδὲ ἀν⁴, περιϋδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν πόλιν, διέφειραν κάκιστα⁵ κατακλήσαντες γάρ ἀν⁶ πάσας τὰς ἐς τὸν ποταμὸν πυλίδας ἔχοντας⁶, καὶ αὐτὸν ἐπὶ τὰς αίμασιὰς ἀναβάντες τὰς παρὰ τὰ χείλεα τοῦ ποταμοῦ ἐληλαμένας⁷, ἔλασον ἄν σφεας ὡς ἐν κύρτῃ⁸ νῦν δὲ ἐξ ἀπροσδοκήτου σφι παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος⁹ τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτηρον οἰκημένων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων¹⁰, τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν¹¹ ἐαλωκότας¹² ἀλλὰ, τυχεῖν γάρ σφι ἐουσαν ὅρτην¹³, χορεύειν τε τούτον τὸν χρόνον καὶ ἐν εὐπαθείῃσι εἶναι, ἐς δὲ δῆ καὶ τὸ κάρτα¹⁴ ἐπίθυσοντο. καὶ Βαβυλὼν μὲν οὕτω τότε

2. Εὐφρήτεω] called by the Arabians *Forat*, ‘fertilizing;’ the Greeks added *εὖ* to the original name. *A.*

3. ἀνδρὶ] αἰμαστὴν ἥντος ἀνθρώπουν ἀνδρὶ ἐτὸν δυφαλαν, vii, 60. *GR.*

4. οὐδὲ ἀν] Through negligence of style, a preceding clause appears to be wanting, to the following effect; ἀσέβησαν ἦν. *GAI.*

5. ἀν], with the participle is the same as εἰ with the finite verb; εἰ κατεκλήσαν καὶ ἀνέθησαν: *MA*, 597, b. πάντας ἀν φύτεις τοὺς ἀφρονας μανεσθαι, δρῶας ἀν φαιμει, *Pla. Al.* ii, 3; ἀγώνας ἀν δοκεῖ προειπόν καὶ δόλοι προτιθεις μάλιστην ποιεῖν εἴδοκενθαι, θωτε ἔχειν ἀν &c.; *Xen. C.* i, 6, 18; s. *HE*, on *VG*, viii, 3, 1. *STG.* v, 106, 98.

6. ἔχοντας] ‘leading.’ φερόντας, i, 180; vii, 201; and τρεπομένας, ii, 17; are synonymous.

7. ἐληλαμένας] vii, 139, 63 twice; ix, 9; *Æsch. P.* 878; *BL.* ‘erected;’ *ducere muros*, *Vir. Æ. i.* 427.

8. κύρτῃ] ‘a weed;’ ‘a wear,’ i. e. ‘a net of twigs to catch fish,’ *JO.* This signification comprises those of ‘basket,’ ‘cage,’ and ‘net,’ which are assigned to κύρτη and κύρτος, *STE*, *Th. L. G.* 5473. τῶν κύρτων τὸ ἀδιέξοδον, *Luc. i.* 655; s. vi, 51, 65; *Liv. xxiv*, 39, 3.

9. μεγάθεος] The magnitude of the

city, and the time, which elapsed before its capture was fully known, are much exaggerated by *Arist. P. iii*, 2. *BT. Ph. i.* 12. *Liv. xxv*, 24.

13. ἐαλωκότων] The syllabic augment ε was originally used in all verbs whether they began with a consonant or a vowel: *MA*, 161. which accounts for the circumflex on dissyllables, ἥγον (*ἔγαν*), ἥλθον (*ἔλθον*), εἰχον (*ἔχον*), &c.

11. μανθάνειν] for οἱ τὸ μ. οἰκέοντες οὐκ ἔμαθον ἐαλωκότες; as if the ὁς, before λέγεται, had been omitted, or accented thus ὁς (for οὗτος, ‘so’); this construction, which is very common, i, 58; 65; ii, 8; iv, 5; 76; 95; may also be accounted for by supposing an ellipsis, before the infinitive, of a second λέγεται, as ὁς δ λόγος ὥρωται, λέγεται Πολυκράτεα δοῦναι &c.; iii, 56. *STG.*

12. δρῆτην] ἐστρῆτην, ἐν δι πάντες οἱ Βαβυλώνιοι δλητη τὴν νύκτα πίνουσι καὶ κωμάζουσι, *Xen. C.* vii, 5, 15; *Balradósp* ὁ βασιλεὺς ἐποίησε δεῖπνον μέγα τοὺς μεγιστᾶσιν αὐτοῦ χιλοῖς ἔπουν οἴνον &c.; *Lxx. Daniel v*, 1...

4. The correspondence of this event with prophecy is shown by *RO*, iv, 1, 2, § 1. *LR. invadunt urbem somno vi-noque sepultam*, *Vir. Æ. ii.* 265.

13. καὶ τὸ κάρτα] ‘and that but too surely:’ s. i, 71, 28.

πρῶτον¹⁴ ἀραιότηο.¹⁵ (201) 'Ως δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέργαστο, ἐπεθύμησε Μασσαγέτας¹⁶ ὑπ' ἐωντῷ ποιῆσασθαι.¹⁷ (τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἀλκιμον, οἰκημένον δὲ, πρὸς ἡῶ τε καὶ ἥλιου ἀνατολᾶς¹⁸, πέρην τοῦ Ἀράξεω¹⁹ ποταμοῦ, ἀντίον δὲ Ἰστηδόνων²⁰ ἀνδρῶν. εἰσὶ δὲ οἱ τινες καὶ Σκυθικὸν²¹ λέγουσι τοῦτο τὸ ἔθνος εἶναι.) (204) Πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαείροντα καὶ ἐπορύνοντα ἦν πρῶτον μὲν²² ἡ γένεσις, τὸ δοκέειν πλέον τι εἶναι ἀνθρώπουν δεύτερα δὲ ἡ εὐτυχίη, ἡ κατὰ τοὺς πολέμους γενομένη ὅκη γὰρ ιθύσεις στρατεύεσθαι²³ Κύρος²⁴, ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος διαφυγέειν. (205) Ἡν δὲ, τοῦ ἀνδρὸς ἀποθανόντος γυνὴ τῶν Μασσαγετέων βασίλεια· Τόμυρις οἱ ἦν οὔνομα. ταύτην, πέμπων ὁ Κύρος, ἐμνᾶτο τῷ λόγῳ²⁵, θέλων γυναῖκα ἦν²⁶ ἔχειν. ἡ δὲ Τόμυρις συνιεῖστα οὐκ αὐτήν μιν μνώμενον²⁷, ἀλλὰ τὴν Μασσαγετέων βασιλῆην, ἀπείπατο τὴν πρόσοδον. Κύρος δὲ μετὰ τοῦτο, ὃς οἱ δόλῳ οὐ προεχώρεε²⁸, ἐλάσας ἐπὶ τὸν Ἀράξεα, ἐποιέετο ἐκ τοῦ ἐμφανέος²⁹ ἐπὶ τοὺς Μασσαγέτας στρα-

14. πρῶτον] It was taken, the second time, by Darius, iii., 159. *W.E.*

15. ἀραιότηο] vii., 83; ix., 102; *W.E.*
Ionic (= ἄραιο) pluperfect of αἴρεσθαι.

16. Μασσαγέτας] They were probably a branch of the Getae or Goths who had settled in Turkestan. *L.R. A.*

17. ὑπ' ἐ. ποιῆσασθαι] 'to reduce under himself'; Milton, P. L. iii., 319; ἐν νῷρ ἔχων πᾶσαν τὴν Ἐλάδα ὑπ' ἐ. π. vii., 157; πάντα τὰ πράγματα ὑφ' ἐ. π. Dem. de C. 13; κατεστρέφετο καὶ ἐποιέετο ὑφ' ἐ. ib. 14; 15; 22. s. i., 28, 100.

18. ἀνατολᾶς] is opposed to δυσμᾶς, and ἡδονή το ἐσπέρην, vii., 58, 14; ii., 31; iv., 8. The former two nouns are generally used in the plural, and ἥλιον is often understood, ἡ πρὸς ἀνατολᾶς, . . . ἡ πρὸς μεσημβρίαν καὶ δυσμᾶς, Pol. ii., 14; St Matthew xxiv., 27; SS. in septentriones et orientem solem, . . . inter occasum solis et septentriones, Cæs. G. i., 1; BO, 105. s. iii., 84, 91.

19. Ἀράξεω] The Iaxartes, now the Syr-Daria. Herodotus erroneously places its source in Matiene. *A. REN. SW.*

i. 20. Ἰστηδόνων] A people of Serica, in the district now called Shefi-Si, *A.*

ancestors of the Yugures, or Eluths. *REN.*

21. Σκυθικὸν] Arr. Al. iv., 16; and Diod. ii., 44; call them Scythians. *L.R.*

22. πρῶτον μὲν] πρῶτα μὲν is opposed to δεύτερα δὲ, iii., 80; viii., 106. *SW.*

23. στρατεύεσθαι] The active voice is used in the same sense, i., 77; vi., 7. *SW.*

24. Κύρος] Κ. εὐδαίμων ἀνήρ, ἄρξας, θρήκε πᾶσιν εἰρήην φύλων. Λιθῶν δὲ λαον καὶ Φρυγῶν ἐκτήσατο, Ιωνίων τε πᾶσαν ἥλασεν βίᾳ δέδος γὰρ οὐκ ἡχθρόν, ὡς ἐφφρων ἔφυ, Άesch. P. 774; τῶν γε ἐπειτα γεγενμένων, Ιωνίων δὲ καὶ τῶν ἀπάντων, Κύρου, τὸν Μήδον μὲν ἀφελμένον τὴν ἀρχὴν, Πέρσας δὲ κτησάμενον, οἱ πλεῖστοι καὶ μαλισταὶ Σαμαΐσσους, Isoc. Ev. p. 357. *M.T.* Cyrus was foretold by name above 100 years before his birth, Isaiah xliv., 28; xlv., 1 . . . 5; where he is described as an irresistible conqueror, as well as in Daniel viii., 4. *N.W.*, on the Pr. d. x., p. 166.

26. ἦν] 'his:' an abbreviated form of ἔφυ. *MA*, 149, note.

29. ἐκ τοῦ ἐμφανέος] Procopius is very fond of this expression, B. G. i., 1; 11; 12 &c.; ἐκ γε ἐμφανοῦς πόλεμος

τητῆν³⁰, γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν³¹ τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμεύόντων³² τὸν ποταμὸν οἰκοδομεύμενος. (206) Ἐχοντι δέ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ Τόμυρις κάρυκα, ἔλεγε τάδε· “Ω βασιλεῦ Μήδων, “παῦσαι σπεύδων, τὰ σπεύδεις³³ οὐ γάρ ἀν εἰδείης³⁴, εἴ τοι ἐς “καρὸν ἔσται ταῦτα τελεύμενα· πανσάμενος δὲ, βασιλευε τῶν “σεωντοῦ, καὶ ἡμέας ἀνέχει δρέων³⁵ ἄρχοντας τῶν περ ἄρχομεν. “οὐκ ὁν ἔθελησες³⁶ ὑποθήκησι τρισίδε³⁷ χρέοσθαι, ἀλλὰ πάντα “μᾶλλον ἡ δὶς ἡσυχίης εἶναι.³⁸ σὺ δὲ εἰ μεγάλως προθυμέας³⁹ “Μασσαγετέων πειρθῆναι, φέρε, μόχθον μὲν, τὸν ἔχεις ζευγνὺς “τὸν ποταμὸν, ἀφες· σὺ δὲ ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποτα-“μοῦ τριῶν ἡμερέων ὅδον, διάβαινε ἐς τὴν ἡμετέρην.⁴⁰ εἰ δὲ ἡμέας “βούλεαι ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέρην, σὺ τωντὸ τοῦτο “ποίεε.” Ταῦτα δὲ ἀκούσας, ὁ Κύρος συνεκάλεσε Περσέων τὸν⁴¹ πρώτους⁴² συναγείρας δὲ τούτους, ἐς μέσον σφι προετίθεε τὸ πρῆγμα, συμβούλευόντων, ‘ὅκτερα ποιέοι;’⁴³ τῶν δὲ κατὰ τωντὸ αἱ γνῶμαι συνεξέπιπτον⁴⁴, κελεύόντων ‘ἐσδέκεσθαι Τόμυρίν τε καὶ τὸν στρατὸν ‘αὐτῆς ἐς τὴν χώρην.’ (207) Παρεὼν δὲ, καὶ μεμφόμενος τὴν γνώμην ταύτην, Κροῖσος δὲ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γνώμῃ, λέγων τάδε· “Ω βασιλεῦ, εἴπον μὲν καὶ πρότερόν

οὐκ ἦν συνεστηκὼς, Pau. ix, 1; WE. iii, 150; iv, 120; vii, 205; v, 37, 12; ἐμφανέως, i, 140; vi, 123. SW. MA, 574.

30. στρατῆτην] Ionic (= στρατεῖαν), ‘an expedition;’ στρατῆρ, Ionic (= στρατῖαν), ‘an army,’ i, 14. VK. The same distinction is made by Thu. and Xen. SW.

31. διάβασιν] in apposition to γεφύρας. MA, 431.

32. διαπορθμεύόντων] supply τὸ ἔτερον μέρος τοῦ στρατοῦ. STG.

33. τὰ σπεύδεις] is given as an instance of an intransitive verb with an accusative of the object. MA, 417.

34. οὐκ ἀν εἰδείης] ‘thou canst not know:’ ἀν διαγροίη, i, 134; δέοι ἀν; ii, 22; μέγις ἀν διαφῆξεις, iii, 12; οὐκ ἀν ἀμαρτάνοις, iv, 9; οὐδὲ ἀν διαγροίη, iv, 74; οὐκ ἀν δυναμεθα, iv, 114; οὐκ ἀν εἴη, vi, 63; the optative in all these passages has a potential signification. STG.

35. οὐκ ἂν ἐ.] ‘if then thou wilt not.’ οὐκ ἂν in Her. before the future tense, second person, has the force of εἰ ἂν

οὐκ, or of ἦν μὴ followed by the aorist subjunctive. SW explains thus the following passage, οὐκ ἂν ποιήσετε ταῦτα, ημεῖς μὲν πιεζόμενοι, ή ἐκλεψομεν τὴν χώρην, ή, μένοντες, ὀμολογήτηροι μεθα, iv, 118, 73; in this next passage he has οὐκ μὴ παύσησθε after οὐκ ἂν, but the two former words are merely a gloss, which has crept into the text, οὐκ ἀν παύσεσθε, ἀλλὰ πειρήσεσθε ταρὰ τὸ θύκαιον κατάγοντες Ἰππίνην, ἵστε δὲν Κορινθίους γε οὐ συνανέντας, v, 92, 27.

37. τρισίδε] BHK. τρισίδε, which is the reading of most editions, offends against the rule that the circumflex is only admissible on the ultimate or penultimate. MA, 580, e.

38. δὲ ἡσυχίης εἶναι] i. e. ἡσυχάζειν. MA, 580, e.

40. ἡμετέρην] γῆν or χώρην is understood. BO, 46.

42. συνεξέπιπτον] ‘coincided;’ a metaphor taken from lots, which ‘fall out together’ from a helmet or an urn: STG. εἰς τωντὸ αἱ γνῶμαι συνέδραμον, i, 53; iii, 83, 81.

“ τοι, ὅτι, ἔπει με Ζεὺς⁴³ ἔδωκέ τοι, τὸ ἀν ὄρῳ σφάλμα ἐὸν οἴκῳ τῷ
“ σῷ, κατὰ δύναμιν⁴⁴ ἀποτρέψειν. τὰ δέ μοι παθήματα⁴⁵, ἐόντα
“ ἀχάριτα, παθήματα γεγόνεε. εἰ μὲν ἀθάνατος δοκέεις εἶναι, καὶ
“ στρατιῆς τοιαύτης⁴⁶ ἄρχειν, οὐδὲν ἀν εἴη πρῆγμα⁴⁷ γνώμας ἐμὲ
“ σοι ἀποφαίνεσθαι εἰ δὲ ἔγνωκας, ὅτι ἄνθρωπος καὶ σὺ εἶς, καὶ
“ ἐτέρων τοιῶνδε ἄρχεις, ἐκεῖνο πρῶτον μάθε, ὡς κύκλος⁴⁸ τῶν
“ ἀνθρωπήιων ἔστι πρηγμάτων, περιφερόμενος δὲ οὐκ ἔξι αἰεὶ τοὺς
“ αὐτοὺς εὐτυχέειν. ἥδη δὲν ἔγω γνώμην ἔχω⁴⁹ περὶ τοῦ προκειμένου
“ πρήγματος τὰ ἔμπαλιν⁵⁰ η οὗτοι. εἰ γὰρ ἔθελήσομεν ἐσδέξασθαι
“ τοὺς πολέμιους ἐς τὴν χώρην, δὲ τοι ἐν αὐτῷ κίνδυνος ἔνει ἐσσω-
“ θεὶς μὲν, προσαπολλύεις πᾶσαν τὴν ἄρχην δῆλα γὰρ δὴ, ὅτι,
“ νικῶντες, Μασσαγέται οὐ τὸ δόπιστα φεύξονται, ἀλλ’ ἐπ’ ἄρχας
“ τὰς σὰς ἐλῶσι⁵¹ νικῶν δὲ, οὐ νικᾶς τοσοῦτον, δσον⁵² εἰ διαβάς
“ ἐς τὴν ἑκείνων, νικῶν Μασσαγέταις, ἐποιο φεύγοντις τωντὸ γὰρ
“ ἀντιθήσω ἑκείνῳ⁵³, δτι, νικήσας τοὺς ἀντιουμένους, ἐλῆξι ιθὺ τῆς
“ ἄρχης τῆς Τομύριος. χωρίς τε τοῦ ἀπηγμένου, αἰσχρὸν καὶ οὐκ
“ ἀνασχετὸν, τὸν Κύρον γε τὸν Καμβύσεω, γυναικὶ εἴξαντα ὑπο-
“ χωρῆσαι⁵⁴ τῆς χώρης. νῦν δὲν μοι δοκεῖ, διαβάντας προελθεῖν,
“ δσον ἀν ἑκείνοις διεξίσται” ἐνθεῦτεν δὲ, τάδε ποιεῦντας, πειρᾶσθαι

43. Ζεὺς] ἔτει σ’ θήκε Ζεὺς ἀμηνί-
τως δόμοις κοινῶνδεν εἶναι χερίσων,
πολλῶν μετὰ δύναλων, Λέσχ. Α. 1003.
BL.

44. κατὰ δύναμιν] κωλέων κ. δ.
Thu. i, 45; παντὶ σθένει κ. τὸ δυνατὸν,
Dem. O. iii, 4; κ. τὸ καρτερόν, iii,
65, 37.

45. παθήματα] Ζῆνα τὸν πάθει μάθος
δέντο κυρίας ἔχειν, Λέσχ. Α. 167 ff;
δικα δὲ τοῖς μεν παθοῦσι παθεῖν ἐπιφ-
ρέπει, 241; παθὼν δὲ τε πήποις ἔγων,
Hes. O. D. 216; κατὰ τὴν παροιμίαν,
‘παθόντα γνῶναι’, Pla. Con. 44; BL.
δ πονήσαις δὲ, νῦν καὶ προμάθειν φέρει,
Plin. I. i, 56. GAI.

46. τοιαῦτης] i. e. η καὶ αὐτὴ ἀδά-
ντας ἔστι. STG.

47. κύκλος] καθά περ καὶ φασι κύ-
κλον εἶναι τὸ ἀνθρώπινα, Arist. Pro.
xvii, p. 129; W.E. Eth. i, 10; ἐπὶ⁵⁰
πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν, οἷον
ἄρκτον στροφάδες κέλευθος μένει γὰρ
οὕτις αἰδάλος νῦν βροτῶν, οὗτε κῆπες,
οὗτε πλοῦτος, ἀλλ’ ἀφαρ βέβακε. τῷ δὲ
ἐπέρχεται χαίρειν τε καὶ στέρεσθαι,
Soph. T. 131.

48. γνώμην ἔχω] i.e. γνωσκω. STG.

κατὰ may be understood, on account
of the adverb ἔμπαλιν, which follows,
iii, 62; but no preposition is wanting
in the expressions τὴν δὲ γν., ii, 27;
τὴν δὲ τὴν γν., iv, 31 : SW. and here
our author might have said γν. Εἰ ἐνα-
τίην τῇ τούτων. STG. The phrase γν.
ἔχειν occurs, Thu. ii, 86; Arist. N.
158. SS. Each of the three forms is
found in Dem. Ph. i. viz. & γνώσκω, 1;
ταῦτην δὲ τὴν γν. 3; οὐτὸς τὰς γνώμας
δὲ τ. s. i, 120, 86.

50. τὸ ἔμπαλιν] τάκταλιν, τούτων-
τού, τούτκαλιν, in Attic Greek. VK.
Instead of κατὰ with γνώμην, δὲ might
be understood here, as in the phrase
τούταταν πεσεῖν φρεγῶν, Eur. Hi.
392.

51. ἐλῶσι] for ἐλάσσουσι, MA, 178, a.
ἐλάσσω, ἐλῶ, ἐλῶ.

52. δσον] Supply δὲ νικῆσαι. STG.

53. ἑκείνῳ] i. e. ἑκείνη τῇ γνώμῃ
δτι, “νικῶντες, Μασσαγέται οὐ τὸ
πῆμα φεύξονται, ἀλλ’ ἐπ’ ἄρχας τὰς
σὰς ἐλῶσι.” STG.

54. εἰ. ὑποχωρῆσαι] τότε ἔγω τῷ
Πέθωνι οὐκ εἴτα, οὐδὲ ὑπεχώρησα, Diod.
xvi, 85. W.E.

“έκεινων περιγενέσθαι” ως γάρ έγω πυνθάνομα, Μασσαγέται εἰοί
“άγαθῶν ⁵⁵ τε Περσικῶν ἄπειροι, καὶ καλῶν μεγάλων ἀπάθεες,
“τούτοισι ὧν τοῖσι ἀνδράσι, τῶν προβάτων ⁵⁶ ἀφειδέως πολλὰ
“κατακόψαντας καὶ σκευάσαντας⁵⁷, προθεῖναι ἐν τῷ στρατοπέδῳ
“τῷ ἡμερέφ δαῖτα· πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἴνου ἀκρήτου,
“καὶ σιτία παντοῖα· ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς
“στρατιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὐτὶς ἔξαναχωρέειν ἐπὶ⁵⁸
“τὸν ποταμὸν. ἦν γάρ έγω γνώμης μὴ ἀμάρτω, κεῖνοι, ἰδόμενοι
“άγαθὰ πολλὰ, τρέψοντα τε πρὸς αὐτὰ, καὶ ήμιν τὸ ἐνθεῦτεν λείπε-
“ται ἀπόδεξις ἔργων μεγάλων.” (208) Γνῶμα μὲν αὐταὶ συν-
έστασαν.⁵⁹ Κῦρος δὲ, μετεῖς τὴν προτέρην γνώμην, τὴν Κροίσου δὲ
ἔλομενος, προτηγόρευε Τομύρο⁶⁰ ‘έξαναχώρειν, ως αὐτὸν διακησο-
‘μένουν ἐπ’ ἔκεινην.’ ἡ μὲν δὴ ἔξαναχώρεειν, κατὰ⁶¹ ὑπέσχετο πρῶτα.
Κῦρος δὲ, Κροίσον ἐς τὰς χεῖρας ἐσθέεις τῷ ἐωντοῦ παιδὶ Καμβύσῃ,
τῷ περ τὴν βασιληὴν ἐδίδον⁶¹, καὶ πολλὰ ἐντειλάμενός οἱ τιμᾶν
τε αὐτὸν καὶ εὖ ποιεῖν, ἦν η διάβασις η ἐπὶ Μασσαγέτας μὴ ὅρθω-
θη· ταῦτα ἐντειλάμενος, καὶ ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς
διέκαιεν τὸν ποταμὸν καὶ ὁ στρατὸς αὐτοῦ. (209) Ἐπει τε δὲ
ἐπειραιώθη τὸν Ἀράκεα, νυκτὸς ἐπελθούσης, εἶδε ὄψιν, εῦδων ἐν
τῶν Μασσαγετέων τῇ χώρῃ, τοιήνδε· ἐδόκεε ὁ Κῦρος ἐν τῷ ὑπνῳ
ὅρᾶν τῶν ‘Υστάσπεος παιδῶν τὸν πρεσβύτατον ἔχοντα⁶¹ ἐπὶ τῶν
ώμων πτέρυγας, καὶ τοιτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην
ἐπισκιάζειν. ‘Υστάσπει δὲ τῷ Ἀράσμεος, ἐόντι ἀνδρὶ Ἀχαιμενίδῃ⁶²,
ην τῶν παιδῶν Δαρεῖος πρεσβύτατος, ἐὼν τότε ἡλικίην ἐς εἴκοσι
κου μάλιστα ἔτεα· καὶ οὗτος καταλέιπτο ἐν Πέρσησι· οὐ γὰρ εἰχέ-

55. ἀγαθῶν] i, 126; τῶν Λυδίων ἀγαθῶν, Xen. C. vi, 2, 22; εἰς της γενομένης ἡμετέρας καὶ ἀναχωρήσαντος τῶν πολεμών, παρεκάλουν ἔγγο σε, διπος καυῆ μὲν αὐτοῖς δύσκομεν, κοινὴ δὲ, εἴ τι καλὸν κάγαδον συμβαίνει, τοῦτο καρπούμεθα, ib. v, 9, 19; 8 τι καλὸν κάγαδον ἔστιν ἐν Σάρδεσσω, ib. vii, 2, 12 f; Thuc. i, 82; St Luke xvi, 25; vi. vii, 139; in i, 119, 72.

56. *πρόβατα* The ancients called by this name πάντα τὰ τερψιδά
Σπέμματα, Schol. on Il. Η, 124; *WE*. i., 188; vi., 56; 57; as distinguished from man, i., 203; vii., 171; *Hes. O. D.* 556. It applies to βόες, ii., 41; and ἵπποι, iv., 61; vii., 171; *Pin. fr. inc. cxxxvii*; and seems to include not only oxen and horses, viii., 137;

but as *asses* and *camels*, i, 133; though in i, 167; it is opposed to beasts of burthen as well as to man.

57. σκευδοταγτας] 'after dressing.'

58. συνέστασιν] 'came in competition ; ' conflicted : ' iv, 132, 54 ; vi, 29, 51 ; 108 ; vii, 142, 1 ; WE. SW. viii, 79, 56 ; s. ix, 89, 53.

61. [εἰδούσιν] It was the custom for the king of Persia, before going on a foreign expedition, to name his successor: δεὶ μη, ἀποδέξαντα βασιλῆα, κατὰ τὴν Περσέων νόμον, οὐτα στρατεύεσθαι. vii. 2, 5. WE.

62. *'Αχαιμενίδη*] s. vii, 11. A noble and numerous clan of the Pasargadæ, which was the chief tribe of the Persians, i, 125. To this the royal family belonged : s. the genealogical table.

κω ἥλικίην⁶³ στρατεύεσθαι. ἐπεὶ ὡν δὴ ἐξεγέρθη ὁ Κῦρος, ἐδίδου λόγον ἔωντῷ περὶ τῆς ὄψιος. ὡς δέ οἱ ἐδόκεε μεγάλη εἶναι ἡ ὄψις, καλέσας Ὑστάσπεα, καὶ ἀπολαβὼν μοῦνον⁶⁴, εἶπε “Ὕστα-“ σπεις, παῖς σὸς ἐπιβούλευνάν ἐμοὶ τε καὶ τῇ ἐμῇ ἀρχῇ ἐάλωκε· ὡς “ δὲ ταῦτα ἀτρεκέως οἶδα, ἐγὼ σημανέω, ἐμεῦ Θεοὶ κήδονται⁶⁵, καὶ “ μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα· ηδη ὡν ἐν τῇ παρο-“ χομένῃ νυκτὶ, εὔδων, εἶδον τῶν σῶν παιδῶν τὸν πρεσβύτατον, “ ἔχοντα ἐπὶ τῶν ὄμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, “ τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὐκ ὡν ἔστι μηχανὴ⁶⁶ ἀπὸ τῆς “ ὄψιος ταύτης οὐδεμία, τὸ μὴ κεῖνον ἐπιβούλευειν ἐμοὶ. σὺ τοίνυν “ τὴν ταχιστην πορεύο ὅπισα ἐς Πέρσας, καὶ ποιεε, ὅκως, ἐπεὰν “ ἐγὼ, τάδε καταστρεψάμενος, ἔλθω ἐκεῖ, ὡς⁶⁷ μοι καταστήσῃς⁶⁸ τὸν “ παῖδα ἐς ἐλεγχον.”⁶⁹ (210) Κῦρος μὲν, δοκέων Δαρεῖον οἱ ἐπι-Βούλευειν, ἐλεγε τάδε· τῷ δὲ ὁ δαίμων προέφανε, ὡς αὐτὸς μὲν τε-λευτήσειν αὐτὸν ταύτη μέλλοι, ἡ δὲ βασιλῆτη αὐτοῦ περιχωρέοι ἐς Δαρεῖον. ἀμείβεται⁷⁰ δὴ ὡν ὁ Ὑστάσπης τοῦσδε· “Ω βασιλεῦν, μὴ εἴη “ ἀνὴρ Πέρσης γεγονὼς, οὗτος τοι ἐπιβούλευει· εἰ δὲ ἔστι, ἀπόλοιτο “ ὡς τάχιστα· δεὶς ἀντὶ μὲν δούλων⁷¹ ἐποίησας ἐλευθέρους Πέρσας “ εἶναι· ἀντὶ δὲ ἀρχεσθαι⁷² ὑπ’ ἄλλων, ἀρχειν ἀπάντων, εἰ δὲ τίς “ τοι ὄψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα⁷³ βούλευειν περὶ

63. ἥλικίην] ‘six or seven and twenty.’ Xen. C. i. 2.

64. μοῦνον] ‘apart.’

65. κῆδονται] Διὸς δέ τοι ἄγγελός εἰμι· δισεν, κανεύθεν δὲν, μέγα κῆδεται ηδ' ἐλεαρει, Hom. Il. B. 26. From τῶντα μᾶλ ἀτρεκέως, ib. 10; and other expressions, it would seem that Herodotus had this passage in view.

66. μηχανὴ] οὐδὲν ἔστι μ. οὐδεμία τὸ μῆ, ‘there is no possibility but that;’ ‘there is no help for it, but,’ &c. s. viii, 100, 43. HUBERT “Come, boy, prepare yourself.” ARTHUR “Is there no remedy?” HUBERT “None, but to lose your eyes.” Shakspeare, K. J. iv, 1.

67. ὡς] Either this word or ὅκως is superfluous; the ὡς appears to be used in consequence of the parenthesis: SW. vii, 147, 46.

68. καταστήσῃς] κείνας ἐναργεῖς δεῖρό μοι στήσῃς ἄγων, Soph. ΘΕ. C. 910. CY.

69. ἐς ἐλεγχον] καθιστάναι ἐς έ. ‘to present for trial, or examination.’ The

phrase occurs in Isoc. and Plu. STE, Th. L. G. 3679.

70. ἀμείβεται] This verb is put either (1) absolutely, ἀμείβεται Κροῖσος, i, 40; or (2) with an accusative of the thing, ταῦτα ἀμείβατο, i, 37; or (3) with an accusative of the person as well as of the thing, ταῦτα τοὺς φίλους ἀμείβατο, ii, 173; or (4) with a dative of the thing, ἀμείβεται Κροῖσος τοῦσδε, i, 38; or (5) with an accusative of the person and a dative of the thing, which is most usual, τοιούτοισι ἀμεί-βατο Κροῖσον, i, 43. SW.

71. ἀντὶ δούλων] i. e. ἀντὶ τοῦ δούλων εἶναι; so ἀντὶ ἐλευθέρων, v, 49, 29; STG. s. i, 86, 22: γυναῖκας ἀντὶ ἀνδρῶν, i, 155.

72. ἀντὶ ἀρχεσθαι] ἀντὶ εἶναι, vi, 32; vii, 170; ἀντὶ γενέσθαι, vii, 170. SW. The omission of the article after a preposition is unusual. MA, 541.

73. νεώτερα] ‘seditious innovations,

treason:’ supply either βούλεματα

from the verb, [nova consilia, Liv. xxv,

23;] or πρήγματα from v, 106; (where

“σέο, ἐγώ τοι παραδίδωμι χρῆσθαι⁷⁴ αὐτῷ τοῦτο, δὲ τι⁷⁵ σὺ βούνος λεῖαι.” Υστάσπης μὲν, τούτοισι ἀμειψάμενος, καὶ διαβὰς τὸν Ἀράξεα, ἦσε ἐς Πέρσας, φυλάξων Κύρῳ τὸν παῖδα Δαρεῖον. (211) Κύρος δὲ, προελθὼν ἀπὸ τοῦ Ἀράξεω ἡμέρης ὁδὸν, ἐποίεε τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὅπίσω ἐπὶ τὸν Ἀράξεα, λειφθέντος δὲ τοῦ ἀχρητοῦ, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορίς⁷⁶ τοῦ στρατοῦ, τοὺς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευε ἀλεξομένους⁷⁷ καὶ, τὴν προκειμένην ἰδόντες δᾶτα, ὡς ἔχειρώσαγτο τοὺς ἐναντίους, κλιθέντες δαίνυντο⁷⁸ πληρωθέντες δὲ φορέης καὶ οἴνου⁷⁹, εὗδον. οἱ δὲ Πέρσαι, ἐπελθόντες, πολλοὺς μέν σφεων ἐφόνευσαν πολλῷ δὲ τοῖς πλεῦνας ἔξωγηρησαν, καὶ ἄλλους, καὶ τὸν τῆς βασιλείης Τομύριος παῖδα, στρατηγέοντα Μασσαγετέων, τῷ οἴνομα ἦν Σπαραγαπίσης. (212) Ἡ δὲ, πυθομένη τὰ τε περὶ τὴν στρατιὴν γεγονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ Κύρον, ἔλεγε τάδε· “Ἄπληστε αἵματος⁸⁰ Κύρε, μηδὲν ἐπαρθῆς τῷ γεγονότι τῷδε πρήγματι, εἰ⁸¹ ἀμπελίνῳ καρπῷ, τῷ περ αἰντοὶ ἐμπιτλάμενοι μαλί· νεοθε οὕτω, ὥστε, κατιύντος⁸² τοῦ οἴνου ἐς τὸ σῶμα, ἐπαναπλώειν⁸³ ὑμῖν ἔπεις κακά, τοιούτῳ φαρμάκῳ δολώσας⁸⁴, ἐκράτησας παιδὸς

βονλεῦσαι πρῆγμα also occurs;) vi, 2; 74; or ἔργα from vii, 6; νεωτέρους ἀπιθυμοῦντες πραγμάτων, Xen. H. v, 2, 9; οὐ κανῶν δεῖσθαι π. οὐδὲ μεταστάσεως, ib. i, 4, 16; νοεῖ moliri, Vell. ii, 129; novis rebus studere, Cic. Cat. i, 1. The use of the comparative is explained i, 27, 81. In the same sense κανῶν is used by Attic writers, λέγεται τι κανῶν; γένορτο ἢ τι κανιότερον ἢ Μακεδῶν Ἀθηναῖος καταπολεμῶν; Dem. Ph. i, 5. s. iii, 62, 6; Liv. xxi, 50, 7.

74. χρῆσθαι] ‘to treat: ἀνθρώποις ὁ χρηστέον οὐ γιγνώσκειν, Xen. H. i, 6, 4; ii, 4, 37; Juv. v, 170.

75. τοῦτο, δὲ τι ὅπερ δύος.

76. τριτημορίς] τῆς στρατιῆς τρ. vii, 131; tertia pars copiarum, Jus. i, 8.

77. ἀλεξομένους] ἀμυνομένους. ΓΔ.

78. δαίνυντο] Hom. Il. A. 468; εὐωχοῦντο, Hes. When the Istrians had taken a Roman camp, ibi quum omnium rerum paratum expositamque copiam, et stratos lectos in questio[n]e invenissent, regulus accubans epulari cœpit. mox idem ceteri omnes, armorum hostiumque oblii, faciunt: et, ut quibus insuetus liberalior victus esset, avidius vino ciboque corpora onerant, Liv. xli, 2; the

consequences were similar. WE. Liv. xxii, 41, 4.

79. φορέης καὶ οἴνου] MA, 330, b. φορέη is a word mostly used by poets, and by them applied to the ‘food’ of πελεόνος ἀκράτου σπώντας δορυβόεις γίνεσθαι “οἶνος καὶ κένταυρον ἀλεῖ”. δὲ, ἐπει φρέας βασεν οἴνῳ, μαινόμενος καὶ ἔρεξ.” (Then follows this passage of Herodotus and another quotation.) Ενοφάντος δὲ δὲ Ἀγηούλαος μέθης μὲν ἀπτέχεσθαι δύοις φέρει χρῆναι καὶ μανίας, Ath. xiv, 1. VK.

80. ἄπληστε αἵματος] MA, 322. 82. κατιύντος] τὸν Διονύσον μαινόμενον οἱ πολλοὶ λέγουσιν, ἀπὸ τοῦ πελεόνος ἀκράτου σπώντας δορυβόεις γίνεσθαι “οἶνος καὶ κένταυρον ἀλεῖ”. δὲ, ἐπει φρέας βασεν οἴνῳ, μαινόμενος καὶ ἔρεξ.” (Then follows this passage of Herodotus and another quotation.) Ενοφάντος δὲ δὲ Ἀγηούλαος μέθης μὲν ἀπτέχεσθαι δύοις φέρει χρῆναι καὶ μανίας, Ath. xiv, 1. VK.

83. ἐπαναπλώειν] ‘to rise to the surface, to float up;’ ἀνταπλέει ἔπει μαινομένῳ πρέσσοτα, Eust. on Il. Σ, p. 1212, 12. VK. s. i, 2, 68.

84. δολάστας] ἀλὸν δόλωφ, i. 214; SW. παῖδα μον κατακτενοῦσι σοὶς δολάστας γάμοις, Eur. I. A. 898. VK.

“ τοῦ ἐμοῦ, ἀλλ’ οὐ μάχῃ κατὰ⁸⁵ τὸ καρπερόν. νῦν ὡν μεν εὗ παραι-
“ νεούσης ὑπόλαβε⁸⁶ τὸν λόγον⁸⁷ ἀποδούς μοι τὸν παῖδα, ἅπιθε ἐκ
“ τῆσδε τῆς χώρης ἀξήμιος, Μασσαγετέων τριτημορίδι τοῦ στρατοῦ
“ κατυβρίσας⁸⁸ εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἥλιον ἐπόμνυμι τοι, τὸν
“ Μασσαγετέων δεσπότην⁸⁹, ἢ μέν⁹⁰ σε ἔγώ, καὶ ἀπληστον ἔόντα,
“ αἷματος κορέσω.” (213) Κύρος μέν νυν τῶν ἐπέων οὐδένα
τούτων ἀνενειχθέντων ἐποιέετο λόγου. ὁ δὲ τῆς βασιλείης Τομύριος
παῖς Σπαργαπίσης, ὃς μιν δὲ τε οἶνος ἀνῆκε, καὶ ἔμαθε, ἵνα⁹¹ ἦν
κακοῦ, δεηθεὶς Κύρου ‘ἐκ τῶν δεσμῶν λυθῆναι,’ ἔτυχε⁹² ὡς δὲ ἐλύθη
τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἐωντόν. καὶ δὴ
οὗτος μὲν τρόπῳ τοιούτῳ τελευτῇ. (214) Τόμυρις δὲ, ὃς οἱ⁹³ ὁ
Κύρος οὐκ ἐσήκουσε, συλλέξασα πᾶσαν τὴν ἐωντῆς δύναμιν, συν-
έβαλε Κύρῳ. ταύτην τὴν μάχην, δοσὶ⁹⁴ δὴ βαρεθάρων ἀνδρῶν μά-
χαι ἐγένοντο, κρίνων ἴσχυροτάτην γενέσθαι· καὶ δὴ καὶ πυνθάνομαι
οὗτα τοῦτο γενούμενον. τρῶτα μὲν γὰρ λέγεται αὐτοὺς διαστάντας⁹⁴
ἔς ἀλλήλους τοξεύειν· μετὰ δὲ, ὃς σφι τὰ βέλεα ἔξετεόξεντο⁹⁵,
συμπεσόντας τῇσι αἰχμῇσι τε καὶ τοῖσι ἔγχειριδίοισι συνέχεσθαι.
χρόνον τε δὴ ἐπὶ πολλὸν συνεστάγαι μαχομένους, καὶ οὐδετέρους
ἐθέλειν φεύγειν· τέλος δὲ, οἱ Μασσαγέται περιεγενέατο⁹⁶, ἢ τε δὴ

86. ὑπόλαβε] ‘adopt,’ iii, 146; ὑπο-
δέχου, Thom. M. When *τὸν λόγον* is
not expressed, but understood, it sig-
nifies ‘to take up the conversation,’
vii, 101. SW. SH.

88. κατυβρίσας] generally governs
an accusative; but Sophocles has *τοὺς*
σοὶς *ἄχεων καθυβρίζων*, Aj. 153. LR.

89. δεσπότην] This title was par-
ticularly given to the Sun; ὁ δέσποτα
ἥλιος, καὶ θεοὶ πάντες, an Egyptian
prayer in Porph. de Ab. A. iv, 10; ὁ
δέσποτας ἥλιος, καὶ σελήνη δέσποτα,
Heliod. x; but applied to the gods in
general, as to Neptune, (Pin. I. vi, 7;)
to Bacchus, (Eur. B. 573;) to Apollo,
(Arist. V. 875;) δεὸς δεσπότας καλεῖν
χρέον, Eur. Hi. 87; LR. SW. s. i, 90,
69; *dominos omnium rerum, deos*, Cic.
de L. ii, 7; VK. *terrarum dominos,*
deos, Hor. i O. i, 6.

90. ἢ μέν] ‘assuredly,’ δυτῶς μὲν,
Hes. SW. vi, 74, 44; δυοστον, ἢ μέν
μοι ἀρήξω, Hom. II. A, 76: HGV, 2,
and 8, or 3. The Attic form ἢ μὴ oc-
curs Hom. Il. A, 87; Æsch. Th. 527;
Soph. Tr. 256; Thu. vi, 72; Pla.
Phæ. p. 94; Luc. t. ii, p. 556; BL.

91. θεοὸς δύμνυμι, ἢ μὴν ἐμοὶ δοκεῖν, Xen.
C. viii, 4, 7. HGV. The indirect ne-
gative form is μὴ μὲν, used in oaths
and solemn asseverations by Ionic writers
for μὴ μὴν, ii, 118; 179; iii, 99;
v, 106, 1. SW. MA, 605. s. ix, 7, 35.
92. οἴ] ὃς οἱ οὐδὲ οὗτας ἐσήκουον οἱ
Ἀθηναῖοι, vi, 86, 5. SW.

93. δοσὶ] Before this word under-
stand ἀπαστον.

94. διαστάντας] ‘standing at a dis-
tance,’ is opposed to *συμπεσόντας* ‘clo-
sing together,’ to *συνέχεσθαι*, (under-
stand ἀλλήλοις), ‘to engage,’ and to
συστῆναι ‘to maintain close combat.’
“The bow-strings twanged, and arrows
hissed: . . . anon, the hosts Met in the
shock of battle, horse and man Con-
flicting,” Southey, Rod. xxv, 164.

95. ἔξετεόξεντο] Zosimus has imi-
tated this passage, γέγονε μάχη πόλης,
ῶς εἰπεῖν, ἀλλοὶ καρπερωτέρα τῶν γὰρ
βελῶν ἐκτοξευθέντων ἐκατέρρη στρατεύ-
ματι, ταῖς αἰχμαῖς καὶ τοῖς δόρασιν ἐπὶ
χρόνον συχνὸν συνεπλάκησαν, ii, 18.
WE.

96. περιεγενέατο] ii, 166. MA, 201,
obs. 4.

πολλὴ τῆς Περσικῆς στρατιῆς αὐτοῦ ταῦτη διεφθάρη, καὶ δὴ καὶ αὐτὸς Κύρος τελευτῇ, βασιλέύσας τὰ πάντα ἐνὸς δέοντα τριήκοντα ἔτεα.⁹⁷ ἀσκὸν δὲ πλήσασα αἴματος ἀνθρωπητὸν, Τόμυρις ἐδίζητο ἐν τοῖσι τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν. ὡς δὲ εὑρε, ἐναπῆπτε⁹⁸ αὐτοῦ τὴν κεφαλὴν ἐξ τὸν ἀσκόν⁹⁹ λυμανομένη¹⁰⁰ δὲ τῷ νεκρῷ, ἐπέλεγε¹ τάδε· “Σὺ μὲν ἐμὲ ζώουσάν τε καὶ νικῶσάν σε μάχῃ “ἀπώλεσας², παῖδα τὸν ἐμὸν ἐλών δόλῳ· σὲ δὲ ἐγώ, κατὰ πέρ “ἡτελῆσα, αἴματος κορέων.”³ τὰ⁴ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν⁵ λόγων λεγομένων, δόδε μοι ὁ πιθανώτατος εἴρηται.

97. ἔτεα] *Cyrus undetriginta annis rerum potitus est: Scythis bellum inferens, in prælio cecidit*, Sulp. S. ii, 9. WE.

98. ἐναπῆπτε] from ἐναφέπτω, ‘suspended in,’ *caput Cyri amputatum in utrem humano sanguine repletum conjici regina jubet, cum hac exprobatione crudelitatis, “sata te,” inquit, “sanguine, quem siisti, cuiusque inatabiilis semper fuisti,” Jus. i, 8; τὴν κεφαλὴν ἀποτεμῆσα αὕτη τοῦ Κύρου, ἐξ ἀσκὸν ἀμβαλεῖ πλήρη αἷματος*, Luc. Con. xiii, WE.

99. ἐς τὸν ἀσκόν] *quam Tomyris turbata vulet, cognovit (Cyrus) in utre, Anth. Lat. ii, ep. 6. WE.*

100. λυμανομένη] ‘maltreating;’ MA, 384, 7. φ λυμανόμενοι, ἐδόκεον Ἀμασιν λυμανεσθαι, iii, 16; νεκρῷ λ. ix, 79, 100; ἀγρός⁶ καὶ βαρβαρικῶς ἀλυμανέτο πολλοῖς, App. C. i, 112: but the verb more frequently governs an accusative, id. R. viii, 92; xi, 53; 54; 60. SW.

1. ἐπέλεγε] ‘she added these words.’ Romulus slew Remus, *quum verbis quoque incrépitans adiecisset*, Liv. i, 7; κρατερὸν δὲ ἐπὶ μῆθον ἔτελλε, Hom. Il. A, 25; 326.

2. ἀπώλεσα] GR first pointed out the oxymoron of this passage, which he illustrates by many quotations. Niobe, having lost her sons, exclaims, ‘pascere, crudelis, nostro Latona dolore, corque ferum satia: per funera septem effor,’ Ov. M. vi, 280: in Lucian, a father speaks of himself as προανηρημένος in the person of his son, Tyr. p. 801; homo totiens moritur, quotiens amittit suos, Pub. Syr. These expressions throw light on the word καθηπαρτα, i, 45, 48; and render LR’s supposition unnecessary.

3. κορέω] Similar to this was the treatment of Crassus by the Parthians: BEO. *caput ejus recisum, ad regem reportatum, ludibrio fuit, neque indigno; aurum enim liquidum in rictum oris infusum est; ut, cuius animus arserat auri cupiditate, ejus etiam mortuum et extangue corpus auro uteretur*, Flor. iii, 11.

4. τὰ] put absolutely, for αερὶ τῶν. STG.

5. πολλῶν] According to Xen. C. viii, 7, 28; Stra. xv, p. 1061, b; and Luc. de Mac. 14; he died a natural death; according to Ctes. xi; of a wound received in battle. WE. GAI.

EXAMINATION QUESTIONS.

BOOK I.

1. What is *γένωμα* with *οὐ μὴ* equivalent to?
2. To whom was the term *βάρεσφοι* applied?
3. What is the force of *καὶ δὴ καὶ*?
4. How do the words *ηδε*, *εἰ*, *εν*, *η*, *ης*, *οι*, *ην*, *ως*, *ον*, &c. differ in signification according to their accents or breathings?
5. How do the words *υνν*, *ἐπι*, *μετα*, &c. differ according to their accents?
6. Give instances of the figures antithesis, paragoge, dialysis, diaeresis, syncope, antimeria, polysyndeton, parenthesis, crasis, periphrasis, synalæphe, ecthlipsis, &c. and explain them.
7. Explain the terms *πρύμνη*, *πρώρη*, *μέση* *νηῦς*, and *κοῖλη*.
8. What is the difference between *ἄλλοι* and *οἱ ἄλλοι*?
9. Why is *πρῶτος* circumflexed? and *δεύτερος* a proparoxytone? n. 52.
10. Explain the difference between *ναῦς μακρὴ* and *στρογγύλη*.
11. Give the dates of (1) the foundation of the kingdom of Argos, (2) the abduction of Europa, (3) the Argonautic expedition, and (4) the elopement of Helen.
12. Give the modern names of Halicarnassus, Tyre, Crete, &c.
13. What is the difference between *ἀπίκατο* and *ἀπικέατο*?
14. What is the signification of *ὁ Κόλχος*, &c.?
15. Why were heralds considered sacred?
16. Explain the construction of a noun or pronoun before an infinitive. n. 86.
17. How many years does Herodotus reckon to a generation?
18. Give the etymology of the words Alexander, Priam, Artemis, Phrygia, Mysia, &c.
19. State the difference between *ἐπίστασθαι* and *εἰδέναι*. n. 100.

20. Explain the principle upon which an accusative case, instead of a dative, often follows the infinitive mood.

21. What may be observed with respect to the quantity of the first syllable in the words *'Asia*, *'Asis*, and *Asia* in Latin?

22. For what cases may infinitives be used (1) with and (2) without an article?

23. What is the principle of the construction, when a sentence is said to be the nominative case to a verb?

24. In what class of adjectives is enallage of number most frequently met with?

25. How are infinitives in *-θαι* accented? and participles in *-εις*, *-ους*, and *-ως*?

26. What is a favourite pleonasm with our author?

27. When does *ἐπί* signify 'in the time'?

28. What are the exceptions to the general rule that 'the last syllable of proparoxytones is short'?

29. What were the seven Christian Churches, the seven wonders of the world (n. 65. and n. 84.), and the names of the seven wise men of Greece?

30. What was the length of *στάδιον*, *φρυγιὰ*, *πλέθρον*, *πῆχυς*, *παλαιστὴ*, *όδὸς ἡμερεσία*, *παρασάγγης*, and *σχοῖνος*?

31. What was the measure called *ἄροντα*?

32. What were 'a day's sail,' and 'a night's sail'?

33. To what magistracy in the Roman republic was the office of *αἰσχυνήτης* at Mytilene similar?

34. How may the use of the comparative degree for the positive be accounted for?

35. What was the nature of the changes made by Solon in the Athenian constitution?

36. When is the subjunctive, and when is the optative, to be used after *ἴτα μή*?

37. What is the difference of the phrases *Θεῖναι νόμον* and *Θέσθαι νόμον*?

38. What change is made in the signification of *οἷος* by the addition of *τε*?

39. What neuter pronouns are used by Greek historians in reference to facts or words preceding, and to facts or words following? n. 38.

40. When the clause of a sentence, which assigns the reason for the leading proposition in that sentence, stands first and has the conjunction *γάρ*, — what is *γάρ* equivalent to? what does Longinus consider such construction to be an instance of? what is another way of solving the difficulty?

41. With what verb does *εἶναι* sometimes allow an interchange of signification?

42. What prepositions may be used, and with what cases, instead of the genitive absolute?

43. What are the various significations of the phrase *λόγον διδόναι*?

44. Give instances of verbs, resolvable into a noun with the substantive verb, and governing a genitive case. n. 78. n. 9. and n. 74.

45. Explain the differences of *Θάλαμος*, *ἀνδρεών*, *Θησαυρὸς*, (n. 35.) *οἰκημα*, *μέγαρον*, and *παστάς*.

46. Describe the ceremonies used in expiation of murder.

47. Give instances of the way in which the Latins changed the Greek aspirate.

48. What does the Ionic form *-εσκον* denote?

49. What is the force of a refusal conveyed by the aorist optative with *οὐκ ἀν*?

50. What preposition in composition signifies 'after'?

51. When is *άχαρι* a paroxytone, and when a proparoxytone?

52. Who were the *parochi*? and why so called?

53. What peculiar sense has *εἰνεκεν*? and what words in the tragedians have the same meaning?

54. What is a very general way in which the force of aorist participles may be expressed? n. 34.

55. Why does *καταδικάζειν*, 'to condemn,' take a genitive of the person and an accusative of the crime or its punishment?

56. What words is *ἡγεμονίη* synonymous with?

57. Explain the differences of *μαντήιον*, *θέσπισμα*, *θεοπρόπιον*, *λόγιον*, *χρησμὸς*, *χρηστήριον*, and *τὸ χρησθέν*?

58. What is the difference between *εἰ ἐπιχειρέῃ*, *εἰ ἐπιχειρέοι*, and *εἰ ἐπιχειρέοι ἀν*? n. 66. and n. 71.

59. Repeat the words of the oracle delivered to Crœsus, as Aristotle gives them, and their translation in Cicero.

60. How do the Latins express the distributive force of *κατά*?

61. Explain the terms *προμαντηῖη*, *ἀτελεῖη*, and *προεδρῆ*.

62. What is shown, when an address begins with *ἄλλα*?

63. What intensitive words are added to adjectives in the superlative degree?

64. What were the tribes of Attica (1) under Cecrops, and (2) under Cranaus?

65. What is *τῷ λόγῳ*, when used adverbially, opposed to? and what other words are opposed to each other in a similar manner?

66. Supposing the attempt on the life of Pisistratus not to

have been real, what instances can be given of similar artifices, from the historians or poets?

67. What is, generally speaking, the sense of *δῆθεν* with ὡς and a participle?

68. What Greek cities were built at a short distance from the shore, and connected with their sea-ports by long walls?

69. Mention some of the compounds ending in -*φορος*, and give the reason for their accentuation.

70. What substantives and verbs, compounded with *καρὰ*, have a reference to the restoration of exiles to their country?

71. What was the number of the Attic boroughs?

72. What was Phya originally? and whom is she said to have married?

73. What two other expressions would be equivalent to *γνώμην νικήσαντος*?

74. What is the quantity of the ι in *δωτίνας*?

75. By what step is it natural for a member of an oligarchy to arrive at the rank of tyrant?

76. Who resided in the city of Athens, and who in the Piræus, chiefly?

77. In what way was Timotheus painted?

78. What were the meals of the ancients?

79. What Homeric licence does Herodotus not scruple to employ?

80. Wherein did the ancient and the modern use of dice differ?

81. Give the significations of *ἐπιτρέπειν*, in the several voices, and of *ἐπιτροπεύειν*.

82. What legislators professed to be indebted to supernatural communications for assistance?

83. What was the constitution of the Spartan λόχος according to Thucydides?

84. Explain the political terms *τριηκάς*, *συσσίτιον*, *ἔφορος*, *γέροντες*.

85. What does *ζώδια* denote?

86. Give instances of *καρὰ* with the accusative being used adverbially. n. 45.

87. What anomaly is observable as to *μεμφθεῖς*, and *ἔρασθεῖς*? n. 98.

88. What twofold construction does *πειρᾶσθαι* admit of?

89. Give Plato's explanation of the word *ἔλπις*.

90. What instance can be given analogous to the poetical use of *φύλακος* for *φύλαξ*?

91. What reason does Polybius give for the apparent paradox, that 'the strongest cities are most easily captured'?

92. In what sense does Cicero use *infans*? and with what word in Herodotus is it synonymous? n. 71. and n. 4.

93. What family connection existed between Croesus and Cyrus?

94. Give the etymologies of ἀμφορεὺς, κυνέη, and ἀκροθίνια.

95. Give instances of that which the preposition ἐκ is especially used to denote. What other preposition has the same force?

96. What is ἔχειν with an adverb almost always equivalent to? n. 33. and n. 90.

97. What is the import of the phrase ἀγειν καὶ φέρειν?

98. What is the difference of the verbs ἀφιστάναι and ἐπανιστάναι?

99. Give instances of ἀνὴρ, and synonymous words, being used pleonastically.

100. How is the former η in ἐπανηλόγησε to be accounted for?

101. When πεπρωμένη stands alone, how is the ellipsis to be supplied?

102. How did the Greeks reckon generations? and why might Croesus have been deceived in the Pythian oracle?

103. What were the five generations, which the oracle meant?

104. When did writers use the form of expression εἰπε τὰ εἰπε?

105. What idea is often conveyed by ὑπὸ, with a dative instead of a genitive, after a passive verb?

106. What cause led to the original institution of monarchies?

107. In what sense is the neuter participle in the singular, with an article, frequently put?

108. What is the usual sense of κατῆκοος? and how does Herodotus use the word? What would the proper noun have been? and what metaphorical expression does Apuleius employ for the same?

109. What similar metaphors may be adduced? n. 29.

110. What are the scriptural names of Labynetus and Phraortes?

111. How would ἔχων, especially in the Greek historians, be often expressed according to the English idiom?

112. What is synonymous with εὖ θήκοντες?

113. Who were the first people in Asia, according to our author, that were formed into 'companies &c.'? Is his statement correct?

114. Is there any construction in Homer similar to the use

of ὁ δὲ by Herodotus? Does the Attic dialect admit of the same construction?

115. When did orientals use ὁδε in speaking of themselves? In what class of writers is the expression most frequent?

116. What is implied by the use of the present tense for the future? n. 21.

117. What is the simplest way, in almost all cases, of supplying the ellipsis, where τὴν occurs governed by a verb or participle?

118. What stories resemble in some respects the exposure of the infant Cyrus?

119. Are there any passages in Herodotus which form portions of dactylic hexameters? n. 72.

120. What was considered by the ancients as essential to beauty? n. 6.

121. Explain the words *hendiadys*, *apodosis*, *protasis*.

122. What force has πρὸ in πρόδονλος and πρόσοκος?

123. Give the primary and the secondary sense of βασανίζειν.

124. What instances in Latin can you give analogous to the changes made in the sense of χρᾶσθαι by composition with κατὰ or διὰ?

125. What is the moral to the fable of "the Lark and her young"?

126. What force has ἔφη λέγων?

127. Give instances of a general meaning which is attached to verbal nouns in -προν.

128. What instance is recorded of an atrocity similar to that practised by Astyages towards Harpagus?

129. What is the signification of the phrase ἐντὸς ἐωυροῦ γίνεσθαι?

130. Is there any instance, in English history, similar to the composure with which Harpagus witnessed the proofs of his son's atrocious murder?

131. Relate the anecdote of Prexaspes referred to in n. 77.

132. Mention an instance in which a prediction had reference to a mere trifle.

133. What phrases are equivalent to ἐξ ἀσθενεῖς ἐρχεται?

134. Give the verbs compounded with περὶ, which are applicable to sovereignty or command 'devolving' on any one. What is the metaphor? n. 64.

135. What is the force of the preposition, in οὐ κατὰ Μήτραδάτην?

136. When πρὸς is to mark with more precision the direction of an object, does it govern the same case, whether in or out of composition?

137. State a peculiar signification of *τρέφεσθαι*, when compounded with *ἐπί*, *ὑπὸ*, or *ἐκ*.

138. What tense is to denote a person's 'attempting' or 'wishing' to do a thing?

139. In what manner did Histiaeus convey secret intelligence to Aristagoras? And by what contrivance did Demaratus elude the vigilance of those who guarded the roads?

140. Why is *ἀναττίξας*, and not *ἀνοίξας*, used to signify the 'opening' of a book?

141. From the quotations in n. 29. what do you infer the meaning of *κατακλίνας* to be? Paraphrase its meaning in Greek.

142. Give the several steps by which *ἔσργεε* is formed from *ἔρδω*, according to Professor Schweighæuser, or from *ρέζω*, according to Æmilius Portus.

143. Give the etymology of *κερτομέειν*.

144. Give the English of *ξυγγόνου ὑερίσματα*; and state what the genitive here denotes.

145. What participles are always put in the nominative absolute?

146. When verbs denote 'repenting,' what part of speech do they require to express the exciting cause?

147. Give the names of the Persian kings, from the founder of their monarchy to Darius the second.

148. Among what writers were the first and second aorists, respectively, most in vogue?

149. Give some of the less usual significations of *λόγος*. n. 17.

150. To whom was Panionium dedicated? and how many cities combined to found it?

151. What colour did the ancient 'purple' resemble? How was it procured? and by whom was it chiefly worn?

152. Explain the two different kinds of *ἀγορή*; and say whether either of them was in use among the Persians.

153. Under what circumstances is *εἶναι* put absolutely, and pleonastically, to limit and restrict propositions? and how may it then be rendered?

154. What tenses of *ἰστημι* and its compounds are transitive, and what tenses are neuter?

155. After what verbs is *εἰ* used, instead of *ὅτι*, to introduce the object?

156. Mention the ancient practice, recorded by Eustathius, which will account for the metaphor *ἀναμάρττειν ἀμαρτάδα*.

157. What was the imposition of hands on the head of burnt-offerings, and of the scape-goat, intended to signify?

158. When Xerxes reduced the revolted Babylonians, what orders did he issue, with a view to prevent future insurrections?

159. State the opinion of Aristotle with respect to the making the practice of music a part of the education of young men.

160. What sense of *κάπηλος* is the most proper? is there any signification of it which is more common?

161. What Latin preposition is used adverbially in the same sense as *πρός*?

162. Give instances of periphrasis formed by *οἰχεσθαι* with a participle, and say how they are to be translated.

163. What is the etymology, and the formation, of the words *ἀνθρώποι* and *ἄνθιτος*?

164. What is the original application of the name *Βραγχίδαι*? and how is it to be known when it is to be understood in its primary sense, and when in its secondary meaning?

165. In what sacred precincts were birds allowed to take shelter without molestation, besides those of Apollo Didymæus?

166. What celebrated persons were natives of Lesbos?

167. How does the quantity of the *i* in *Xιος* vary? Does the variation extend to the Latin language?

168. What is a local signification of *πόλις*, and of *ἄστυ*? How did Herodotus express the former?

169. Where were temples of Minerva very frequently erected? and what epithet had that goddess in consequence?

170. What are *οὐλαί*? what does Homer call them? What did the Romans use instead? and by what name did they call it?

171. What is the difference between *πάντα* and *τὰ πάντα*, used adverbially? n. 45.

172. Does Dr. Robertson mention any ancient custom in Germany, which may illustrate the demand of Harpagus upon the Phœcœans, ‘*οἴκημα ἐν κατιρῶσαι*’?

173. Upon what principles of policy could the Phœcœans refuse compliance with a demand so very moderate? n. 88.

174. What other meaning may *ἀναστῆσθαι* have, besides ‘founded’?

175. What great maritime city did the Phœcœans found? With what people are they often confounded?

176. What is the original meaning of *μύδρος*? Why does Horace substitute the word *saxa*?

177. Give Latin words where the enclitic conjunction loses its copulative sense.

178. Does *ἐπεὶ τε* occur in Attic writers, in the same sense in which Herodotus so often uses it? What particle is combined with *ἐπεὶ* by Xenophon, Demosthenes, and other Attics?

179. Explain the phrase Καδμείη νίκη; and give instances of such victories.

180. Explain the terms ἐμβολος, and κύρη.

181. Give the etymologies of Carthage, Rhegium, Velia, Posidonia, the Tigris, and the Euphrates.

182. For what does Virgil celebrate Paestum?

183. What signification does Professor Schweighæuser assign to ἔπι with a genitive?

184. What reputation for abilities did the inhabitants of Abdæra generally bear? What province of Greece was noted in like manner? n. 51.

185. What Latin and Greek distributives in the singular are joined with verbs, &c. in the plural? n. 65.

186. Did the ancients entertain a correct opinion as to the magnitude of Sardinia? n. 3.

187. Of what sect was Thales the founder? From what hero was he descended? Give the different forms of the genitive of Θάλης.

188. What tense has an inceptive force? and what tense has a contemporary signification? Explain what you understand by the words inceptive and contemporary.

189. When trimeters and hexameters, simply, are mentioned, what description of verses is meant? What verse was called *senarius*, and why?

190. Upon what grounds did the council of Castille reject the proposal, which was made by some Dutch projectors, of opening a navigable communication between Madrid and Lisbon?

191. What dreadful examples are recorded in history of the phrensy to which besieged citizens have been driven by desperation?

192. State the several cases in which ἀνω and κάτω, or ἀνά and κατά, are opposed to each other.

193. What account does Quintus Curtius give of the area of Babylon?

194. Could Cyrus have had any rational object in dividing, as he did, the river Gyndes?

195. Paraphrase μετεὶς in the words of Horace.

196. For how long a time was Babylon victualled, according to Xenophon?

197. Give phrases which are equivalent to σὺν τῷ ἀχρητῷ τοῦ στρατοῦ. What is opposed to it?

198. What is ἀν with a participle equivalent to?

199. What participles, after πύλαι, would have the same sense as ἔχουσαι?

200. How is the circumflex on ἡγον, ἡλθον, εἶχον, &c. to be accounted for?

201. In what book of scripture is the capture of Babylon described? and in what particulars does this account coincide with the narrative of Herodotus?

202. By whom was Babylon captured the second time?

203. What is remarkable as to the construction of ἀναρολη̄ and δυσμη̄? What is their etymological signification?

204. By what prophet was Cyrus foretold by name? and how many years before his birth?

205. Give instances of the optative in a potential signification.

206. What is the force of οὐκ ᾖ, in Herodotus, before the second person of the future?

207. Explain the metaphor in συνεξέπιπτον.

208. What did the Greek proverb assert that wisdom resulted from?

209. What did the ancients denote by the word πράξα? Give instances of its bearing a limited, and of its bearing an extended, signification.

210. Before the Persian king set out on a foreign expedition, what was it customary for him to do?

211. What are the five different constructions, which ἀμεί-
βεσθαι, admits of?

212. In how many ways may the ellipsis in νεώτερα be supplied? What word is equivalent to it in Greek? and what in Latin? Mention several of the strong meanings which are attached to the word νεώτερα. n. 6.

213. What nation met with the same fatal consequences from the plunder of a well-provisioned Roman camp, as befell the Massagetae, who took possession of the camp of Cyrus?

214. To what is φορέη̄ chiefly applied, and by whom? What are the Homeric words for ' food and drink' which are frequently opposed to each other?

215. What did Agesilaus put drunkenness on a par with?

216. To which of the deities was the term δεσπότης peculiarly applied?

217. What are the Ionic forms in affirmative and negative asseverations? n. 50.

218. When ἵνα denotes situation, with what mood and what case is it constructed?

219. Explain the terms διαστῆναι, συμπεσεῖν, συνέχεσθαι, and συνεστᾶναι, as applied to combatants. What part of the verb is συνεστᾶναι?

220. What do you understand by the word οχυμορον?

221. How is the use of ἀπολωλεκώς, i, 45; and of ἀπώλεος, i, 124; to be accounted for?

222. Who and what was the Roman, who experienced from the Parthians treatment not unlike that which Cyrus met with from the Massagetae?

EUTERPE.

ARGUMENT OF THE SECOND BOOK.

Cambyses succeeds Cyrus, and invades Egypt : 1. Amasis, the king, favours the Greeks ; conquers Cyprus : 172 ; 177 ; 178 ; 182.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΔΕΥΤΕΡΗ.

ΕΥΤΕΡΠΗ.

(1) ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Κύρου, παρέλαβε τὴν βασιληῖην Καμβύσης, Κύρου ἐών παῖς καὶ Κασσανδάνης τῆς Φαργάσπεω θυγατρός· τῆς προακοθανούσης, Κύρος αὐτὸς τε μέγα πένθος¹ ἐποίησατο, καὶ τοῖσι ἄλλοισι προεἶπε² πᾶσι, τῶν ἥρχε, πένθος ποιέεσθαι. ταῦτης δὲ³ τῆς γυναικὸς ἐών παῖς καὶ Κύρου, Καμβύσης "Ιωνας μὲν καὶ Αἰολέας ὡς δούλους πατρώνος ἔόντας⁴ ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποέετο στρατηλασίην, ἄλλους τε παραλαβὼν⁵, τῶν ἥρχε, καὶ δὴ καὶ Ἐλλήνων, τῶν ἐπεκράτεε.⁶

(172) Ἐβασίλευσε δὲ⁷ Ἀμασίς. τὰ μὲν δὴ πρῶτα, κατόργοντο τὸν⁸ Ἀμασίν Αἰγύπτιον, καὶ ἐν οὐδεμιῇ μοίρῃ μεγάλῃ ἥγον⁹, ἀτε δὴ δημότην¹⁰ τὸ πρὸν ἔόντα, καὶ οἰκίς οὐκ ἐπιφανέος¹¹ μετὰ δὲ, σοφῇ αὐτοὺς δὲ¹² Ἀμασίς, οὐκ ἀγνωμοσύνη¹³, προσηγάγετο.¹⁴ (177) Ἐπ'

1. μέγα πένθος] Hom. Il. Δ. 417.

2. προεἶπε] Admetus, on the death of his queen Alcestis, issued similar orders, TX. πᾶσιν, δὲν ἄγω κράτῳ, πένθος γυναικὸς τῆσδε κοινῶσθαι, λέγω, &c; Eur. A. 437 ... 445; and 346.

3. δὲ] 'then,' in resuming the thread of the narration, is here repeated, on account of the preceding parenthesis; and is put for δὴ or ἐν to denote transition, vi, 40, 34. HGV, 20. SW.

4. ὡς... δόντας] i.e. ὡς δοῦλοι πατρίοι εἰεν. STG. MA, 569, 2.

5. παραλαβὼν] here means 'taking along with him,' ἅμα ἀγόμενος, vii, 115; in the beginning of the chapter it signifies 'receiving as successor' of διάδοχοι παρέλαβον, Xen. H. i, 1, 31.

6. ἐπεκράτεε] The use of this verb by Herodotus does not warrant WY in giving to ἐπεκράτεε, in this compound, the force of *insuper* 'in addition': but s. viii, 26, 4.

8. δημότην] 'a plebeian,' τὸν τῶν πολλῶν ἔνα, in Ionic writers, and in Xenophon alone of Attic authors: others, in this sense, use δημοτικὸν, and, with them, δημότης signifies δὲ τοῦ αὐτοῦ δήμου as φυλέτης, δὲ τῆς αὐτῆς φυλῆς¹⁵ and λοχίτης, δὲν τῷ αὐτῷ λόχῳ τεταγμένος, Zon. L. p. 494; τὸν ἐκ τῶν δημότων, Xen. C. viii, 3, 5. LR. GAI.

9. οὐκ ἀγνωμοσύνη] 'not by an obstinate and foolish pride'; οὐκ ἀνόητος. These words may be taken as an explanation of σοφὴ; WE. οὐκ ἀναισθη-

Αμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὑδαι-
μονῆσαι· καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας¹¹
τὰς οἰκεομένας. (178) Φιλέλλην δὲ γενόμενος, δὸς Αμασίς ἄλλα τε
ἔς Ελλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευ-
μένοισι ἔς Αἴγυπτον ἔδωκε Ναύκρατιν¹² πόλιν ἐνοικῆσαι τοῖσι
δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ γαντιλλομένοισι,
ἔδωκε χώρους ἐνιδρύσασθαι βωμὸν καὶ τεμένεα Θεοῖσι. (182)
Εἶλε δὲ Κύπρον¹³ πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἔς φόρου
ἀπαγωγὴν.

σίᾳ, οὐκ ἀγροίᾳ, οὐκ διεγωρίᾳ, Phav. and Etym. M. What is said of adjectives, *MA*, 444, 5; (*s. iii.*, 69, 64;) is true of other parts of speech; the same idea, which has been expressed positively, is repeated negatively, (or vice versa, as *οὐ φρεγήρης, ἀκρομανῆς* *τε, v.*, 42;) ἀμαρῆς *τε* καὶ *οὐ φ. iii.*, 25, 14; *ταραφρόνεις, καὶ οὐνεὶναι νοῆμονα, iii.*, 34; *μανύμενος, καὶ οὐ φ. ix.*, 55; *λυσῶσαν, οὐδὲ ἐπήβολον φρεγάν,* Soph. *An.* 498; *ἐκωφρόνου,* καὶ *οὐκ ἐμάνοντο,* Autiph. *O. iii.*, p. 117. In Thuc. and Xen. and *Æsch.* and *Eur.* such parallelisms are more rare. *VK.*

10. προσηγύγεο] ‘won over’; εἴνους κατεσκευάσατο, ἐξιδιωτοῦσατο. This verb is found with the following datives, ἀπάρτη, Thu. iii., 43; οἴκτῳ and ἐπιεικεῖ, ib. 48; χρήμασι καὶ δωρεᾶσι, Pla. de L. iii., 12; ταῖς δημαλίαις καὶ τῷ τῶν τρόπων ἐ. Diod. i., 54; τριμῆς καὶ δ. ἐτι; δὲ παγγεῖλαις, xv., 8; *VK.* ‘brought to a sense of their duty’; πολέμῳ, Plu. V. ii. *SW.*

11. δισμυρίας] 20,000. According to Diod. i., 31; there were 18,000 cities and towns formerly, and in his time 30,000; according to Theoc. xvii., 82; there were 33,333. Among

these the most insignificant villages were included; and these were thickly scattered over the country. *LR.* Egypt now contains about 2,500 towns and villages: its extent was not equal to the twelfth part of France, in which all the villages, including even the smallest, amount to no more than 39,000. *PW*, D. on Eg. and Ch. i., 1. The astonishing ruins everywhere seen prove that the cities must have been thrice as numerous as they now are. *SAVARY. TX.* According to *KHALIL DHAHÉRI*, there were (in the 15th century) 5,040 towns and villages, and several cities: *ΜΑΚΡΙΖΙ* says there were, in ancient times, 153 cities and 55,845 towns. *DY*, Ch. Ar. ii., p. 2 and 19.

12. Ναύκρατιν] now Terrane. *BRUCE.* In this name, which is of Greek origin, there seems an allusion to some ‘naval victory.’ *Athenaeus* was born in this city. The factory at Naucratis was in some respects similar to that of the Europeans at Canton. *A. LR.*

13. Κύπρος] Cyprus had many names anciently; among others *Ærosa* from its mines of ‘copper,’ which metal was named after the island. *A.* Its conquest is mentioned by Diod. i., 68. *WE.*

EXAMINATION QUESTIONS.

BOOK II.

1. In what tragedy do we read of orders being issued for public mourning on the death of a queen?
2. In what two senses does *παραλαμβάνειν* occur?
3. Wherein does *δημότης* differ from *δημοτικός*? What words is it analogous to, in its formation and signification? By what authors is it used as synonymous with *δημοτικός*?
4. Give the number of cities and towns in Egypt, at different periods, and according to different authorities. What is the comparative magnitude of Egypt and France?
5. What did the Greek factory at Naucratis resemble?
6. Why is 'copper' so called?

THALIA.

ARGUMENT OF THE THIRD BOOK.

Origin of the quarrel between Cambyses and Amasis: 1. Preparations for the invasion of Egypt: 4; 5; 7; 9. Psammenitus succeeds Amasis, and is defeated by the Persians: 10; 11. Cambyses, after the conquest of Egypt, meditates that of other countries: 13—17. The Æthiopians: 19—22. Failure of the expeditions against them and the Ammonians: 25; 26. Cambyses shows symptoms of insanity, mortally wounds Apis, has his own brother Smerdis put to death, and kills his sister: 27—31. He afterwards slays his cup-bearer. Croesus narrowly escapes a like fate: 34—37. Two Magi, Smerdis and Patizithes, revolt from Cambyses; the king meets with a fatal accident. Smerdis usurps the throne: 61—69. Successful conspiracy of seven Persian nobles. Darius elected king: 70—84; 86; 88. Democedes, a Greek physician, suggests the subjugation of Greece: 129; 130; 132—138. Darius conquers Samos: 139. Babylon revolts, and is taken by means of Zopyrus: 150—160.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΤΡΙΤΗ.

ΘΑΛΕΙΑ.

(1) ΕΠΙ τοῦτον δὴ τὸν "Αμασιν Καμβύσης ὁ Κύρου ἐστρατεύετο, ἄγων καὶ ἄλλους, τῶν ἥρχε, καὶ Ἐλλήνων Ἰωνάς τε καὶ Αἰολέας, δι' αἰτήν τοιήνδε· πέρμψας Καμβύσης ἐς Λίγυπτον κήρυκα, αἴτεε¹ "Αμασιν θυγατέρα· αἴτεε δὲ ἐκ βουλῆς ἀνδρὸς Αἰγυπτίου, ὃς μεμφόμενος² Αμασιν³ ἐπρήξε ταῦτα, δτι μιν ἔξ απάντων τῶν ἐν Αἰγύπτῳ ιητρῶν, ἀποσπάσας ἀπὸ γυναικός τε καὶ τέκνων, ἐκδοτον ἐποίησε ἐς Πέρσας, στε Κύρος, πέρμψας παρὰ "Αμασιν, αἴτεε ιητρὸν ὁθαλμῶν⁴, ὃς εἴη ἀριστος τῶν ἐν Αἰγύπτῳ· ταῦτα δὴ ἐπιμεμφόμενος, ὁ Αἰγύπτιος ἐνῆγε τῇ συμβουλῇ, κελεύων⁴ αἰτέειν τὸν Καμβύσεα "Αμασιν θυγατέρα· ἵνα ἢ δοὺς ἀνιψῖτο, ἢ μὴ δοὺς Καμβύση ἀπέχοιτο. ὁ δὲ "Αμασις, τῇ δυνάμει τῶν Περσέων ἀχθόμενος, καὶ ἀρρωδέων, οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι⁵ εἴν γὰρ ἡπίστατο, στε οὐκ ὡς γυναικά μιν ἔμελλε Καμβύσης ἔξειν, ἀλλ' ὡς παλλακήν.

1. αἴτεε] has a double accusative; sense being complete without it. STG. The construction is δ. τῇ σ. τὸν Κ. κ. R. viii., 16; in the same as δέσθαι (ἀνέδν) αἱ. "A. θ. SW. s. iii., 137, 63. τὸν δέσθαι φυλακῆς τῷδε πρὸς αὐτὸν κυρῆσαι, i. 59. MA, 411, 4.

2. "Αμασι] may either be governed by μεμφόμενος, MA, 383, 6, obs. 1. (but s. c. 4. and 11;) or by ἐπρήξε, MA, 409, b.

3. ιητρὸν ὁθαλμῶν] 'an oculist.' Diseases of the eye are so frequent, and so difficult of cure, in Egypt, that it may be called the Country of the Blind. GRANGER, Travels, p. 21. LR. 4. κελεύων] might be omitted, the

sense being complete without it. STG. The construction is δ. τῇ σ. τὸν Κ. κ. (ἀνέδν) αἱ. "A. θ. SW. s. iii., 137, 63. MA, 411, 4.

5. δοὺς... ἀρνήσασθαι] This passage is very similar to one in Ἀesch. οὐκ ἔχω βλάστησε ἀτερ...· οὐδὲ· αὐτὸς εἴθερος...· ἀμηχανῶ δὲ, καὶ φέδος μ' ἔχει φρένας, δράσαι τε, μηδ δράσαι τε, καὶ τύχην ἔλευ, S. 389; and to the imitation of it by Eur. τὸ πρᾶγμα δπόρος είχε Τυνδάρεω πατέρι, δοῦναι τε, μηδ δοῦναι τε, τῆς τύχης δπως ἀψατ' δριστα· καὶ νιν εἰπήλθεν τάδε, I. A. 55. VK.

ταῦτα δὴ ἐκλογιζόμενος, ἐποίησε τάδε· ἦν Ἀπρίεω, τοῦ προτέρου βασιλέος, θυγάτηρ κάρτα μεγάλη⁶ τε καὶ εὐειδής, μούνη τοῦ σίκου λελειμμένη⁷ οὖνομα δέ οἱ ἦν Νίτητις,⁸ ταύτην δὴ τὴν παῖδα ὁ Ἄμασις, κοσμήσας ἐσθῆτι τε καὶ χρυσῷ⁹, ἀποπέμπει ἐξ Πέρσας ὡς ἑωτοῦ θυγατέρα, μετὰ δὲ χρόνον ὡς μιν ἥσπάζετο¹⁰, πατρόθεν¹¹ οὐνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς “Ω βασιλεῦ, διαβεβλημένος¹¹ “ ὑπὸ Ἀμάσιος οὐ μανθάνεις, δες ἐμέ σοι κόσμῳ ἀσκήσας ἀπέπεμψε, “ ὡς ἑωτοῦ θυγατέρα διδοὺς, ἔοσσαν τῇ ἀληθῆν Ἀπρίεω τὸν ἑκεῖ· “ νος, ἔοντα ἑωτοῦ δεσπότεα, μετ’ Ἀιγυπτίων ἐπαναστὰς ἐφόνευσε.” Τούτο δὴ τὸ ἔπος καὶ αὕτη ἡ αἰτίη¹² ἐγγενομένη ἤγαγε Καμβύσεα τὸν Κύρου, μεγάλως θυμωθέντα, ἐπ’ Αἴγυπτον.

(4) Συνήνεικε δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐξ τὴν ἐπιστράτευσιν ταύτην· ἦν τῶν ἐπικούρων τῶν Ἀμάσιος ἀνὴρ, γένος μὲν Ἀλικαρνησσεύς, οὖνομα δέ οἱ Φάνης, καὶ γνώμην ἰκανὸς καὶ τὰ πολέμια¹³ ἀλκιμος, οὗτος δὲ Φάνης, μεμφόμενός κού τι Ἀμάσι, ἐκδιδρήσκει πλοίῳ ἐξ Αἴγυπτου, βουλόμενος Καμβύση ἐλθεῖν ἐς λόγους. οἵα δὲ ἔοντα αὐτὸν ἐν τοῖς ἐπικούροισι λόγου¹⁴ οὐ σμικροῦ, ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδιώκει ὁ Ἀμάσις, σπουδὴν ποιεύμενος ἐλεῖν. μεταδιώκει δὲ, τῶν εὐνούχων τὸν πιστότατον ἀποστέλλας τριήρει¹⁵ κατ’ αὐτόν δειπνόντας μιν ἐν Λυκίῃ, ἐλὼν δὲ, οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν περιῆλθε¹⁶ ὁ Φάνης. καταμεθύσας γὰρ τὸν φυλάκους, ἀπαλλάσσετο

6. μεγάλη] τέκνα εὐειδά τε καὶ μεγάλα, iii, 3; WE. i, 112; μέγαθος καὶ ἄλλως εὐειδής, i, 60; μεγέθει τε, κάλλει τε, ΆΕsch. P. 189. BL.

7. Νίτητις] Apries lived for some time after he was deposed by Amasis, in whose reign Nitetus might have been born. JABLONSKI derives this name from Neith, the Egyptian Minerva; P. Ά. i, p. 55. LR.

9. ἥσπάζετο] und. δ Καμβύσης. STG.

10. πατρόθεν] s. vi, 14, 85; ED. π. ἐκ γενεῆς δυναδῶν ἄνδρα θέκαστον, τάντας κυδαίων, Hom. Il. K., 68. The father's name was added either for distinction, or from respect. TR. s. vi, 14, 85.

11. διαβεβλημένος] v, 50, 61; καταπιχθεὶς καὶ γελασθεὶς, Greg. WE. ἔξαπατθεὶς, Hes. SS. The nominative of the participle is much used after verbs signifying 'to perceive;'

as τυνθάνεσθαι, [vi, 100, 16;] αὐθανεσθαι, &c. and οὐ μανθάνεις is equivalent to οὐ γινώσκεις or οὐκ αἰσθάνη. οὐδὲ ἐμάνθανον τρέφων, Soph. Aij. 538; ἔγωκα φωτὸς ἡπατημένη, Aj. 818; Pau. ii, p. 157; ἀπατώμενοι συνῆκαν, id. vii, p. 557; πρὸς ἄνδρος ποθεὶς δύκινητη, Eur. M. 26; οὐκ αἰσθάνεσθε ἔξαπατθεῖν, Xen. H. vii, 1, 12; sensu delapsus in hostes, Vir. Ά. ii, 377. VK. VG, vi, 1, 16 &c. MA, * 548, 3 f.

12. αἰτίη] The same story is told by Ctes. and Ath. xiii, 10. LR. WE.

13. τὰ πολέμια] is found joined with the following words, οὐδαμῶν ἀμείνους, v, 78; κάρτα δόκιμος, v, 111; ἄριστοι, vii, 9, 3; ἀγαθοί, vii, 238; πρῶτοι, ix, 58. WE. Compare notes 15 and 16, p. 30 of BF's Thuc.

15. τριήρει] v, 85; vi, 39; ἀπέπεμπε τριήρεις, iii, 44. WE.

16. σοφίῃ περιῆλθε] 'outwitted.'

ἐς Πέρσας. ὡρμημένῳ δὲ στρατεύεσθαι Καμβύσῃ ἐπ' Αἴγυπτον, καὶ ἀπορέοντι τὴν ἔλασιν¹⁷, ὅκως τὴν ἄνυδρον¹⁸ διεκπερῷ, ἐπελθὼν φράζει μὲν καὶ τάλλα τὰ Ἀμάσιος πρήγματα, ἐξηγεῖται δὲ καὶ τὴν ἔλασιν, ὡς πάραινέων πέμψαντα παρὰ τὸν Ἀράβιων βασιλέα, δέεσθαι ‘τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν.’ (5) Μόνη δὲ ταύτη εἰσὶ φανεραὶ ἐσθολαὶ ἐς Αἴγυπτον. (7) Τότε δὲ Καμβύσης, πιθόμενος¹⁹ τοῦ Ἀλικαρνηστῆς ζείνουν, πέμψας πάρα τὸν Ἀράβιον ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλίης ἔτυχε, πίστις²⁰ δούς τε καὶ δεξάμενος παρ' ἀντοῦ. (9) Ἐπεὶ ὁν τὴν πλοτιν τοῖσι ἀγγέλοισι, τοῖσι παρὰ Καμβύσεω ἀπειγμένοισι, ἐποίησατο ὁ Ἀράβιος, ἐμηχανᾶτο τοιάδε ἀσκοὺς²¹ καμήλων πλήσας ὕδατος ἐπέναξε ἐπὶ τὰς ζώας τῶν καμήλων²² πάσας· τούτο δὲ ποιήσας, ἤλασε ἐς τὴν ἄνυδρον, καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσεων στρατόν. οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἰρηταί δεῖ δὲ καὶ τὸν ησσον πιθανὸν, ἐπει γε δὴ λέγεται, ἥρθηνται ποταμός ἐστι μέγας ἐν τῇ Ἀράβῃ, τῷ οὐνομα Κόρων²³ ἐκδόδοι δὲ οὗτος ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὁν τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀράβων, φαύλαμενον τῶν ὡμοβούεών²⁴ καὶ τῶν ὄλλων δερμάτων ὀχετὸν μήκει ἐπικνέυμενον ἐς τὴν ἄνυδρον ἀγαγεῖν διὰ δὴ τούτου τὸ ὕδωρ. ἐν δὲ τῇ ἀνύδρῳ μεγάλας δεξαμενὰς²⁵ ὄρυξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι.²⁶ ὅδὸς δὲ ἐστι δυώδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ

17. ἔλασιν] und. κατὰ. *WE.* οἱ ἀπορέοντι τὴν ἔλασιν, *iv*, 179; *SW.* ἀποροῦντες ταῦτα, *Thu.* v, 40. *Xenophon* joins a dative to this verb. [Where? *ED.*] *STG.* ἀθυμοῦμεν τὴν τελευτὴν, *Thu.* v, 91.

18. τὴν ἄνυδρον] *iii*, 9; und. γῆν or χώρην, as with αὐτῷ, *Hes.* O. D. 458; τὴν ἔρην, *St Matthew* xxiii, 15; *Arat. Di.* v, 182; which *Virgil* renders by *siccum*, (*solum* being understood), *G. i.*, 363. *HY. SS. BO.* 47. *ABULFEDA* mentions two places in this desert, where there are houses and palm-trees; but there could not be enough water to supply the army of *Cambyses*. *LR.*

19. πιθόμενος] und. περὶ τῆς ἔλασιν, or περὶ τῆς ἄνυδρου. *SW.*

21. ἀσκοὺς] The caravans at the present day carry their water on camels, in skins of camels. *REN.* s. vii, 26, 34.

22. καμήλων] When a substantive and adjective should be both in the same case, the Greeks, considering

the substantive as a whole and the adjective as a part of it, put the former in the genitive case. *MA*, 353. *Liv.* xxviii, 39, 4. Observe however that in such expressions the adjective denotes only an accidental, and not an essential, quality of the substantive; οἱ ἀσκοῦτος τῶν Θεῶν would be incorrect. A different construction occurs in *vi*, 113, 23; and *vii*, 217, 95.

23. Κόρων] called by *ABULFEDA* 'the Torrent of *Corey*,' was inadequate to the supply of so large an army; and it would have been impossible to procure hides enough to form conduits extending, on the whole, for a distance of nearly 800 miles. *LR.*

24. ὡμοβούεών] agrees with δορῶν und. *SH.* on *BO*, 70. 'of raw ox-hides,' *iv*, 65; *vii*, 91.

25. δεξαμενὰς] 'cisterns,' 'tanks.' The etymology is explained by what follows. s. vii, 180, 15.

26. τὸ διάφερον σώζωσι] Therefore called 'reservoirs' in French and in English.

ἐς ταῦτην τὴν ἀνυέρον. ἄγειν δέ μιν διὰ ὁχετῶν τριῶν ἐς τριξὰ χωρία.²⁷

(10) Ἐν²⁸ δὲ τῷ Πηλονοίῳ²⁹ καλεομένῳ στόματι τοῦ Νείλου³⁰ ἑστρατοπεδεύετο³¹ Ψαμμήνιος ὁ Ἀμάσιος παῖς, ὑπομένων Καμ-
ένσεα. Ἀμασιν γάρ οὐ κατέλαβε ζῶντα Καμένσης, ἐλάσσας ἐπ’
Αἰγυπτον ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσερα καὶ τεσσεράκοντα
ῆτα, ἀπέθανε· ἐν τοῖσι οὐδέν οἱ μέγα ἀνάραιον³² πρῆγμα συνε-
νείχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς³³, ἐτάφη. (11) Οἱ δὲ
Πέρσαι ἐπεὶ τε, διεξέλασαντες τὴν ἀνυόρον, ἵζοντο πέλας τῶν
Αἰγυπτίων ὡς συμβαλέοντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ Αἰγυ-
πτίου, ἔντες ἄνδρες “Ελληνές τε καὶ Κᾶρες, μεμφόμενοι τῷ Φάνη,
ὅτι στρατὸν ἤγαγε ἐπ’ Αἴγυπτον ἀλλύθρον, μιχανῶνται πρῆγμα
ἐς αὐτὸν τούτῳ· ἥσαν τῷ Φάνῃ παιδες ἐν Αἰγύπτῳ καταλε-
λειμμένοι τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὅψιν τοῦ
πατρὸς, κρητῆρα ἐν μέσῳ ἑστησαν ἀμφοτέρων τῶν στρατοπέδων·
μετὰ δε, ἀγινέοντες³⁴ κατὰ ἓν³⁵ ἔκαστον τῶν παιδῶν, ἐσφαῖζον ἐς
τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες³⁶ τῶν παιδῶν, οἶγόν τε
καὶ ὑδωρ ἐσεφόρεον ἐς αὐτόν. ἐμπιόντες³⁷ δὲ τοῦ αἵματος³⁸ πάντες
οἱ ἐπίκουροι οὐτῷ δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς, καὶ
πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθεϊ πολλῶν, ἐτρά-
ποντο οἱ Αἰγύπτιοι.

27. χωρία] From the notes of REN, and LR, it is probable that the Persian forces were supplied with water by a twofold method: (1) from skins carried by camels; and (2) from reservoirs, into which were conducted, through pipes of hide, the waters both of such fresh springs as exist in the desert, and of draw-wells. There are ‘three places’ on the route, where water is to be met with, namely, Catia, Varada, and El-Arisch.

28. ἄν] is sometimes used with names of places, when proximity only is implied: MA, 577. v, 116; LR. ii, 163; in the same sense as κατά, i, 80; STG. i, 1, 45; vi, 111, 8. As Λ in Hebrew. PK, on Jo. x, 10; and i K. viii, 9; ix, 11.

29. Πηλονοίῳ] from πηλός ‘mud;’ This town, called Sia in the Scriptures, and now Tineh, was the key of Egypt. A. dividit pars maxima Nili in vada decurrit Pelusia, septimus amnis, Luc. viii, 465. LR.

30. Νείλου] s. NILUS and NIGER. A.

31. ἑστρατοπεδεύατο] στρατοπεδεύ-
σασθαι ἐν Πηλονοίῳ, ii, 141. WE.

32. ταριχευθεὶς] ‘after being em-
balmed.’

33. κατὰ ἓν] ‘one by one, one at a
time,’ vii, 104. MA, 581.

34. διεξελθόντες] διὰ-ἔτ, ‘through-
out.’ Dem. Ph. ii, 1; καθ’ ἔκαστον
τούτων διεξάντων χωρίς, Ph. i, 8.

35. ἔκαστον] See Catiline was said
humani corporis sanguinem vino per-
mixtum in pateris circumstulisse; inde-
cum post exsecrationem omnes degu-
stavissent, aperuisse consilium suum, Sall.
C. 23. TX. A similar atrocity is nar-
rated by Diod. xxii, p. 563. WE.
The custom was Scythian, iv, 70.

36. τοῦ αἵματος] or rather τοῦ κρά-
ματος, i. e. ‘of the mixture:’ MR.
πίνειν προσφαγμάτων, Eur. Al. 861;
φαγεῖν ἐλατῆρος, Arist. E. 1777. MG.
The sacred writers insert ἐκ, and some-
times ἀπό, before the genitive case; as
Herodotus does before ἀμφοτέρων in
the next sentence, though he omits it,
i, 76.

(13) Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ, κατειληθέντων δὲ ἐς Μέμφιν³⁹, ἐπεμπεῖ ἀνὰ ποταμὸν⁴⁰ Καμένσης νέα Μυτιληναίη, κήρυκα ἄγουσαν ἀνδρα Πέρσην, ἐς διολογίην προκαλεόμενος Αἰγυπτίους. οἱ δὲ, ἐπει τε τὴν νέα ἵδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες ἐκ τοῦ τείχεος, τὴν τε νέα διέφθειραν, καὶ τοὺς⁴¹ ἀνδρας κρεουργηδὸν⁴² διασπάσαντες⁴³ ἐφόρεον ἐς τὸ τεῖχος, καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο, πολιορκέμενοι, χρόνῳ παρέστησαν.⁴⁴ οἱ δὲ προσεχέες Λίβνες⁴⁵, δείσαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα, παρέδοσάν σφεας αὐτοὺς ἀμαχητὶ· καὶ φόρον τε ἐτάξαντο⁴⁶, καὶ δῶρα ἐπεμπον. ὡς δὲ Κυρηναῖοι⁴⁷ καὶ Βαρκαῖοι⁴⁸, δείσαντες ὅμοιως δὲ καὶ οἱ Λίβνες, ἔτερα τοιαῦτα ἐποίησαν. Καμένσης δὲ τὰ μὲν παρὰ Λιβύνων ἐλθόντα δῶρα φιλοφρόνως⁴⁹ ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθεῖς, ὡς ἐμοὶ δοκεῖ, ὅτι ἦν ὀλίγα· ἐπεμψαν γάρ δὴ πεντηκοσίας μνέας⁵⁰ ἀργυρίου οἱ Κυρηναῖοι· ταῦτας δραστήμενος, αὐτοχειρὶ διέσπειρε τῇ στρατιῇ. (14) Ἡμέρῃ δὲ δεκάτῃ, ἀπ' ἣς παρέλαβε τὸ τεῖχος⁵¹ τὸ ἐν Μέμφι Καμένσης, κατίσας ἐς τὸ προάστειον ἐπὶ λύμη⁵² τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μηνας ἑξ, τοῦτον κατίσας σὺν ἄλλοισι Αἰγυπτίοισι, διεπειράτο αὐτοῦ τῆς ψυχῆς, ποιέων τοιάδε· στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλητῇ, ἐξέπεμπε ἐπ'⁵³ ὕδωρ ἔχουσαν ὑδρίουν⁵⁴ συνέπεμπε δὲ καὶ ἄλλας παρθε

39. Μέμφι] The villages of Mocanan and Metreshenny are on the site of this ancient city. Poccok. There is a position still called Menouf, or Mimf. BRUCE.

40. ἀνὰ ποταμὸν] ‘up the river,’ MA, 579, 2. ἀ. τὸν π. i, 194; ii, 96; iv, 18; opposed to κατὰ π. iv, 44; κ. τὸν π. i, 194 twice; κ. ρόον, ii, 96. VK. 41. τοδὶ] denotes all the men, in number 200. SW.

42. κρεουργηδὸν] ‘after the manner of butchers.’ The following adverbs are similar in their formation, ἀπηδόν, Ἀesch. Th. 317; ταυρηδὸν, Arist. R. 803; κυρηδὸν, N. 483; κρηδὸν, L. 309. BL.

43. διασπάσαντες] διαιροῦντες, διασπάκαντες, διασχίσαντες, Hes. SS.

44. παρέστησαν] ‘surrendered;’ v, 65, 18; vi, 99; 140; Dem. An. p. 280; WE, iii, 155, 96; Θάσιοι τρίτῃ ἔτει πολιορκόμενοι ὀμολόγησαν Ἀθηναῖοι, Thu. i, 101.

45. Λίβνες] The inhabitants of Marica.

46. ἐτάξαντο] To this verb may be traced the English word TAX. ναῦς παραδόντες φόρον τε ταξίδενοι, Thu. i, 108; v. π., χρηματά τε, δύτα ἔστι ἀποδοῦναι αἰτίκα, τ., καὶ τὸ λοιπὸν φέρει, ib. 101.

47. Κυρηναῖοι] Cyrene, now Curiin, was the chief city of Pentapolis, and gave birth to Aristippus, Callimachus, Carneades, and Eratosthenes. LR. A.

48. Βαρκαῖοι] Barce, another city of Pentapolis, afterwards called Ptolemais, from the name of a neighbouring sea-port, and now Barca or Tolometa. LR.

49. φιλοφρόνως] φίλα φρονέων, Hom. II. Δ. 219.

50. πεντηκοσίας μνέας] about 1600L.

51. τεῖχος] Memphis consisted of three parts; one of which, the fort, was called Λευκὸν Τεῖχος, ‘White Wall.’ LR. iii, 91.

52. έ. ὑδρίουν] ἀνθρακος κεράμιον βάσανος βαστάζων, St Mark xiv, 13. This was the employment of the lowest

νους⁵⁵ ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέος, ὡς δὲ βοῆ τε καὶ κλαυθμῷ παρῆσαν αἱ παρθένοι κατὰ⁵⁶ τοὺς πατέρας, οἱ μὲν ἄλλοι πατέρες ἀνεβόων⁵⁷ τε καὶ ἀντέκλαιον, ὁρέοντες τὰ τέκνα κεκακωμένα, ὃ δὲ Φαμμήνιτος, προΐδων καὶ μαθὼν, ἔκυψε ἐς τὴν γῆν. παρεξελθουσέων⁵⁸ δὲ τῶν ὑδροφόρων, δεύτερά οἱ τὸν παῖδα ἔπειμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικιην ἔχόντων, τοὺς τε ἀνέχεντας κάλψ⁵⁹ δεδεμένους⁶⁰ καὶ τὰ στόματα ἔγκεχαλινωμένους.⁶¹ ἄγοντο δὲ ποιηὴν τίσοντες Μυτιληναίων τοῖσι ἐν Μέμφι ἀπολομένοισι σύν τῇ νητί ταῦτα γάρ ἐδίκασαν οἱ βασιλῆιοι δικασταὶ, ὑπέρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλυνσθαι. ὃ δὲ, ἵδων παρεξιόντας, καὶ μαθὼν τὸν παῖδα ἀγέόμενον⁶² ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιεύντων, τωντὸ δέποισθε τὸ καὶ ἐπὶ τῇ θυγατρί.⁶³ παρελθόντων δὲ καὶ τούτων, συνήνεικε, ὥστε⁶⁴ τῶν συμποτέων οἱ ἄνδραί ἀπῆλικέστερον⁶⁵, ἐκπεπτωκότα ἐκ τῶν ἔθντων, ἔχοντά τε οὐδὲν, εἰ μὴ δσα πτωχὸς, καὶ προσαιτέοντα τὴν στρατιὴν, παριέναι Φαμμήνιτόν τε τὸν Ἀμάσιος καὶ τοὺς ἐν τῷ προαστεύῳ κατημένους τῶν Αἰγυπτίων. ὃ δὲ Φαμμήνιτος, ὡς ἴδε, ἀνακλαίσας μέγα, καὶ καλέσας οὐνόματι τὸν ἑταῖρον, ἐπλήξατο τὴν κεφαλὴν. ἥσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ ποιεύμενον πᾶν ἔξι ἐκείνου ἐπ' ἐκάστη ἔξοδῳ Καμβύση στήσημαίνον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιεύμενα, πέμψας ἄγγελον, εἰρωτᾶ⁶⁶ αἰτὸν, λέγων τάδε: “Δεσπότης σε “Καμβύσης, Φαμμήνιτε, εἰρωτᾶ⁶⁶, διότι δὴ τὴν μὲν θυγατέρα ὀρέων “κεκακωμένην, καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέ-“ έωσας, οὔτε ἀπέκλαιαυσας⁶⁷ τὸν δὲ πτωχὸν, οὐδέν τοι προσήκοντα⁶⁸,

slaves. Moses, speaking of the whole congregation of Israel, commences with δι ἄρχιψιοις μῶν, and ends with ἔως ὑδροφόρους ὑών, lxx, Deut. xxix, 10 f. (PK.) s. i, 102, 29.

55. παρθένους] ‘unmarried daughters.’

56. κατὰ] ‘near’ where their fathers were seated. MA, 581, b. ὡς δὲ κ. τοὺς φυλάσσοντας ἦν, ii, 121, 4; ὡς κ. τούτῳ τὸ χωρίον ἐλύνοντο, iii, 86. VK.

57. ἀνεβόων] ἀεβόντες φωνῇ Ἡσαῦ καὶ ἔκλαιοντες, lxx, Genesis xxvii, 38.

58. παρεξελθουσέων] vi, 117. WE.

59. κάλψ] κάλος, Ionic = κάλως, ‘a gore;’ κάλδος, ‘good,’ ‘fair.’

60. δεδεμένους] as if the preceding expression had been of τὸν παῖδα ἔτερον καὶ ἄλλους Αἰγυπτίους. STG.

61. ἔγκεχαλινωμένους] by way of

ignominy; iii, 118. LR. s. II Kings xix, 28. (PK.)

62. ἀγέόμενον] s. i, 118, 60. ἐπὶ μὲν τῷ νιεῖ ἀγομένῳ ἐπὶ τῷ ἀποδανεῖ, οὐδὲντος, ἐπὶ δὲ τῷ φίλῳ προσαιτοῦντι τούτῳ μὲν γάρ, ἐλεεύοντι ἐκείνῳ δὲ, δεινὸν, Arist. Rh. ii, 10, 4. WE.

63. ἐπὶ τῇ θ.] ‘in the case of his daughter,’ HGV. VG, ix, 4, 15. ‘with,’ MA, 586, δ. but this seems less accurate. ἐπ' ἐκάστῃ ἔξοδῳ, below.

64. ἀπῆλικέστερον] πρεσβύτερον. ΓΑ.

65. εἰρωτᾶ] the imperfect; εἰρωτᾶ, the present.

66. ἀπέκλαιαυσας] ἀποκλαίσαντα ἢ κατοκτιώμενον, ii, 121, 3; τὰποκλαιαῖσας κάποδίρασθαι, Aesch. P. V. 658; Soph. (E. R. 1467; Ph. 704; and Procop. repeatedly. WE.

68. οὐδέν τοι προσήκοντα] ‘in no

“ ὡς ἄλλων πυνθάνεται, ἐπίμησας; ” ‘Ο μὲν δὴ ταῦτα ἐπειρώτα· δὸς ἀμείβετο τοῖσδε· “ Ὡ παῖ Κύρου, τὰ μὲν οἰκήια ἦν μέζω⁶⁹ “ κακά, ἢ ὅστε⁷⁰ ἀνακλαίειν τὸ δὲ τοῦ ἑταίρου πένθος ἀξιον ἦν “ δακρύων, δέ, ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσῶν, ἐς πτωχήην “ ἀπίκται⁷¹ ἐπὶ γῆρασ σύδῳ. ”⁷² Καὶ ταῦτα ὡς ἀπενειχθέντα⁷³ ὑπὸ τούτου, εὖ δοκέειν οἱ εἰρῆσθαι· ὡς δὲ λέγεται ὑπ’ Αἰγυπτίων, δακρύειν⁷⁴ μὲν Κροῖσον ἐτετένχει⁷⁵ γάρ καὶ οὗτος ἐπισπόμενος Καμβύση ἐπ’ Αἴγυπτον δακρύειν δὲ Περσέων τοὺς παρεόντας· αὐτῷ τε Καμβύση ἐσελθεῖν⁷⁶ οἰκτόν τινα, καὶ αὐτίκα κελεύειν, τόν τέ οι παῖδα ἐκ τῶν ἀπολλυμένων σώζειν, καὶ αὐτὸν, ἐκ τοῦ προστείου ἀναστήσαντας, ἄγειν παρ’ ἔωντόν. (15) Τὸν μὲν δὴ παῖδα εὑρον οἱ μετώντες οὐκέτι περιεόντα, ἀλλὰ πρῶτον κατακοπέντα· αὐτὸν δὲ Ψαμήνιτον ἀναστήσαντες ἥγον παρὰ⁷⁷ Καμβύσεα· ἔνθα τοῦ λοιποῦ διαιτᾶτο, ἔχων οὐδὲν βίαιον. εἰ δὲ καὶ ἡπιστήθη⁷⁸ μὴ πολυ-

wise connected with thee;’ i, 91; π. Attic, ἐπὶ γῆρας δδῷ, Lys. VK. s. i, οὐ πλεί, Eur. S. 482; Aesch. A. 1046. MR.

69. μέζω] MA, 131, obs.

70. ἢ ὅστε] When it is an entire proposition with which the subject is compared, and the comparative has the sense of ‘too much,’ ἢ is followed by the infinitive, with ὅστε or ὡς, but more frequently without it: MA, 448, b; 449, c. μεῖζον, ἢ ὅστε φέρειν δύνασθαι, κακὸν, Xen. M. iii, 5, 3; μεῖζον, ἢ φέρειν, Soph. CE. R. 1293; μεῖζον, ἢ πενθεῖν, Bacchyl. Thucydides expresses the same idea by μεῖζω, ἢ κατὰ (s. viii, 38, 50); δάκρυα, vii, 75; VK. curæ leves loquuntur, ingentes stupent, see Soph. AA. 1259... 1270, where πένθος οἰκεῖον occurs; ἔστι μεῖζω τάκειν ἥργα, ἢ ὡς τῷ λόγῳ τις ἀνέποι, Dem. Ph. ii, p. 74; a. vi, 109, 85.

71. ἐς πτ. ἀπῆκται] ‘is come to beggary.’ This expression implies that the reverse was formerly the case, though this is sometimes suppressed; ἥκει εἰς ἀκαδίλαν (i. e. ἐξ εἰκαδίλων), Eur. S. 181; ἀλθεῖν εἰς ἡδονᾶς (ἐκ μερίμνων), I. 1180; εἰς ἀκορταν (ἐξ εὐτοπίας) ἥρχεσθαι, Xen. M. v, p. 826. [where? ED.] MR.

72. ἐπὶ γῆρας σύδῳ] Hom. Il. X, 60; Ω, 487; Od. O, 246; 347; ‘on the threshold, or verge, of old age.’ In

73. ὡς ἀπενειχθέντα] ὡς ἀπενειχθη

would be more simple; or (the rest of the sentence being in the infinitive after λέγεται) ὡς ἀπενειχθναι, as ὡς εύρεθηναι, iii, 35; ἐπει λέναι, ii, 32. When a participle is used, ὡς is generally followed by ἔκαστος, as ὡς ἔκάστην αἰρόντες, i. e. ἔρεον, vi, 31, 64; ὡς ἔκάστους ἔκκαλεύμενος, i. e. ἔξεκαλέστο, vi, 79; SW. s. i, 29, 18; ED. ὡς ἔκάστη προστρόσων, i, 114: ἥσαν may be understood with αἰρόντες, and ἥσ with the other participles. STG.

74. δακρύειν] It is no weakness, even in heroes, ‘to weep,’ but the very effect of humanity, and proof of a generous temper; Eust.

75. ἐτετένχει] i.e. ἐτετυχήκει, MA, 251.

76. αὐτῷ ἐνελθεῖν] Verbs, compounded with prepositions which never govern a dative, take that case to express direction towards an object; τούτῳ ἐ, ἥδονῇ, i, 24. MA, 394, c. Euripides has διῆλθε with an accusative, S. 298. MR.

77. παρὰ] MA, 588, c.

78. ἡπιστήθη] ‘he had had the sense; he had known how.’ This verb has an active signification with a passive form, as μέμφομαι has; ἐπιστασο εἰναι αἰτούντος, vii, 29, 47. WER; SW.

πρηγμονεῖν, ἀπέλασε ἄν Αἴγυπτον, ώστε ἐπιτροπεύειν αὐτῆς. ἔπει
τιμᾶν ἔθασι Πέρσαι τῶν βασιλέων τοὺς παιδας· τῶν⁷⁹, εἰ καὶ
σφεων ἀποστέωσι, δῆμος τοῖσι γε παισὶ αὐτῶν ἀποδιδοῦσι τὴν
ἀρχήν. πολλοῖσι μέν νυν καὶ ἀλλοισί ἔστι σταθμώσασθαι, διτὶ τοῦτο
οὕτω γενομικασι ποιέειν· ἐν δὲ δὴ καὶ τῷδε, τῷ Λίξνος Ἰνάρῳ παιδὶ⁸⁰
Θαυμάρᾳ, δις ἀπέλασε τὴν οἱ ὁ πατήρ εἶχε ἀρχήν· καὶ τῷ Αμυρταίου
Πανσέρῃ· καὶ γὰρ οὗτος ἀπέλασε τὴν τοῦ πατρὸς ἀρχήν· καί τοι
Ἰνάρῳ τε καὶ Αμυρταίου⁸⁰ οὐδαμοὶ καὶ Πέρσας κακὰ πλέω ἐργά-
σαντο. νῦν δὲ, μηχανώμενος κακὸν, δι Φαμήνιτος ἔλασε τὸν μισθόν·
ἀπιστάς γὰρ Αἴγυπτίους ἥλω. ἔπει τε δὲ ἐπάιστος⁸¹ ἐγένετο ὑπὸ⁸²
Καμβύσεω, ἀλια ταύρου πῶν⁸³, ἀπέθανε παραχρῆμα. οὕτω δὴ οὗτος
ἐτελεύτησε.⁸³ (16) Καμβύσης δὲ ἐκ Μέμφιος ἀπίκετο ἐξ Σάιν⁸⁴
πόλιν, βουλόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε. ἔπει τε γὰρ ἐσῆλθε
ἔς τὰ τοῦ Αμάσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Αμάσιος
νέκυν ἐκφέρειν ἔξω, ὡς δὲ ταῦτα οἱ ἐπιτελέα ἐγένετο, μαστιγοῦν
ἐκέλευε καὶ τὰς τρίχας ἀτοπλεῖν καὶ κεντοῦν τε καὶ τάλα πάντα⁸⁵
λυμαίνεσθαι. ἔπει τε δὲ καὶ ταῦτα ἔκαμον ποιεῦντες⁸⁶ ὁ γὰρ δὴ
νεκρὸς, ἀτε τεταριχευμένος, ἀντεῖχε τε καὶ οὐδὲν διεχέετο· ἐκέλευσέ
μιν δι Καμβύσης κατακάσαι, ἐντελόμενος οὐκ δσια. Πέρσαι γὰρ
θεὸν νομίζουσι εἶναι πῦρ,⁸⁷ τὸ Δύν κατακαλεῖν γε τοὺς νεκροὺς οὐ-
δαμῶς ἐν νόμῳ οὐδετέροισι ἔστι. (17) Μετὰ δὲ ταῦτα ὁ Καμβύσης
ἔβοιλενσατο τριφασίας στρατῆς, ἐπὶ τε Καρχηδονίους, καὶ ἐπὶ⁸⁸
Αμμωνίους⁸⁷, καὶ ἐπὶ τοὺς μακρόεινος Αἰθίοπας⁸⁸, οἰκημένους δὲ

79. τῶν] Either τῶν is to be construed with τὴν ἀρχήν, or αὐτῶν is redundant.

80. 'Αμυρταίου] The revolt of Inarus and Amyrtæus took place about 79 O.L. Thu. i., 110; Diod. xi., 71; and Ctes. W.E.

81. ἐπάιστος] φανερός. Γ.Δ. und. τὴν ἀπόστασιν τῶν Αἴγυπτίων μηχανώμενος. STG.

82. πιῶν] i. e. ἀναγκασθεὶς πιεῖν. STG.

83. ἐτελεύτησε] Since that time Egypt has had no native race of princes, but has passed under the sway, in succession, of the Persians, the Greeks, the Romans, the Arabs, the Saracens, and the Turks. Thus has been fulfilled the prophecy of Ezekiel, xxx. L.R.

84. Σάιν] The former capital of lower Egypt. A.

85. ἔκαμον ποιεῦντες] ‘they were tired of doing.’

86. πῦρ] Νέδος παρὰ Πέρσας νομί-
ζεται τὸ πῦρ, Chrys. t. ii. p. 54, n. W.E.
Hence Euphrates, a Persian slave, thus addresses his master: Εὐφράτην
μη καί, μηδὲ μιῆνης πῦρ ἐπ’ ἔμοι· Πέρ-
σης εἰμι· πῦρ δὲ μήναι ἥμα πυρθερον
δανάτρον, Diosc. An. t. i. p. 503; L.R.
hic gaudere libet, quod non violaverit
ignem, Juv. xv. 84. The Fire-wor-
shippers, who are detested by the Ma-
hemetans, bear a prominent part in
oriental romance.

87. 'Αμμωνίους] Among them was the oracle of Jupiter Ammon, in a spot now called the Oasis of Siwah. A. The Greeks derived the name from ἄμμος,
'sand.'

88. μ. Αἰθίοπας] The Abyssinians. R.

Λιεβίνης ἐπὶ τῇ νοτίῃ θαλάσσῃ⁸⁹ βουλευομένῳ δέ οἱ ἔδοξε, ἐπὶ μὲν Καρχηδόνιον τὸν ναυτικὸν στρατὸν ἀποστέλλειν· ἐπὶ δὲ Ἀμμωνίους, τοῦ πεζοῦ⁹⁰ ἀποκρίναντα· ἐπὶ δὲ τοὺς Αἰθίοπας, κατόπτας⁹¹ πρῶτον, ὁφομένους τε τὴν ἐν τούτοισι τοῖσι Αἰθίοψι λεγομένην εἶναι ἡλίου τράπεζαν⁹², εἰ ἔστι ἀληθέως, καὶ πρὸς ταῦτη τὰ δλλα κατοφομένους, δῶρα δὲ τῷ λόγῳ⁹³ φέροντας τῷ βασιλέϊ αὐτῶν.

(19) Καμβύσης δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἐλεφαντίνης⁹⁴ πόλιος τῶν Ἰχθυοφάγων⁹⁵ ἀνδρῶν τοὺς ἐπισταμένους τὴν Αἰθιοπίδα γλωσσαν. ἐν φῷ δὲ τούτους μετήσαν⁹⁶, ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσειν ταῦτα ‘ὅρκοισι τε γάρ μεγάλοισι ἐνδεδέσθαι’⁹⁷, καὶ οὐκ ἀν τοιείν δσια⁹⁸, ἐπὶ τοὺς παῖδας ‘τοὺς ἔωστῶν στρατεύμενοι.’ Φοίνικων δὲ οὐ βουλομένων, οἱ λοιποὶ οὐκ ἀξιόμαχοι ἐγίνοντο. Καρχηδόνιοι μέν νυν οὕτω δουλοσύνην διέφυγον πρὸς Περσέων.⁹⁹ Καμβύσης γάρ βίην οὐκ ἔδικαλον προσφέρειν Φοίνιξι, δτι σφέας τε αὐτοὺς ἔδεδώκεσαν Πέρσησι, καὶ πᾶς ἐκ Φοίνικων ἥρητο¹⁰⁰ ὁ ναυτικὸς στρατός. δόντες δὲ καὶ

89. τῇ νοτίῃ θαλάσσῃ] The Arabian gulf. LR.

90. τοῦ πεζοῦ] understand μέρος τι. STG. δ τεχδ̄ in military affairs is generally opposed to δ ναυτικὸς and includes ἡ ἵππος, ‘the cavalry,’ iv, 83, 6; 97, 42; Thu. ii, 9; but is sometimes opposed to the latter, and then (but not otherwise, LR.) denotes ‘infantry’ only. Liv. xxii, 31, 3.

91. κατόπτας] iii, 21; οὐδὲ μάρτυρας, οὐδὲ κατόπτας, Hom. H. Mer. 372; αὐτὸς κατόπτης εἴη ἔγω, Ἀsch. Th. 41; σκοπός καὶ κατοπτῆρας στρατοῦ θερμά, ib. 36. BL.

92. ἡλίου τράπεζαν] locus est opiparis epulis semper refertus, quibus indiscretum omnes vescuntur: nam et divinitus eas augeri ferunt, Sol. 30. From its being open to all alike, it derived its name; LR. compare St Matthew v, 45. Homer is supposed to allude to this institution, Il. A, 423. PW, E. and C. iii, 7.

93. τῷ λόγῳ] λέξοντας δὲ, δτι δῶρα φέροιν τῷ βασιλέᾳ. STG.

94. Ἐλεφαντίνης] The city was situated in an island of the same name, now called Geziret-el-Sag, ‘Isle of Flowers.’ LR. A. In iii, 20; πόλιος is omitted. BO, 224.

95. Ἰχθυοφάγων] from ἰχθύς ‘fish,’ and φάγειν ‘to eat,’ called also Troglodytæ, from τράγλη ‘a cave,’ and δύναι ‘to enter.’ A. Now the Shangallas. LR.

96. μετήσαν] He adds ἀξοτες, iii, 28. s. i, 41, 15.

97. δ. μ. ἐνδεδέσθαι] und. μῇ ποτε ἐν τοῖς Καρχηδόνιοις στρατεύσεσθαι. In the same sense Herodotus uses κατέσθα, i, 29. STG.

98. δσια] The parent state, or μητρόπολις, vii, 51, 86; stood in the same relation to its colonies, ὡς γονεῖς πρὸς τέκνα, Pol. xii, 10. The duties were reciprocal, hence Themistocles says to the Ionians, οὐ ποιέσει δίκαια ἐπὶ τοὺς πατέρας στρατεύμενοι, viii, 22. WE. Compare the above passages, and iv, 147; 148; viii, 48; with Thu. ii, 10; v, 84 &c; vi, 82. AO.

99. πρὸς Περσέων] ἀπειλεομένην. STG. but s. vi, 45, 71.

100. ἥρητο] ‘was dependent;’ v, 31, 64. The Phoenicians constituted the most considerable part of his fleet in courage and skill, as well as in numbers: without them in short it would have been worse than useless to attempt any naval expedition. GEINOZ. LR.

Κύπριοι σφεας αὐτοὺς Πέρσησι, ἐστρατεύοντο ἐπ' Αἴγυπτον.
 (20) Ἐπεί τε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκουτο οἱ
 Ἰχθυοφάγοι, ἐπεμπει αὐτοὺς ἐς τοὺς Αἰθιόπας, ἐντειλάμενος τὰ
 λέγειν χρῆν, καὶ δῶρα φέροντας πορφύρεν τε εἶμα καὶ χρύσεον
 στρεπτὸν¹ περιαυχένιον καὶ φέλια² καὶ μύρου ἀλάβαστρον³ καὶ
 φοινικῆτον⁴ οἴνου κάδον.⁵ (21) Εἰς τούτους δὴ ὅν τοὺς ἄνδρας ὡς
 ἀπίκουτο οἱ Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλέι αὐτῶν ἐλεγον

1. στρεπτὸν] ‘a twisted collar, or necklace;’ ix, 20. στρεπτὸς is properly a masculine adjective, agreeing with δρυς understood; δ τεριδεράος κύρμος, Suid. STE, Th. L. G. 8803. The ornaments here mentioned were Median, as Xenophon informs us; Astyages used paint, rouge, and false hair, τάπτε πάντε Μηδικά ἔστι, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κάνδues, καὶ οἱ στρεπτοὶ περὶ τῷ δέρη, καὶ τὰ ψέλια περὶ τῶν χεροῦν, C. i, 3, 2. Cyrus went to his uncle in a Persian dress with neither πορφυρά, ψ. nor στρεπτὸν, ib. ii, 4, 6. Abradatas received from his queen χρυσοῖν κράνος, καὶ περιεράχινα (‘armlets’), καὶ ψ. (‘bracelets’) πλατέα περὶ τοὺς καρποὺς τῶν χειρῶν, καὶ χιτώνα πορφυροῦν, καὶ λόφον δακτυνοβάθφη, ib. vi, 4, 2. The daughter of Cyaxares wore στέφανον χρ. καὶ ψ. καὶ στρεπτὸν, καὶ στολὴν Μηδικὴν ὡς δυνατὸν καλλιστηρ, ib. viii, 5, 18. ED. hominem optima veste contexit, quam satrapæ regii gerere consueverant; ornavit etiam torque et armillis aureis ceteroque regio cultu, Nep. xiv, 3; ἀκινάκην εὔξε χρ. καὶ στρ. ἐφρέ, καὶ ψ. καὶ τὰ κλλα, ὥστερ οἱ ἄριστοι τῶν Περσῶν ἐτείμητο γὰρ ὃπλο Κύρου, A. i, 8, 20; 5, 8; BL. ἔποικος Κύρος ἐκέντω (viz. to Syeneisis) δῶρα, ἀ νομίζεται ταρπ βασιλέων τίμα, ἵππου χρυσοχάλινον, καὶ σ. χρυσοῦν, καὶ ψ. καὶ ἀ. χ. καὶ στολὴν Περσικήν, ib. 2, 27; αὐτὸς δ Ἀστραύδης καὶ σ. καλὴν ἐνέβαντε, καὶ στρεπτοῖς καὶ ψελιοῖς ἐτίμα καὶ ἐκέντων καὶ ἐφ' ἵππου χρυσοχάλινου περιῆγεν, ὥστερ καὶ αὐτὸς εἰώθει πορευεσθαι, C. i, 3, 3; δῶρα γηγνώσκεται ἔνα τῶν βασιλέως, “ψέλια καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι” οὐ γὰρ δὴ ἔξεστιν ἐκεὶ ταῦτα ἔχειν, φ. δι μὴ βασιλεὺς δῆ, ib. viii, 2, 8. Hence it appears that these were marks of honour conferred

by the sovereign; HU. and, in all probability, closely resembling orders of knighthood in modern times. s. ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους, viii, 113, 19: Liv. xxiv, 42; Juv. ii, 85.

2. ψέλια] τὰ ὄκροις βραχίονι περιτιθέμενα κόσμια, Amm. They were also worn as ‘anklets,’ iv, 168.

3. μ. ἀλάβαστρων] St Matthew xxvi, 7; St Mark xiv, 3; Crat. in Ath. vi, 94; Alex. in Ath. xv, 44; Call. Pal. 13; 15; Συρία μύρο χρύσει ἀλάβαστρα, Theoc. xv, 114; from which it appears to signify ‘a vase for perfumes,’ without restriction as to the materials of which it was made, σκεύος μύρων δεκτικά, Schol. The Greek etymology is ἀ ‘without,’ and λαβή ‘a handle,’ ἔγγος μύροι μὴ ἔχον λαβᾶς, λέθινος μυρθίην, Suid. λήκυθος λαβίνη πρὸς μύρον ἀπόθεσιν, σκεύος τι ἐξ ὑέλου, Etym. M. SS. These vases were generally made of ὄνυξ ‘onyx,’ therefore called λάθος ἀλάβαστρίτης, Diosc. v, 153; which was found best for preserving unguents, Plin. H. N. xxxvi, 8; and was met with near Thebes in Egypt, Theophr. de L. p. 154; and in the Arabian mountains, Pli. xxxvi, 7; nardi parvus onyx elicet cadum, Hor. iv O. xii, 17. LR.

4. φοινικῆτον] i, 193; ii, 86. ‘Date wine’ is still the ordinary drink of the Eastern nations. βίκους φοινικῆτον οἴνον πλέους, i, 194; οἶνος ἀμπελίνος, ‘grape wine,’ ii, 37; 60; ol. ἐκ κριθῶν, ‘barley wine, beer,’ ii, 77; ol. ἐκ τοῦ λωτοῦ, ‘lotus wine,’ iv, 177. LR.

5. κάδον] By this name the Ionians call τὸ κεράμιον, Clit. in Ath. xi, 45; but the latter word occurs also in our author, κεράμιον οἰνηρδν, iii, 6. SW.

τάδε· “Βασιλεὺς ὁ Περσέων Καμβύσης, βουλόμενος φίλος τοι
“καὶ ξεῖνος γενέσθαι, ήμέας τε ἀπέπεμψε, ἐξ λόγους τοι ἐλθεῖν
“κελεύων, καὶ δῶρα ταῦτά τοι διδοῖ, τοῖσι καὶ αὐτὸς μάλιστα ἥδεται
“χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν, ὅτι κατόπτα ηκοιεν, λέγει
πρὸς αὐτοὺς τοιάδε· “Οὔτε ὁ Περσέων βασιλεὺς δῶρα ὑμέας
“ἐπεμψε φέροντας, προτιμῶν πολλοῦ⁶ ἐμοὶ ξεῖνος γενέσθαι, οὔτε
“ὑμεῖς λέγετε ἀλλήθεα· ἡκετέ⁷ γὰρ κατόπται τῆς ἐμῆς ἀρχῆς οὔτε
“ἐκεῖνος ἀνήρ ἔστι δίκαιος· εἰ γὰρ ἦν δίκαιος, οὔτ' ἀν ἐπεθύμησε
“χώρης ἄλλης ἢ τῆς ἐωντοῦ, οὔτ' ἀν ἐς δουλογύνην ἀνθρώπους ἤγε
“ὑπ' ὧν μηδὲν ἥδικηται. νῦν δὲ αὐτῷ τόξον τόδε⁸ διδόντες, τάδε
“ἔτεα λέγετε· Βασιλεὺς ὁ Αἰθιόπων συμβουλεύει τῷ Περσέων
“βασιλεῖ, ἐπεὰν οὕτω εὐπτερέως⁹ ἔλκωσι τὰ τόξα Πέρσαι ἔόντα
“μεγάθει τοσαῦτα, τότε ἐπ' Αἰθίοπας τοὺς μακροῖονες, πλήθει
“ὑπερβαλλόμενον, στρατεύεσθαι· μέχρι δὲ τούτου θεοῖσι εἰδέναι
“χάριν¹⁰, οἱ¹¹ οὐκ ἐπὶ νύσιν τρέπουσι Αἰθιόπων παισὶ γῆν ἄλλην
“προσκτᾶσθαι τῇ ἐωντῷ.” (22) Ταῦτα δὲ εἴπας καὶ ἀνεις τὸ
τόξον παρέδωκε τοῖσι ηκουσι.

(25) Θεησάμενοι δὲ τὰ πάντα, οἱ κατάσκοποι ἀπαλλάσσοντο
δόπισω. ἀπαγγειλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης, ὅργην
ποιησάμενος¹², ἐστρατεύετο ἐπὶ τοὺς Αἰθιόπας, οὔτε παρασκευὴν
σίτου οὐδεμίαν παραγγέλλας, οὔτε λόγον ἐωντῷ δοὺς, δτι ἐξ
ἔσχατα¹³ τῆς γῆς ἐμέλλε στρατεύεσθαι· οίᾳ δὲ ἐμμανής¹⁴ τε ἐών
καὶ οὐ φρενήρης¹⁵, ὡς ηκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἐλ-

6. προτιμῶν πολλοῦ] i. e. περὶ πολ-
λοῦ πιούμενος. STG. s. i, 86, 27.

7. ἡκετέ] κατάσκοποί ἔστε, κατα-
νοῦσαι τὰ ἱχνη τῆς χάρας ἡκατε, LXX,
Genesis xlii, 9.

8. τόξον τόδε] ‘this my bow,’ πε-
ράσσωμεν τόδε τόξον, Anac. iii, 24.

9. οὐτα εὐτέρως] understand ἀς
ἔγων νῦν. The Persian bows were large,
vii, 61; Xen. A. iii, 4, 9; about three
cubits in length; but the Ἀθηopian
bows were δὲ πολύκος στάθης πεντο-
μένα μακρὰ, τετραπτήσων οὐκ ἐλάσσων;
with these they used¹⁶ καλαμίνους δι-
στοῦς μικρούς, which shows that the
bows were difficult to bend, vii, 69; Heliod. ix; Agathar. The same length
is given by Sira. xvii; and Diod. iii.
BT, Ph. iv, 26. Hence the bow of
Pandarus, Hom. Il. Δ, 109; is not so
extravagantly long as some have thought
it.

10. χάρω] Compare this passage
with i, 27; 71; iv, 136, 80; ix, 79, 3.

12. ὅργην ποιησάμενος] οὐκ ἐποι-
σατο δὲ οὐδεμίαν, ἀλλ' ἡπλως αὐτὸν ἀπε-
πέψατο, vii, 105; δ. πιούμενον, Thu.
iv, 122; and ὅργισθέντες, ib. 123; are
the same. Similar phrases are λήθην
π. i, 127; καταστροφὴ π. vi, 27;
θάνατον π. viii, 74; συμφορὴ π. iv, 79;
VK. πένθος π. ii, 1; σπουδὴν π. i, 4;
and many others. SW.

13. ἔσχατα] und. πέρατα. BO, 215.
εἰ κε τὰ γελάτα πέραθ¹⁷ Ικεῖαι γαῖης καὶ
πόντου, Hom. Il. Θ, 478; iturus Ce-
sar in ultimos orbis Britannos, Hor. i
O. xxxv, 29; extremi orbis Iberi, Luc.
vii, 541. The queen of Abyssinia is
said to have come ἐκ τῶν περάτων τῆς
γῆς, St Matthew xii, 42. s. vii, 100,
65.

15. φρενήρης] σάφρων, ΓΛ. ‘in his
sober senses.’

λήνων μεν τοὺς παρεόντας αὐτοῦ ταύτη τάξας ὑπομένειν, τὸν δὲ πεζὸν¹⁶ πάντα ἄμα ἀγόμενος. ἐπεὶ τε δὲ στρατευόμενος ἐγένετο ἐν Θήβαις¹⁷, ἀπέκρινε τοῦ στρατοῦ ὡς¹⁸ πέντε μυριάδας· καὶ τούτοιστοι μὲν ἐνετέλλετο, Ἀμμωνίους ἔξανδρατοδισμένους, τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι· αὐτὸς δὲ, τὸν λοιπὸν ἄγων στρατὸν, ἥις ἐπὶ τοὺς Αἰθίοπας πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιὴν, αἰτίκα πάντα αὐτοὺς, τὰ εἶχον στίλων ἔχόμενα¹⁹, ἐπελλοῖπες²⁰ μετὰ δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθίομενα. εἰ μὲν νῦν, μαθὼν ταῦτα, ὁ Καμβύσης ἐγνωσμάχεε²¹, καὶ ἀπῆγε ὅπιστον τὸν στρατὸν, ἐπὶ τῇ ἀρχῆθεν γενομένῃ ἀμαρτάδι ἦν ἀν σοφὸς ἀνήρ· νῦν δὲ, οὐδένα λόγον ποιεύμενος, ἥις αἰεὶ ἐς τὸ πρόσωπον. οἱ δὲ στρατιῶται, ἔως μέν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγέοντες²² διέζωντο· ἐπεὶ δὲ ἐξ τὴν φάμμον²³ ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ δεκάδος γὰρ ἔνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας²⁴ τὴν ἀλληλοφαγίην, ἀπειλεῖς τὸν ἐπ' Αἰθίοπας στόλον, ὅπιστον ἐπορεύετο, καὶ ἀπικνεύεται ἐς Θήβας, πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θήβας δὲ κατακεῖται ἐς Μέμφιν, τοὺς "Ελληνας ἀπῆκε ἀποπλέειν. 'Ο μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἐπρηξε.²⁵ (26) Οἱ δὲ αὐτῶν ἐπ' Αμ-

16. πεζὸν] und. στρατὸν, which is supplied in Thuc. iv, 8; Fl. BO, 255, and in iv, 97.

17. Θήβαις] Thebes, the early capital of Egypt, was celebrated for its hundred gates, and bore the names of Diospolis and Triton. On its site Luxor and Carnac now stand. LR. A.

18. ὡς] 'nearly, about,' in a conjectural sense. HGV, i, 14.

19. ἐπελλοῖπες] 'had failed.' In this sense Xenophon uses ἐκλείπειν, H. i, 5, 3.

20. ἐγνωσμάχεε] 'had given in, had changed his mind.' This verb implies γνῶναι τὴν ἀντοῦ ἀσθένειαν, τὴν τὸν ἐναντίων ἰσχὺν ΓΔ. οτ γνώτα, διτὶ πρὸς κρέπτοντα ἔχει αὐτοῦ μάχην, ἡσυχάσαι, ἢ μετανοῆσαι, Hes. BNS. vii, 130, 42; viii, 29; Arist. Av. 555; τονεῖς ἔλλως, ἢ σὲ βλάψῃ; χρῆν γνωσμάχειν, τὰ δὲ ἀμύχαντα ἔῶν, Eur. Her. 706; E.E. μετεμέλησε, μετέγνω. It properly means τὴν [προτέρην ἑωτὸν] γνῶσι [i. e. γνάμη] μάχεσθαι. SW.

22. ποιηφαγέοντες] Seneca de-

scribes this expedition and its catastrophe, with his usual embellishments, *intra primum iter deerant necessaria, nec quidquam subministrabat sterilis, et inculta, humanoque ignota vestigio, regio: sustinebant famem primo terrima frondium, et cacumina arborum, tum coria igne molita, et quidquid necessitas cibum fecerat: postquam inter arenas radices quoque et herbe defecerat, apparuitque inops etiam animalium solitudo, decimum quemque sortiti alimentum habuerunt fame sevius*, de I. iii, 20. WE.

23. ψῆμον] On the supposition that they started from Thebes, and that Sennar was the entrance into Ethiopia, they never got through the desert of Selima. REN.

24. δεῖρας] timuit ne et ipse vocaretur ad sortem: servabantur interim illi generosae aves, et instrumenta epularum camelis vehebantur; quum sortirentur milites ejus, quis male periret, quis pejus viveret, Sen. de I. iii, 20. LR.

25. οὕτω ἐπρηξε] 'fared thus; ' οὕτω.

μωνίους ἀποσταλέντες στρατεύεσθαι, ἐπει τε ὁρμηθέντες ἐκ τῶν Θη-
έων ἐπορεύοντο ἔχοντες ἀγωγοὺς, ἀπικόμενοι μὲν φανεροὶ²⁶ εἰσι
ἐξ Ὀασιν²⁷ πόλιν, τὴν ἔχουσι μὲν Σάμιοι²⁸, τῆς Αἰσχρωνίης²⁹
φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἐπτὰ ἡμερέων ὅδὸν ἀπὸ Θηέων
διὰ ψάμμου³⁰ οὐνομάζεται δὲ ὁ χῶρος οὗτος, κατὰ Ἑλλήνων
γλῶσσαν³¹, Μακάρων ηῆσος.³² ἐς μὲν δὴ τοῦτον τὸν χῶρον λέγε-
ται ἀπικόμενοι τὸν στρατόν τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ Ἀμμώνιοι
καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες οὐδὲν ἔχουσι εἰπεῖν περὶ³³
αὐτῶν οὔτε γὰρ ἐς τοὺς Ἀμμώνιους ἀπίκοντο, οὔτε ὅπισω ἐνόστη-
σαν. λέγεται δὲ τάδε ὑπ' αὐτῶν Ἀμμώνιων ‘ἐπειδὴ ἐκ τῆς Ὁάσιος
ταντῆς ιέναι διὰ τῆς ψάμμου ἐπὶ σφεας, γενέσθαι τε αὐτοὺς με-
ταξύ κοινού μάλιστα αὐτῶν τε καὶ τῆς Ὁάσιος, ἀριστον αἰρεομένοισι
αὐτέοισι ἐπικνεῦσαι³⁴ νότον μέγαν τε καὶ ἔξαισιον, φορέοντα δὲ
‘Σίνας τῆς ψάμμου, καταχῶσαι σφεας, καὶ τρόπῳ τοιούτῳ ἀφα-
νισθῆναι.’ Ἀμμώνιοι μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς
ταντῆς.

(27) Ἀπιγμένου δὲ Καμβύσεω ἐς Μέμφιν, ἐφάνη Αἰγυπτίοισι
ὁ Ἀπις³⁵, τὸν Ἑλληνες Ἐ π α φ ο ν³⁶ καλέουσι· ἐπιφανέος δὲ

ἀπήλλαξε, ‘got off thus,’ v, 63, 7;
οὗτοι ἐνστόχησε. The word κακῶς
is often suppressed, iv, 77; Thuc. vii,
24; Dem. p. C. 57. VK. It is added
in iii, 27; ἐντούτῳ κ. πρήζαντος. The
omission is an euphemism.

27. [Οασιν] The Oases are insulated
fertile spots in the midst of the desert.
This was the greater Oasis, Al-Wah
of the moderns. REN. LR. The word
according to its Coptic etymology
signifies ‘a habitable place, a fertile
island.’ A. Strabo compares Africa
to a leopard, καταστικτος γάρ ἐστι
ταῖς οἰκήσεσι περιεχομέναις ἐρήμῳ καὶ
ἀνόρφῳ γῆτι καλούσι δὲ τὰς τοιάντας οἰ-
κήσεις Αὐδέτις οἱ Αἰγύπτιοι, ii, p. 130,
δ; Λύ. οἱ Αἰ. καλοῦσι τὰς οἰκουμένας
χώρας, περιεχομένας κύκλῳ μεγάλαις
ἐρημίαις, ὡς ἡ νῆσος πελαγίας, xvii,
p. 791, A. BT. Ph. iv, 29.

28. Σάμιοι] Samos had anciently
many other names. Juno received
peculiar honours there. Pythagoras
was a native of the island. A.

29. Αἰσχρωνίης] According to The-
mistagoras, there were originally but
two tribes at Samos, namely, Schesia
or Chesia, and Astypalaea. VK.

30. διὰ ψάμμου] i. e. καὶ αὐτῇ ἡ
ὅδος ἐστι δ. ψ. ‘over’ or ‘across the
sand.’

31. κ. Ἐ. γλῶσσαν] The article τὴν
is inserted before Ἑλλήνων, ii, 30; iv,
52; it is omitted in the expression κατὰ
Ἑλλάδα (i.e. Ἑλληνίδα, GR.) γλ. iv,
110; vi, 98. VK.

32. Μακάρων ηῆσος] ‘Isle of the
Blessed.’ These “tufted isles, That
verdant rise amid the Libyan wild,”
Thomson, Sum. 922, abound in springs
encircled by large palm groves, which
form a little paradise. BRUCE. REN.
TX. LR. By a similar metaphor the
Arabs call a camel ‘ship of the desert.’

33. ἐπικνεῦσαι] aliquando Cambyses
ad Ammonem misit exercitum: quem
arena, austro mota, et more nivis in-
cidens, texit; deinde obruit, Sen. N.Q.
ii, 30. The army might have perished
through fatigue and from thirst, REN.
or possibly from the Simeoom or blast of
the desert.

34. Ἀπις] ii, 38. SW.

35. Ἐπαφον] δ δὲ Α. κατὰ τὴν Ἑλ-
λήνων γλῶσσαν ἐστι Ἐ. ii, 153. SW.
The Egyptians denied this identity,
and affirmed Apis to be the more an-

τούτου γενομένου, αὐτίκα οἱ Αἰγύπτιοι εἶματά τε ἐφόρεον τὰ κάλλιστα καὶ ἡσαν ἐν θαλίησι. Ἰδών δὲ ταῦτα τοὺς Αἰγυπτίους ποιεῦντας, δὲ Καμβύσης, πάγχυ σφέας καταδέξας, ἐωντοῦ κακῶς πρήξαντος, χαρμόσυνα ταῦτα ποιέειν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέρυφιος· ἀπικομένους δὲ ἐξ ὅψιν εἴρετο, ‘δι τι πρότερον μὲν, ἔοντος ἀντοῦ ἐν Μέρμφι, ἐποίευν τοιούτον οὐδὲν Αἰγύπτιον· τότε δὲ, ἐπειδὴ αὐτὸς παρεῖ τῆς στρατιῆς πλῆθος τι ἀποβαλὼν;’ οἱ δὲ ἔφαζον, ‘ὦ σφι θεός³⁶ εἴη φανεὶς, διὰ χρόνου πολλοῦ ἐωθὼς³⁷ ἐπιφαίνεται·³⁸ καὶ ὡς, ἐπέαν φανῆ, τότε πάντες οἱ Αἰγύπτιοι κεχαρηκότες ὅρτάζοιεν·’ ταῦτα ἀκούσας, δὲ Καμβύσης ἔφη ‘ψεύδεσθαι σφεας·’ καὶ ὡς ψευδομένους, θανάτῳ ἐξῆμιον. (28) Ἀποκτείνας δὲ τούτους, δεύτερα τοὺς ἱρέας ἐκάλεε ἐξ ὅψιν λεγόντων δὲ κατὰ τὰ αὐτὰ τῶν ἱρέων, ‘οὐν λησειν’ ἔφη ‘ἀντὸν, εἰ θεός τις χειροήθης³⁹ ἀπιγμένος εἴη Αἰγυπτίοισι.’ τοσαῦτα δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν “Ἀπιν τοὺς ἱρέας. οἱ μὲν δὴ μετήσαν ἀξούτες, ἔχει δὲ ὁ μόσχος οὔτος, διὸ Ἀπις καλεόμενος, σημῆνια⁴⁰ τοιάδε ἔχων μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκόν *τι *τρίγωνον⁴¹ φορέει· ἐπὶ δὲ τοῦ νώτου, αἰετὸν είκασμένον· ἐν δὲ τῷ οὐρῷ, τὰς τρίχας διπλᾶς· *ὑπὸ⁴² δὲ τῇ γλώσσῃ, κάνθαρον. (29) Ὡς δὲ ἥγαγον τὸν “Ἀπιν οἱ ἱρέες, δὲ Καμβύσης, διὰ ἐών ὑπομαργύρτερος⁴³, σπασάμενος⁴⁴ τὸ ἔγχειρόδιον, θέλων τύψαι τὴν γαστέρα τοῦ “Ἀπιος, πατει⁴⁵ τὸν μηρόν· γελάσας δὲ, εἶπε πρὸς τοὺς ἱρέας· “Ω κακαὶ

cient by several hundred centuries, *ÆL.*
N. A. xi, 10. *Aeschylus* derives the
name from ἐπάρδας, *P. V.* 874. *LR.*

36. *θεός*] This ox was the emblem, or representative, of Osiris or the Sun. *LR.*

37. *ἐωθός*] iv, 134, 59; *MA*, 189, obs. 3. *ἔωθε* ἐπιφαίνεσθαι, ii, 91.

38. *ἐπιφαίνεσθαι*] ‘to manifest himself.’ Hence the English word *PHANY*.

39. *χειροήθης*] Virgil describes a tame stag, as *assuetus imperis: manum patiens, mensaque assuetus herili,* *Æ.* vii, 487; 490. The Latin word *mansuetus* is derived from *manui assuetus*. *STE*, Th. L. G. 10472.

40. *σημῆνια*] *Ælian* says these marks were twenty-nine in number, N. A. xi, 10; *maximeque omnium corniculantis lunæ specie latere dextro insignis*, Amm. M. xxii, 33. *LR.*

41. *τι τρίγωνον*] This emendation of Count *CAYLUS* is adopted by *LR*, and approved of by *WE*, *VK*, and

SW. The brazen figures of Apis have on their forehead a triangle, which was emblematical of Egypt and of fertility. *WE*. *VK*.

42. *ὑπὸ*] *ἐπὶ* in the *Mss.* Some copyist probably wrote *ἐπὶ* instead of *ὑπὸ*, from his eye catching the words *ἐπὶ δὲ* in the preceding line. *Pliny* has *sub*, *N. H.* viii, 46; and *Porphyrius ὑπὸ τῇ γλώσσῃ*, in *Eus. P. E.* iii, 13. *WE*.

43. *ὑπομαργύρτερος*] iii, 145; vi, 75, 49; *STG.* *ira furor brevis est*, *Hor.* i. E. ii, 62; *Κάτον δὲ πρεσβύτερος ἔφη*, *ἄνδρα ὑπομόμενον μανικοῦ διαφέρειν μόνον τῷ χρονῷ*, *Plu. M.* xvi. *BNS*. Instances of the simple adjective are given by *BL*, on *Æ. P. V.* 909.

44. *σπασάμενος*] *έλκεσας, γυμνός*, *Hes.* *τὸ ξίφος γ' ἐσπάτο, μανεσθαί δοκῶν*, *Arist. R.* 564. The same verb is used with *ἄορ*, *Hom. O. K.* 439; *ἲχος*, *Il. T.* 387; *μάχαιρας*, *St Mark* xiv, 47; *ῥυμφαῖας*, *LXX*, *Jud. viii*, 20. *SS.*

45. *πατει*] *Artaxerxes Ochus*, on

“κεφαλαι! τοιοῦτοι θεοὶ γίνονται, ἔναιμοι τε, καὶ σαρκώδεες, καὶ “ἐπάσχοντες σιδηρίων; ἄξιος μὲν Αἰγυπτίων οὐτός γε ὁ θεός· ἀτάρ “τοι ὑμεῖς γε οὐ χαίροντες⁴⁷ γέλωτα ἐμὲ θήσεοθε.” Ταῦτα εἶπας, ἐνετείλατο τοῖσι ταῦτα πρῆσσουσι⁴⁸, τοὺς μὲν ἵρεας ἀπομαστιγῶσαι· Αἰγυπτίων δὲ τῶν ἀλλων, τὸν δὲ λάβωσι δράζοντα, κτείνειν. ὅρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι οἱ δὲ ἱρέες ἐδικαιεῦντο⁴⁹ ὁ δὲ⁵⁰ Απις, πεπληγμένος τὸν μηρὸν, ἔφθινε ἐν τῷ ἥρῳ κατακελμενός. καὶ τὸν μὲν, τελευτήσαντα ἐκ τοῦ τρώματος, ἔθαψαν⁵¹ οἱ ἱρέες λάθρῳ Καμβύσεω. (30) Καμβύσης δὲ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ ἀδίκημα ἐμάνη, ἐνών οὐδὲ πρότερον φρενήρης. καὶ πρῶτα μὲν τῶν κακῶν ἔξεργασάτο τὸν ἀδελφεόν Σμέρδιον⁵², ἐντα πατρὸς καὶ μητρὸς τῆς αὐτῆς⁵³ τὸν ἀπέπεμψε ἐξ Πέρσας φθόνῳ ἐξ Αἰγύπτου, διὰ τὸ τόξον μοῦνος Περσέων δοσον τε ἐπὶ δύο δακτύλους εἴρυσε, τὸ παρὰ τοῦ Αἰθίοπος ἡνεκαν οἱ Ἱχθυοφάγοι· τῶν δὲ ἀλλων Περσέων οὐδεὶς οἶστος τε ἐγένετο. ἀποιχομένον δέν ἐξ Πέρσας τοῦ Σμέρδιος, ὅψιν εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιήνδε· ἔδοξε οἱ ἄγγελον ἐλθόντα ἐκ Περσέων ἀγγέλλειν, ὡς ἐν τῷ Θρόνῳ τῷ βασιλῆϊ⁵⁴ ιζόμενος Σμέρδος τῇ κεφαλῇ τοῦ οὐρανοῦ ψαύσειε.⁵⁵ πρὸς δὲν ταῦτα⁵⁶, δείσας περὶ ἐνωτοῦ, μή μιν ἀποκτείνας ὁ ἀδελφεός άρχῃ, πέμπει Πρηξάσπεα ἐξ Πέρσας, διὰ τὴν οἱ ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ, ἀναβάς ἐς Σοῦσα⁵⁷, ἀπέκτεινε Σμέρδον⁵⁸ οἱ μὲν λέγουσι, ἐπ' ἄγρην ἔξαγαγόντα⁵⁹ οἱ δὲ, ἐς τὴν Ἐρυθρὴν θάλασσαν προσαγα-

hearing that the Egyptians called him “an ass,” said “δέ μέντοι δύος οὐτος δύον κατευχήσεται τὸν βοῦν;” and then, Plutarch adds, έθυσε τὸν βοῦν, M. xxvii, 31. *V.K.*

46. κεφαλαι] “Αἰτολλον, ἢ δία κεφαλὰ, Eur. Rh. 226; δὲ φιλὰ φιλὰ κ., τέκνον, 899; κάρα frequently occurs in Greek tragedy, δὲ κακὸν κάρα, Hi. 647; ausus es, nefandissimum caput? Jus. xviii, 7; ridiculum caput! Ter. An. ii, 2, 34; ingratum caput, Sen. M. 465.

48. τ. τ. πρῆσσουσι] τούτους, δέν τὸ ἔργον τὴν ταῦτα πράττειν. *STG.*

49. δικαιεῦντο] δικαοῦν has two significations, δίκαιων νομίσων and κολάζειν, Suid. i, 100; v, 92, 2. *SW.*

50. θύαψαν] Plutarch says Cambyses ordered the carcase to be thrown to the dogs, M. xxvii, p. 368, r. *L.R.*

51. Σμέρδον] so called also by Aristotle, but Merdis by *Aeschylus*, Mergis by Justin, Tanaoxares by Xeno-

phon, Tanyoxarces by Ctesias. ἐπει
Κύρος ἐτελείητοσε, εὐθὺς αὐτῷ οἱ ταῦτα
δεῖστασιαῖον; Xen. C. viii, 8, 2.
SD.

52. ψάυσει] The same expression occurs in Aristotle, i, 11; and *A.E.* V. H. xii, 41; ἢ δέξα τῶν ἀστρων ἔψανε, Eunap. V. *AEd.* p. 48; πατέρων ἀφετα φανόσαι τῆς οὐρανίας ἀγύδος, Liban. t. ii, p. 115, v; sublimi feriam sidera vertice, Hor. l. O. i, 36; tangere divos rebar, Stat. Th. iii, 155; *WE.* ἐς οὐρανὸν ὄψιν ἀλεύμαι, Theoc. v, 144; caput extulit, et tetigit summos vertice deos, Ov. F. i, 209; sese attollit in auras, et caput inter nubila condit, Vir. *A.* iv, 176.

53. πρὸς δέν ταῦτα] τ. δέν τὴν δύψι
ταῦτην, i, 38.

54. Σοῦσα] ‘The city of Lilies,’ Shushan in Scripture, now Shuster or Tostar, the capital of Cissia, now Khozistan, and the winter residence of the Persian kings. *A.LR.* v, 49, 49.

γόντα⁵⁵ καταποντῶσαι. (31) Πρῶτον μὲν δὴ λέγοντις Καμβύσῃ τῶν κακῶν ἄρξαι τοῦτο. δεύτερα δὲ ἔξεργάσατο τὴν ἀδελφεὴν, ἐπισπομένην οἱ ἐξ Αἴγυπτου, τῇ καὶ συνοίκεε, καὶ ἦν⁵⁶ οἱ ἀπ' ἀμφοτέρων⁵⁷ ἀδελφεῇ.

(34.) Τάδε δὲ τοὺς ἄλλους Πέρσας ἔξεμάνη λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρῆξασπεα⁵⁸ τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρες οὐντος⁵⁹, τούτου τε ὁ πᾶς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὐτῇ οὐ συμκρήτιον δὲ λέγεται τάδε· “Πρῆξασπε, κοΐὸν μέ τινα νομίζουν Πέρσαι εἶναι ἄνδρα; τίνας τε λόγους “περὶ ἐμέο ποιεῦνται;” Τὸν δὲ εἰπεῖν “Ὥ δέσποτα, τὰ μὲν ἄλλα “πάντα μεγάλως ἐπαινέα, τῇ δὲ φίλοινη⁶⁰ σέ φασι πλειόνως⁶¹ “προσκέεσθαι.” Τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων⁶² τὸν δὲ, θυμωθέντα, τοιάδε ἀμειβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οὕντι “προσκείμενον παραφρονέειν, καὶ οὐκ εἶναι νοήμονα οὐδὲ ἄρα “σφέων οἱ πρότεροι λόγοι ἥσαν ἀληθέες.” Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἔόντων καὶ Κροίσου, ἐρέτο Καμβύσης, ‘κοίσς ‘τις δοκέοι ἀνὴρ εἶναι πρὸς τὸν πατέρα τελέσαι⁶³ Κύρον;’ οἱ δὲ

55. προσαγαγόντα] ‘enticing him.’

56. καὶ ἦν] When there are two verbs of different government, δε—ἢ—δε—are often put but once, instead of being repeated with the latter verb and in a different case. MA, 428. STG. Strictly speaking, this should be either καὶ ἢ ἦν, or ἐσθογη. s. iii, 34, 59.

57. ἀπ' ἀμφοτέρων] und. γονέων, τοκέων, SBL. οτ τοκτων, FI. οτ take it adverbially for ἀμφοτέρων, SH, on BO, 52; 272. Ξέρεις, ἀπ' ἀ. ἀδελφος, vii, 97, 54; which Pausanias imitates Δωρίεως ἀπ' ἀ. ἀδελφος, iii, 4; he also has ὁ Πτολεμαῖος Ἀριωθὸς ἀδελφὸς ἀμφοτέρων ἐρασθεῖς, i, 7. SH. Our author said above, ἀδελφος ἔνων πατρὸς καὶ μητρὸς τῆς αὐτῆς, iii, 30, 51. s. Liv. 27, 4; Juv. 6, 156 ff. (nn.)

58. Πρῆξασπε] Cambyses regem, nimi deditum vino, Præxaspes unus ex carissimis monebat, ‘ut parcius biberet.’ ad hoc ille, “ut scias,” inquit, “quem- uidmodum nunquam excidam mihi, ap- probabo jam, et oculos post vinum in officio esse, et manus.” bibit deinde libe- ralius, et objurgatoris filium ultra limen jubet stare. tunc intendit arcum et ipsum cor adolescentis, id enim se pe- tere dixerat, figit; recisoque pectorē

hærens in ipso corde spiculum ostendit: ac respiciens patrem ‘satisne certum haberet manum?’ interrogavit. at ille negavit ‘Apollinem potuisse certius di- mittere,’ Sen. de L. iii, 14. VK.

59. οἱ...οὗτος] In the construction mentioned in iii, 31, 56; instead of the relative being repeated, a demonstrative is often used in the latter clause. MA, 468, 3. These words should be, regularly, δε αὐτῷ; se τὴν ἔπη, καὶ νῦν αὐτῆς τυραννεῖ, i. e. καὶ ἦν ν. τ. vii, 120, ηπερ ἡμετέρη τέ ἔστι, καὶ τὰ λόγια λέγει ὃν ἡμέων αὐτὴν δέειν κτι- σθῆναι, i. e. κ. ἦν τ. λ. λ. ὃ. δ. κ. viii, 62, 79; δε συνεθῆρα ἡμῶν, καὶ σό μοι ἔδοκεις θαυμάσει αὐτὸν, Xen. C. iii, 1, 38; STG. s. ix, 21, 11.

60. φίλοινη] The Persians οἵνων κάρτα προσκέαται, i, 133; φίλοινδες ἔστι, δε πρὸς οἵνοι ἔτοιμος πλεῖστον δὲ ἔπι τῶν ἡρώων Νέατωρ δ τριγένεια φανερῶς γάρ αὐτὸς προσέκειτο τῶν ἄλλων μᾶλλον τῷ οἴνῳ καὶ διὰ τὴν φιλο- ποσίαν λαμβάνει δῶρον φιληη, Ath. x, 42. VK.

61. πλειόνως] ἢ πρέποι. STG. So gravitate minores, Hor. 1 S. x, 54.

62. τελέσαι] und. ξεστε, ‘so as to come up to.’ REI. ABR. WE.

ἀμείζοντο, ‘ ὡς εἴη ἀμείνων τοῦ πατρός τά τε γὰρ ἐκείνου πάντα ‘ ἔχειν αὐτὸν, καὶ προσεκτῆσθαι Αἰγυπτόν τε καὶ τὴν Θάλασσαν.’ Πέρσαι μὲν δὴ ταῦτα ἔλεγον· Κροῖσος δὲ, παρεών τε καὶ οὐκ ἀρεσκόμενος⁶³ τῇ κρίσει, εἶπε πρὸς τὸν Καμβύσεα τάδε· “Ἐμοὶ μέν “ νῦν, ὡς παῖ Κύρου, οὐ δοκεῖς ὅμοιος εἶναι τῷ πατέρι οὐ γάρ κω “ τοί ἐστιν οὐδὲ, οἶόν σε ἐκεῖνος κατελίπετο.” “Ησθη τε ταῦτα ἀκούσας⁶⁴ οἱ Καμβύσης, καὶ ἐπαίνεε τὴν Κροίσου κρίσιν. (35) Τούτων δὴ ὧν ἐπιμνησθέντα, ὁργῇ λέγειν πρὸς τὸν Πρηξάσπεα· “Σὺ “ νῦν μάθε αὐτὸς, εἰ⁶⁵ λέγουσι Πέρσαι ἀληθέα, εἴτε αὐτοὶ λέγοντες “ ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε, “ ἐστεῶτος ἐν τοῖσι προθύροισι, βαλὼν τύχοιμι μέσης τῆς καρδίνς, “ Πέρσαι φανέονται λέγοντες οὐδέν⁶⁶ ἦν δ' ἀμάρτω, φάναι⁶⁷ “ Πέρσαις τε λέγειν ἀληθέα, καὶ με μὴ σωφρονέειν.” Ταῦτα δὲ εἰπόντα, καὶ διατείναντα τὸ τόξον⁶⁸, βαλέειν τὸν παιδα· πεσόντος δὲ τοῦ παιδὸς, ἀνασχίζειν αὐτὸν κελεύειν, καὶ σκέψασθαι τὸ βλῆμα⁶⁹ ὡς δὲ ἐν τῇ καρδίῃ εὑρεθῆναι ἐνεόντα τὸν δίστον, εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς, γελάσαντα καὶ περιχαρέα γενόμενον· “Πρήξα· “ σπες, ὡς μὲν ἔγωγε οὐ μαίνομαι, Πέρσαι τε παραφρονέουσι, δῆλα “ τοι γέγονε· νῦν δὲ μοι εἰπὲ, τίνα⁷⁰ εἰδες ἥδη πάντων ἀνθρώπων “ οὕτως ἐπίσκοπα τοξεύοντα; ”⁷¹ Πρηξάσπεα δὲ, δρέοντα ἄνδρα οὐ φρενήρεα, καὶ περὶ ἐωτῷ δειμαλύνοντα, εἰπεῖν· “Δέσποτα, οὐδὲ ἄν⁷² “ αὐτὸν ἔγωγε δοκέω τὸν θεὸν⁷³ οὕτω ἣν καλῶς βαλέειν.” Τότε

63. ἀρεσκόμενος] with a dative. MA, 383, 5.

64. Ησθη ἀκούσας] ἡδομαὶ σ' εἰσιδὼν, Soph. Ph. 903; οὐκ ἀχθομαὶ σ' ίδεν καὶ λαβὼν φίλον, ib. 680; τέρπομαι δρῶν, Diph. in Ath. ii., 27; ἀκούων ἡχθόμην, Lys. p. 153, 6; δημιλῶν ἡδεται, Eur. Phœn. fr. ix, 7; δυνατωτέρους ποιούντες ἡδονται, Xen. Hi. 5, 3. VK. The participle is sometimes omitted, and the accusative remains; ἡδεται τὴν εἰρήνην, Men. L. Ex. p. 135. Ησθην βασιλ. Arist. Ach. 2; τι ή. ib. 4; ἔτερον ή. ib. 13; WE. SH. BO, 16. a. vii, 236, 81.

65. εἰ] ‘whether,’ εἴτε, ‘or;’ εἰ δικαλῶς, εἴτε μη, Άesch. Eu. 465. instead of εἴτε being used twice. HE, on VG, viii, 6, 14.

66. λ. οὐδὲν] i. e. ψευδέα. Plato uses this expression, Meno, 12, 30; and for ἀληθέα, he has λ. τι, Crito, 6. STG.

67. φάναι] MA, 544. STG. supply ζεστοι: sometimes μέμησο, as with διαλείπειν, iii, 155, 4; ποιέων, v, 23, 21.

68. διατείναντα τ. τ.] Xen. C. i, 4, 23. The substantive is often suppressed. SH, on BO, 70.

69. βλῆμα] Eur. S. 340. WE.

70. τίνα] εἰ τίνα ἥδη πάντων εἶδες δλειώτατον; i, 30.

71. ἐπίσκοπο τ.] τόξον δὲ ἐνταῦθαι, καὶ ἐπίσκοπον εἶναι δίστον, Theoc. xxiv, 105; LR. ἔκυρας, ὥστε τοξότης ἄκρος, σκοποῦ, Άesch. A. 611; τύχεν ἄντα σκοποῦ, δοτ' ἀπὸ τόξου ιεῖς, Pin. N. vi, 46; ἔπειχε σκοπῷ τόξον τίνα βάλλομεν δίστοις λέπτες; ἐπὶ Ακράγαντα τανόσις, O. ii, 160. BL.

72. ἄν] Respecting the use of ἄν twice in the same sentence, see HE, on VG, viii, 3, 1.

73. αὐτὸν τὸν θεὸν] Apollo, the god of Archery. BLG. LR.

μὲν ταῦτα ἔξεργάσαστο ἐτέρωθι δὲ Περσέων, ὁμοῖα⁷⁴ τοῖσι πρώτοισι, δυνάδεκα ἐπ' οὐδεμῆι αἰτίῃ ἀξιόχρεφ ἐλῶν, ζώοντας ἐπὶ κεφαλὴν κατώρυξε.⁷⁵ (36) Ταῦτα δέ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Λυδὸς νοοθετῆσαι τοισίδε τοῖσι ἔπεοι “Ὥ βασιλεῦ, μὴ πάντα “ηλικίη καὶ θυμῷ ἐπίτρεπε, ἀλλ᾽ ἵσχε καὶ καταλάμβανε σεωτόν⁷⁶ “ἀγαθὸν τι, πρόνοον εἶναι· σοφὸν⁷⁷ δὲ ἡ προμηθεῖη⁷⁸ σὺ δὲ κτείνεις “μὲν ἄνδρας, σεωτοῦν πολεῖτας, ἐπ' οὐδεμῇ αἰτίῃ ἀξιόχρεφ ἐλῶν, “κτείνεις δὲ παῖδας· ήν δὲ πολλὰ τοιαῦτα ποιές, ὅρα δύκας μή σεν “ἀποστήσουται Πέρσαι. ἐμοὶ δὲ πατὴρ σὸς Κῦρος ἐνετέλλετο πολλὰ “κελεύων⁷⁹ σε νοοθετέειν, καὶ ὑποτίθεσθαι δ τι ἀν εὐρίσκω ἀγα-“θόν.” ‘Ο μὲν δὴ, εὔνοιαν φαίνων, συνεβούλευε οἱ ταῦτα· ὁ δὲ ἀμείβετο τοῖσδε· “Σὺ καὶ ἐμοὶ τολμᾶς συμβούλευειν, δε χρηστῶς “μὲν τὴν σεωτοῦν πατρίδα ἐπετρόπευσας, εν δὲ τῷ πατρὶ τῷ ἐμῷ “συνεβούλευσας, κελεύων αὐτὸν Ἀράξεα ποταμὸν διαβάντα λέναι “ἐπὶ Μασσαγέτας, βουλομένων ἑκείνων διαβαίνειν ἐς τὴν ἡμετέρην; “καὶ ἀπὸ μὲν⁸⁰ σεωτὸν ὥλεσας, τῆς σεωτοῦν πατρίδος κακῶς “προστάς ἀπὸ δὲ ὥλεσας Κύρου, πειθόμενόν σου· ἀλλ' οὐ τι “χαίρων⁸¹ ἐπει τοι καὶ πάλαι ἐς σὲ προφάσιός⁸² τεν ἐδεόμην

74. δμοῖα] Neuter plural used adverbially; 'of equal rank with.' They were the same as the 'Ομότιμοι, 'Peers,' mentioned by Xenophon repeatedly. *LR.* δμοῖος, iii., 68, 55; 'Οτάνης ἦν γένει καὶ πλούτῳ Περσῶν τοῖς πρότοις ἐνδικλλος, *Zon.* A. iv., p. 127, ε; δμοῖα τ. πρ. Σικελιωτῶν πεπλόντηκε, *Phal.* 21; *VK.* Μακεδόνων δμοῖος τοῖς ἀρ-στοῖς ἦγεν ἐν τιμῇ, *Pau.* i., 9. *WE.* *MA.*, 289, 3.

75. ζ. ε. κ. κατώρυξε] 'buried alive up to the chin,' *LR.* or 'with the head downwards,' iii., 75, 3. *ED.* *SW.* This punishment was not uncommon among the Persians, vii., 114. *WE.* I have read of an instance of a Hottentot at the Cape being put to death by his master in the former manner.

76. σεωτὸν] *MA.*, 148, *obs.* 2.

77. σοφὸν] *MA.*, 437, 4. διαβολή ἐστι δεινότατον, vii., 10, 7; und. κτῆμα, which is expressed in φιλοτιμη, κτ. σκαύν, iii., 53; triste lupus stabulis, *Vir.* E. iii., 80; *WE.* dulce satis humor, 82: or supply χρῆμα, which is used by Theoc. σοφὸν τι χρῆμ· θνήρωτος, xv., 83; and *Æl.* V. H. i., 3; *SBL*, on *BO*, 307. and Her. τυραννίς, χρῆμα

σφαλερν, iii., 53; 80, 30. Another construction is found in v., 24, 30. Compare *Juv.* iv., 83 ff.

78. προμηθεῖη] Substantives derived from adjectives in -ης, making the genitive in -eos, throw away the termination -os, and add -η to the root; as προμηθης, προμηθέος, προμηθεῖη. Therefore read ἀεικεῖη, i., 115. *AP.*

79. κελεύων] ' bidding, desiring ; and below, 'recommending.'

80. ἀπὸ μὲν] Because prepositions in composition with verbs are used adverbially, these compounds are often found separated by other words, in early writers; the verb need not have been repeated after δέ; s. viii., 33; *MA.*, 594, 2. vi., 114, 31. This figure is called *tmesis*.

81. ἀ. οὐ τι χ.] 'but by no means with impunity'; i., 128, 47; iii., 29, 47; 36, 88; 63, 8; vi., 50, 92; vii., 236, 81. These same words occur, followed by ἦν τοδ̄ δρθωθ̄ βέλος, *Soph.* *Ph.* 1336; by δις γε πημονὰς ἔρεις, *Œ. R.* 363; by ἦν γε μὴ φύγης, *Eur. O.* 1610: *WE.* ταῦτα τολμήσεις λέγειν might follow here. This participle with a negative conveys a

“ἐπιλαβέσθαι.” Ταῦτα δὲ εἴπας, ἐλάμβανε τὸ τόξον ὡς κατατηκεύσων αὐτὸν. Κροῖσος δὲ ἀναδραμών ἔθεε ἔξω· ὁ δὲ, ἐπεὶ τε τοξεύσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπονσι, λαβέντας μιν ἀποκτεῖναι. οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ, κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ⁸⁸, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφίναντες αὐτὸν, δῶρα λάμψονται ζωάγρια⁸⁹ Κροῖσον· ἦν δὲ μὴ μεταμελῆται, μηδὲ ποθῇ⁹⁰ μιν, τότε καταχρήσθαι.⁹¹ ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτα χρόνῳ ὑστερούν καὶ οἱ θεράποντες, μάθοντες τοῦτο, ἐπήγγελλον αὐτῷ, ὡς περιείη. Καμβύσης δὲ ‘Κροίσῳ μὲν συνήδεσθαι’⁹² ἔφη ‘περιεόντι, ἐκείνους μέντοι τοὺς ‘περιποιήσατας οὐ καταπροΐξεσθαι’⁹³, ἀλλ’ ἀποκτενέειν’ καὶ ἐποίησε ταῦτα. (37) ‘Ο μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ τὸν ξυμμάχοντας ἔξεμαίνετο, μέντοι ἐν Μέμφι.

(61) Καμβύσης δὲ τῷ Κύρῳ, χρονίζοντι περὶ Αἴγυπτον, καὶ παραφρονήσαντι, ἐπανιστέαται⁹⁴ ἄνδρες μάγοι⁹⁵, δύο ἀδελφοί, τῶν τὸν ἔτερον καταλεόπει τῶν οικίων μελεδωνὸν⁹⁶ ὁ Καμβύσης. οὗτος δὴ ὧν οἱ ἐπανέστη, μαθών τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος⁹⁷, καὶ ὡς δλίγοις ἦσαν⁹⁸ οἱ ἐπιστάμενοι αὐτὸν

menace of serious evil; by the figure litotes. HM. VK. Xen. A. v, 6, 18. STG. γεγνθός is used in the same sense, ή καὶ γ. ταῦτ' ἀεὶ λέξεις δοκεῖ; Cf. R. 368; LR. which question expresses concisely, *impure ergo mihi recitaverit ille togatas, hic elegos? impure diem consumpsereit ingens Telephus?* Juv. i, 3 f.

82. προφάσιος] οἱ σατράπαι ἔχοντων πρόφασιν εὑρεῖν κατὰ Δανιήλ· καὶ πᾶσαι π. καὶ παράπτωμα καὶ ἀμπλάκημα οὐχ εὑροῦνται αὐτοῦ, lxx, Daniel vi, 4; ἀπὸ τότε ἔχοντες εὐκαυρίαν, ἵνα αὐτὸν παραδῷ, St Matthew xxvi, 16; οἱ τοῦ παραδοίναι αὐτὸν, St Luke xxiii, 6.

83. ἐπὶ . . . λόγῳ] i. e. τούνδε λογίζομενοι, STG. ‘with the following view.’

84. δ. ζωάγρια] δῶρα is often suppressed; Hom. Il. 2, 407; O. Θ., 462. LS. BO, 76.

85. ποθῇ] ei desiderium esset, Liv. ii, 2.

86. καταχρῆσθαι] The construction would require καταχρήσονται, STG. but supply θύει σφι μιν κ.

87. συνήδεσθαι] συγχαίρειν, ἐφῆδεσθαι, Hes. SS.

Herod. Vol. I.

88. καταπροΐξεσθαι] προῖκα ποιῆσαι, ἀπωρητή, οἷον καταφρονήσαντας, Γλ. ἀνατεῖ, ἀμασθί, ἀζημίως ἀπολυθήσεσθαι, ‘to escape scot-free;’ s. i, 128, 47; iii, 36, 81; καταφρονήσειν, δωρεὰν γελάσειν, Hes. Arist. Eq. 433; ἐπεγχανεῖν, καταγελάσειν χωρὶς ζημίας, Schol. on A. ‘to insult with impunity,’ iii, 156, 14; v, 105, 83; vii, 17. VK. ED.

89. ἐπανιστέαται] MA, 210, 1.

90. μάγοι] The magi were a caste consisting of the philosophers and priests of Persia: φιλόσοφοι καὶ φιλόθεοι, Suid. θεοσεβεῖς καὶ θεολόγοι καὶ ιερεῖς, Hes. οἱ περὶ τοὺς θεοὺς ιερουργοί, Amm. SS.

91. τῶν οἱ. μελεδωνὸν] ἐπίτροπον τ. οἱ. iii, 63; 65; οἱ τῶν δωμάτων φύλακες τῶν βασιλείων μάγοι, Manass. An. WE. s. vii, 31, 58.

92. κρύπτοιο γενόμενος] Verbs of ‘concealing,’ as well as ‘showing,’ are constructed with a participle. MA. * 548, 5.

93. ἦσαν] Since ὡς, in quoting a person’s words, may have either an indicative or optative, the two con-

Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείησαν. πρὸς ταῦτα⁹⁴ βουλεύσας τάδε, ἐπεχείρησε τοῖσι βασιλήσιοισι· ἦν οἱ ἀδελφεδες, τὸν εἶπά οἱ συνεκαναστῆναι, οἰκὼς⁹⁵ μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης, ἔοντα ἑωτοῦ ἀδελφὸν, ἀπέκτεινε. ἦν τε δὴ ὅμοιος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὖνομα τωντὸ εἶχε Σμέρδιν.⁹⁶ τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ μάγος Πατιζείθης⁹⁷, ως οἱ αὐτὸς πάντα διαπρῆξε, εἶσε ἄγων ἐς τὸν βασιλήσιον θρόνον. ποιήσας δὲ τοῦτο, κήρυκας τῇ τε ἄλλῃ διέπεμπε, καὶ δὴ καὶ⁹⁸ ἐς Αἴγυπτον, προερέοντα⁹⁹ τῷ στρατῷ, ως Σμέρδιος τοῦ Κύρου ἀκουστέα¹⁰⁰ εἴη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσεω. (62) Οἱ τε δὴ ὧν ἄλλοι κήρυκες προηγόρευον ταῦτα, καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθεὶς, εὑρίσκει γὰρ Καμβύσεα καὶ τὸν στρατὸν ἔντα τῆς Συρίης ἐν Ἀγαθάνοισι¹, προηγόρευε, στὰς ἐς μέσον, τὰ ἐντεταλμένα ἐκ τοῦ μάγου. Καμβύσης δὲ, ἀκούσας ταῦτα ἐκ τοῦ κήρυκος, καὶ ἐλπίσας² μιν λέγειν ἀληθέα, αὐτός τε προδεύσθαι ἐκ Πρηξάσπεος, πέμφειντα γὰρ αὐτὸν ὡς ἀποκτενόντα Σμέρδιν οὐ ποιῆσαι ταῦτα, βλέψας ἐς τὸν Πρηξάσπεα εἶπε· “Πρήξασπε, οὐτῷ μοι διεπρήξαο, τό τοι προσέθηκα “πρῆγμα;” Οὐ δὲ εἶπε· “὾ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, “ὄκως κοτέ σοι Σμέρδις ἀδελφὸς ὁ σὸς ἐπανέστηκε, οὐδὲ ὄκως τι “ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἢ μέγα ἢ σμικρόν³ ἐγώ

structions are here blended; ὡς κρύπτοι, . . . καὶ ὡς ἥσω, . . . οἱ δὲ εἰδείσθαι. MA, 507, 3.

94. πρὸς ταῦτα] ‘wherfore ;’ π. τ. Βούλευε, ΆΕσχ. P. V. 1066. BL.

95. οἰκὼς] MA, 161. Personal resemblance has often fomented great political commotions. TX. An instance in the history of our own country is that of Perkin Warbeck.

96. Σμέρδιν] In Latin the proper name is sometimes the genitive after *nomen*, sometimes the nominative or accusative in apposition to it, and sometimes the dative to correspond with a noun or pronoun of the person or thing: (1) *nationes, quibus Clitaram cognomentum*, Tac. A. xii, 55; (2) *saltatio, cui Titius nomen esset*, Cic. B. 62; *cui Ascanium parentes dixerunt nomen*, Liv. i, 1; (3) *(3) Arcturo est mihi*, Plau. R. pr. 5; *τῷ οὖνομα ἦν Δηϊόκρης*, i, 96. WE.

97. Πατιζείθης] The names of these magi are very different according to various authors. WE. LR.

98. καὶ δὴ καὶ] With the ellipsis fully supplied, the sentence would run thus, κ. δ. κήρυκά τινα ἔτειπε τῇ ἐς Αἱ δέ φρ προερέοντα, &c.

100. ἀκουστέα] for ἀκουστόν, i, 4, 16; τῶν κρατούντων ἐστὶ πάντας ἀκουστέα, Soph. E. 342. VK. ἀκούειν means ‘to obey, ἀλλως ἀκούειν, δούλοις ὄντας, Eur. Hel. 742; ἀκούειν οὐδὲν οὐδεὶς οὐδένες, C. 120; dicto audientem fuisse prætori, Cic. V. ii, 4; 12; SS. Liv. i, 41; “The trembling steed Nor bears the rein, nor heeds the sounding thong.” Thomson, Spr. 805; equi frenum est auris in ore, Hor. i E. xv, 13. With respect to the construction, compare MA, 327, obs. 2; and 374, obs. with 340, 3.

1. Ἀγαθάνοισι] in monte (Carmelo) oppidum eodem nomine, quondam Ecbatana dictum, Pli. H. N. v, 19. WE.

3. οὐδὲ τι τι ἢ μέγα ἢ σμικρὸν] i. e. ‘none at all.’ πρῆγμα, ἐτοῦ σοι τι ἢ μ. ἢ σ. ζυμέλε λυτηρὸν ἀναγχησεῖν, v, 106, 94. The expression is frequent in the Attic orators: VK. διδδαστιν οἱ

“ γὰρ αὐτὸς, ποιήσας τὰ σύ με ἐκέλευες, ἔθαψά μιν χερσὶ τῆσι
 “ ἐμεωντοῦ. εἰ μέν νυν οἱ τεθνεῶτες ἀνεστέσαι⁴, προσδέκεο τοι καὶ
 “ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεθας εἰ δὲ ἔστι ὅσπερ πρὸ τοῦ,
 “ οὐ μῆδ τί τοι ἔκ γε ἐκείνου νεώτερον⁶ ἀναβλαστήσει. νῦν ὥν μοι
 “ δοκέει, μεταδιώξαντας τὸν κῆρυκα, ἔξετάζειν εἰρωτεῦντας, παρ’
 “ ὅτεν ἡκών προαγορεύειν ἡμῖν Σμέρδιος βασιλέος ἀκούειν.” (63)
 Ταῦτα ἔπαντος Πρηξάσπεος, ἥρεσε γὰρ Καμβένηρ, αὐτίκα μετα-
 δίωκτος⁷ γενόμενος ὁ κῆρυξ ἡκεί ἀπιγμένον δέ μιν εἴρετο ὁ Πρη-
 ξάσπης τάδε· “Ωνθρωπε, φῆς γὰρ ἡκείνου παρὰ Σμέρδιος τοῦ Κύρου
 “ ἄγγελος, νῦν ὥν, εἴπας τὴν ἀληθῆτην, ἀπιθι χαίρων⁸ κότερα
 “ αὐτὸς τοι Σμέρδις, φαινόμενος ἐξ ὅψιν, ἐνετέλλετο ταῦτα, ἢ τῶν τις
 “ ἐκείνουν ὑπηρετέων; ” Ο δὲ εἶπε· “Ἐγὼ Σμέρδιν μὲν τὸν Κύρου,
 “ ἐξ ὅτουν βασιλεὺς Καμβένης ἥλασε ἐξ Αἴγυπτου, οὐ κω⁹ ὅπωπα· ὁ
 “ δὲ μοι μάγος, τὸν Καμβένης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος
 “ ταῦτα ἐνετέλατο, φὰς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα ἐπι-
 “ θέμενον εἴπαι πρὸς ὑμέας.” Ο μὲν δὴ σφι ἔλεγε, οὐδὲν ἐπικατε-
 ψευσμένος. Καμβένης δὲ εἶπε· “Πρήξασπες, σὺ μὲν, οἴα ἀνήρ
 “ ἀγαθὸς¹⁰, ποιήσας τὸ κελευόμενον, αἰτίην ἐκπέφευγας· ἐμοὶ δὲ τίς
 “ ἀν εἴπι Περσέων ὁ ἐπανεστέως, ἐπιβατεύων¹¹ τοῦ Σμέρδιος οὐνό-

διδόντες, οὐτε τὰ μικρά, οὐτε τὰ πολλά, ἀντ’ οὐδενός οὐ γὰρ οὕτω μαίνονται, Dem. de Ch. p. 103; οὐδαμά προσφένειν οὔτε μείζον’ οὔτ’ ἀλλασσον, Soph. Tr. 327; οὐδὲ εἰ ταῦθωντες ἡ μικρὸν ἡ μέγα παρ’ ἐμοῦ, Chrys. de S. ii. p. 66.

4. ἀνεστέασι] MA, 205, 3. εἰπερ δρα νεκροὶ οὐκ ἐγέρονται, i Corinthianis xv, 15; or, this verb may be equivalent to ἀνεστέασι, s. iii, 66, 48. SW. 5. οὐ μῆ] In negative propositions, the future active is used after οὐ μῆ instead of the first aorist subjunctive; MA, 516, b. οὐ φοβητέον ἐστι μῆ is implied, STG, as in Aesch. P. V. 396. s. v, 79, 90.

6. νεότερον] This word, used by way of euphemism or charientismus, is common, and signifies something ‘unprecedented,’ ‘accident,’ viii, 21; ‘injury,’ viii, 142; Eur. Rh. 586; ‘mischief,’ Arist. C. 338; ‘rebellion,’ i, 210, 73; v, 35; ‘act of outrage,’ v, 19; ‘harsh measure,’ v, 93; Thu. i, 132; VK. so *nouissima* is used by Tac. A. vi, 50: s. πρεσβύτερα, v, 63, 98.

7. μεταδιωκτος] Verbals in -τος are

oxytones, in -τέος paroxytones; but the compounds are proparoxytones. MA, 215.

8. ἀπιθι χαίρων] ἀποδούς τὸν παῖδα, ἀπιθάνως, i, 212; STG. τείσεται μὲν οὐδὲν, γῆς δὲ ἀπεισιται ἀβλαβῆς, Soph. CE. R. 229; s. iii, 36, 81.

9. κω] iii, 34, 65; ‘yet, up to the present moment:’ hence οὐδὲ ποτε is used of time universally, and οὐδὲ πω ποτε of time past only.

10. ἀγαθὸς] In writing Greek it is useful to recollect, that, as a general rule, the following adjectives are oxytones: those ending in -ης, -ης, -κης, -ρης; verbs in -τος; primitives signifying colours, deformities and defects. To these add the following twenty, ἀγαθὸς, καλὸς, ἐσθίας, σοφὸς, σεμίδης, κακὸς, δειλὸς, δεινὸς, χαλεπὸς, τακείνος, ὄρθος, ἵκανός, μεστός, πολλός, κοινός, κανός, κενός, στενός, γυμνός, ψύλος. It has been the object to facilitate the retention of this list in the memory, by confining it to such primitives as are of most frequent occurrence.

11. ἐπιβατεύων] iii, 67; ix, 96.

“ματος;” ‘Ο δὲ εἶπε· “Ἐγώ μοι δοκέω συνιέναι τὸ γεγονός τοῦτο, “ἄ βασιλεῦ” οἱ μάγοι εἰσὶ τοι οἱ ἐπανεστεῶτες, τόν τε ἔλιπτες “μελεδωνόν τῶν οἰκίων, Πατιζεῖθης, καὶ δὲ τούτου ἀδελφεὸς Σμέρδις.” (64) Ἐνθαῦτα ἀκούσαντα Καμένσεα τὸ Σμέρδιος οὖνομα ἔτυψε¹² ἡ ἀληθῆτη τῶν τε λόγων καὶ τοῦ ἐνυπνίου· δις ἐδόκεε ἐν τῷ ὑπνῳ ἀπαγγεῖλαί τινά οἱ, ‘Ἄς Σμέρδις, ίζόμενος ἐξ τὸν βασιλήιον θρόνον, ‘ψαύσει τῇ κεφαλῇ τοῦ οὐρανοῦ.’ μαθὼν δὲ, ὡς μάτην ἀπολαλεκὼς εἴη τὸν ἀδελφὸν, ἀπέκλαιε Σμέρδιν. ἀποκλαύσας δὲ, καὶ περιημεκτήσας τῇ ἀπάσῃ¹³ συμφορῇ, ἀναθρώσκει ἐπὶ τὸν ἵππον, ἐν νόῳ ἔχων τὴν ταχίστην ἐξ Σοῦσα στρατεύεσθαι ἐπὶ τὸν μάγον. καὶ οἱ ἀναθρώσκοντι ἐπὶ τὸν ἵππον, τοῦ κουλεοῦ τοῦ ξίφεος ὁ μύκης¹⁴ ἀποπίπτει· γυμνωθὲν δὲ τὸ ξίφος¹⁵ παίει τὸν μηρόν· τρωματισθεὶς δὲ κατὰ τοῦτο, τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν “Απιν ἔπληξε, ὡς οἱ καιρίῃ¹⁶ ἐδοξεὶ τετύφθαι, εἴρετο ὁ Καμένσης, ‘ὅ τι τῇ ‘πόλι οὖνομα εἴη?’ οἱ δὲ εἶπαν, ‘ὅτι Ἀγβάτανα.’ τῷ δὲ ἐτὶ πρότερον ἐκέρηρτο ἐξ Βουτοῦ¹⁷ πόλιος, ‘ἐν Ἀγβατάνοισι τελευτήσειν τὸν ‘βίον.’ ὁ μὲν δὴ ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσειν γηραιός, ἐν τοῖσι οἱ ἦν πάντα τὰ πρήγματα¹⁸ τὸ δὲ χρηστήριον τοῖσι ἐν Συρίᾳ Ἀγβατάνοισι ἔλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρέομενος ἐπύθετο τῆς πόλιος τὸ οὖνομα, ὥπτὸς τῆς συμφορῆς τῆς τε ἐκ τοῦ μάγου ἐκπεληγμένος καὶ τοῦ τρώματος, ἐσωφρόνησε¹⁹ συλλαβῶν δὲ τὸ θεοπρόπιον, εἶπε· “Ἐνθαῦτα Καμένσεα τὸν Κύρου ἔστι “πεπρωμένον τελευτᾶν.”²⁰ (65) Τότε μὲν τοσαῦτα· ἡμέρησι δὲ

This expression has been borrowed by Iamb. in Phot. B. p. 248; and by Proc. B. G. i, 1; B. P. i, 25; V. i, 11 &c. W.E.

12. ἔτυψε] percussit illico animum, Ter. An. i, 1, 98.

13. ἀπάσῃ] ‘extreme,’ ‘accumulated,’ iii., 65; εἰς πᾶσαν ἥλθον ἀκροπλ., Pol. i., 39, 3; δοκεῖ τῆς πάσης γέμειν κακοπραγμοσύνης, iv., 27, 2. SW.

14. μύκης is literally ‘a mushroom;’ it was afterwards used for the ‘hilt’ or ‘pommel’ of a sword, and apparently for the ‘ferrule’ or ‘chape’ at the tip of the scabbard; τοῦ ξίφους δὲ κατὰ τὴν λαβὴν κρατητῆς καλούμενος, Hes. ἡ τοῦ ξ., λαβὴ, Suid. Eust. τὸ ἄκρον τοῦ ξ., τὸ κατακλέον τὴν θήκην, Schol. on Nic. Al. 103. W.E. STE, Th. L. G. 6258.

15. τὸ ξίφος] ἔργον κάλλιστον καὶ δέξη φανηρότατον δι Καμένου παρ-

σχετο ἀκινάτης, Pau. i, 28 : VK. ‘the sabre’ or ‘cimeter.’

16. καιρίῃ] ὀνασίμη, Hes. und. πληγῇ. The accusative case might be used here; i, 61, 45; BL. as ἐτρώθη καιρίαν, Ζελ. V. H. xii, 3; τὸ ξίφος δῆκε τὸν μηρόν, πρὸς μὲν τὸν αἰτίαν διλατῶν δι καιρίαν, Philost. V. Ap. viii, 35. The substantive is often expressed, ταῖς αἰτίαις, καὶ καιρίας μὲν πληγῆς ἀμαρτδυει, τύπτει δὲ αἰτίαν εἰς τὸν δόμον, καὶ τιτρόσκει, Xen. C. v, 4, 5. BO, 217. LR.

17. Βούτον] In this city there was an oracle of Letona. A.

18. πάντα τὰ πρήγματα] summa rerum, Liv. x, 14.

19. ἐσωφρόνησε] ‘came to his senses,’ ‘was sobered.’ Eur. Tr. 352.

20. τελευτῶν] In the same manner Epaminondas was deceived by the oracle’s bidding him beware of Pela-

νηστερον ὡς εἴκοσι μεταπεμψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάους, ἔλεγέ σφι τάδε· “Ω Πέρδαι, καταλελάθηκέ²¹ με, “τὸ πάντων μάλιστα ἔκρυπτον²² πρηγμάτων, τοῦτο ἐς ὑμέας ἔκ-“ φῆναι. ἐγὼ γὰρ, ἐών²³ ἐν Αἰγύπτῳ, εἶδον ὅψιν ἐν τῷ ὕπνῳ, τὴν “μηδαμᾶ ὄφελον²⁴ ἰδεῖν” ἔδόκεον δέ²⁵ μοι ἀγγελον ἐλθόντα ἐξ “οίκου ἀγγέλλειν, ‘ὡς Σμέρδις, ἵζομενος ἐς τὸν βασιλήιον θρόνον, “φύανσει τῇ κεφαλῇ τοῦ οὐρανοῦ.’ δεῖσας δὲ, μὴ ἀπαρεθέω τὴν “ἀρχὴν πρὸς τοῦ ἀδελφεοῦ, ἐποίησα ταχύτερα ἢ σοφώτερα²⁶ ἐν τῇ “γὰρ ἀνθρωπῆῃ φύσει οὐκοι ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀπο-“ τρέπειν²⁷ ἐγὼ ὁ μάταιος²⁸ Πρηξάσπεα ἀποπέμπω ἐς Σοῦσα “ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου, ἀδεῶς “διαιτώμην, οὐδαμᾶ ἐπιλεξάμενος, μή κοτέ τίς μοι, Σμέρδιος “ὑπαραφήμενον, ἀλλος ἐπανασταίν ἀνθρώπων. παντὸς δὲ τοῦ “μέλλοντος ἐσεσθαι²⁹ ἀμαρτῶν, ἀδελφεοκτόνος³⁰ τε, οὐδὲν δέον³¹, “γέγονα, καὶ τῆς βασιλῆτης οὐδὲν ἥσσον ἐστέρημα. Σμέρδις γὰρ “δὴ ἦν ὁ μάγος, τόν μοι ὁ δαίμων προέφαινε ἐν τῇ ὅψει ἐπαναστή-“ σεσθαι. τὸ μὲν δὴ ἔργον ἐέργασταί μοι, καὶ Σμέρδιν τὸν Κύρου “μηκέτι ὑμῖν ἐόντα λογίζεσθε οἱ δὲ ὑμῖν μάγοι κρατέοντι τῶν “βασιλήων, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκιῶν, καὶ ὁ ἔκεινον “ἀδελφὸς Σμέρδις. τὸν μέν νυν μάλιστα χρῆν, ἐμεῦ³² αἰσχρὰ “πρὸς τῶν μάγων πεπονθότος, τιμωρέειν ἐμόλ, οὗτος μὲν³³ ἀνοστόψ “μόρῳ τετελεύτηκε ὑπὸ τῶν ἑωτοῦ οἰκηγωτάτων.³⁴ τούτου δὲ “μηκέτι ἐόντος, δεύτερα τῶν λοιπῶν³⁵ ὑμῖν, ὃ Πέρσαι, γίνεται

gus, which meant a grove and not 'the sea,' and Hannibal was told that he would be buried at Libyssa, which was the name of a place in Bithynia as well as of one in Africa. Many other examples may be found. Pau. viii., 11. V.K. Alexander of Epirus fled from Pandosia in his own country, and fell at Pandosia in Italy, Liv. viii., 24; Henry the Fourth, who expected to die at Jerusalem, breathed his last in the Jerusalem chamber, Shakespeare, H. ivth, pt. ii, iv, end. TX.

21. καταλελάθηκε] κατείληψε, Phot. GAL. und. ἀναγκαῖη, s. iii., 75, 1. STG. vi., 92, 81. ED. This Ionic form of the perfect occurs also in iii., 42; viii., 122, 54; ix., 59. MA, 241.

22. ἔκρυπτον] 'I tried to conceal.'

23. ἐών] 'whilst I was.' Θέων 'as he was sacrificing,' Xen. H. i., 1, 4. s. vi., 43, 54.

24. ταχύτερα ἢ σοφώτερα] 'with

more haste than wisdom : 'γνωδ̄ ὡς τ. αὐτὸς ἢ σ. ἐργασμένος εἴη, vii., 194; τρόχιος μᾶλλον ἢ σοφώτερα, Eur. M. 485; HE, on VG, iii., 2, 12. MA, 456. Thu. i, 21.

27. ἀποτρέπειν] ut ferme fugiendo in media fata ruitur, Liv. viii., 24.

28. ὁ μάταιος] 'fool that I was!'

29. τοῦ μ. ἐσεσθαι] τῶν φοβερῶν δυτῶν γενέσθαι, Xen. H. i., 4, 17.

30. ἀδελφοκτόνος] This adjective, as a proparoxytone, would apply to Smerdis; and, with either accent, to Eteocles or Polynices.

34. οἰκειωτάτων] οἰκεῖος, having its penultimate long, makes οἰκειώτατος; but the Ionic form οἰκήιος, having a short penultimate, requires ω in the antepenultimate of the comparative and superlative degrees.

35. δεύτερα τῶν λοιπῶν] ἐτεί τοῦ μέσου τυχεῖν ἄκρως χαλεπόν, κατὰ τὸν δεύτερον, φασὶ, πλούν, τὰ ἐλάχιστα

“ μοι ἀναγκαιότατον ἐντέλλεσθαι, τὰ δὲλα μοι γενέσθαι, τελευτῶν “ τὸν βίον καὶ τὴν ὑμῖν τάξε έπισκήπτω ³⁶, θεοὺς τοὺς βασιλῆϊους “ ἐπικαλέων, καὶ τὰσιν ὑμῖν καὶ μάλιστα Ἀχαιμενίδεων τοῖσι “ ταρεοῦσι, μὴ τερῆσεν τὴν ἡγεμονίην αὐτὶς ἐς Μῆδους τεριελ- “ θοῦσαν ἀλλ’, εἴτε δὲλφυ ἔχουσιν αὐτὴν επησάμενοι, δὲλφυ ἀταφε- “ θῆγναι ὑπὸ ὑμέων, εἴτε καὶ σθένετε τεφ κατεργασάμενοι, σθένετε “ κατὰ ³⁷ τὸ καρπερὸν ἀνασώσασθαι καὶ ταῦτα μὲν τοιεῦσι ὑμέν “ γῆ τε καρπὸν ἐκφέροι, καὶ γυναικές τε καὶ τοίμνια τίκτοιεν, ἐσῦσι “ ἐς τὸν ἄπαντα χρόνον ἐλευθέροισι³⁸ μὴ ἀνασωσαμένοισι ἐὲ τὴν “ ἀρχὴν, μηδὲ ἐπιχειρήσασι ἀνασώζειν, τὰ ἐναντία τούτοισι ἀρέο- “ μαι ³⁹ ὑμέν γενέσθαις καὶ τρὸς ἐτι τούτοισι, τὸ τέλος ⁴⁰ Περσέων “ ἐκάστῳ ἐπιγενέσθαι, οἷον ἐμοὶ ἐπιγέγονε.” Δμα ⁴¹ τε εἴπας ταῦτα, ὁ Καμβύσης ἀτέλαις πᾶσαν τὴν ἐνωποῦ τρῆψεν. (66) Πέρ- σαι δὲ ὡς τὸν βασιλέα εἶδον ἀναλλαγάντα, πάντες, τά τε ἐσθῆτος ἔχόμενα ⁴² εἶχον, ταῦτα κατηρείκοντο ⁴³, καὶ οἰμωγῇ ἀφθόνῃ διε- χρέωντο. μετὰ δὲ ταῦτα, ὡς ἐσφακέλιστε ⁴⁴ τε τὸ ὄστεον καὶ ὁ μηρὸς

ληπτέον τῶν κακῶν, Arist. E. ii, 9. ‘the next best of what is left.’

36. ἐπισκήπτω] ‘I deliver as my dying injunctions;’ iii, 73; iv, 33; vii, 158, 100. This word occurs in a splendid passage of Aeschines, νομίσατε δρῶν προεύθυντας κλαυστας, ἰκετεύστας, ἐπισκήπτοντας μηδενὶ τρόπῳ τὸν τῆς Ἑλλάδος ἀλλήριον στεφανοῦν, in Ct. 49; Soph. O.E. R. 252; Aj. 567; Aesch. P. 107.

38. ἀρέομαι] ταῦτα τοῦς μὴ δρῶσιν εἴησαι μηδὲ βρότον αὐτοῖς γῆς ἀνέναι τινα, μηδὲ ὅλη γυναικῶν ταῖς· ἀλλὰ τῷ πότιμῳ τῷ νῦν φθερίσθαι, κατι τοῦδε ἔχθισι, Soph. O.E. R. 270. Such was the curse inflicted on the Pelasgians in Lemnos; οὗτε γῆ καρπὸν ἔφερε, οὗτε γυναικές τε καὶ τοικαι δμοῖσι ἔτεκτον καὶ τρό τοῦ, vi, 139. VK. The denunciation of woes to the Israelites, in case of disobedience, was yet more awful, Deuteronomy xxviii, 15...68. WE.

39. τὸ τέλος], und. *βίον*, as in *τέλος εὐλέτεσ*, Ael. V. H. iii, 25; the ellipsis is filled up in τόδε τὸ τέλοστον *βίον εἶχον δὲ ἀπίδος*, Herod. ii, 4. SS.

40. δμα] Compare i, 77, 52; and 79, 57.

42. κατηρείκοντο] κατεσχίζοντο, Hes. This was an indication of ex-

cessione grisei; καλόπτρας κατερεικόμεναι διὰ δάκρυσιν καλπούν τέγγονον, διῆρος μετέχουσιν αἱ δὲ διάρροις Περσίδες περιέσσουσι γόνον ἀπορεστοπάτους, Aesch. P. 543; κατερείκεσθε χιτῶνας, in Heph. p. 59. Compare also viii, 98; Xen. C. iii, 1, 13; iii, 3, 67; v, 1, 6; Diod. i, 72. VK. WE. SD. BL. The garment is not always mentioned, as περιφῆκα- μένους, τύπτεσθαι τά τε στήθη καὶ τὰ πρόσωπα, Att. Al. vii, 24. LS. BO, 99. The middle voice in these pas- sages denotes that they tore their own raiment. L.R. In the lxx, to indicate this, the pronoun is added, as in i, 6, 53; the verb being in the active voice, διέρρηξε δ βασιλεὺς τὰ λυάρια αὐτοῦ, in Kings v, 8; κατερείκαστο, viii, 99, 36.

43. ἐσφακέλιστε] ‘gangrened.’ Σφα- κελος was properly said of bone, and γάγγραια of flesh. These words were also applied to different stages of the malady; φλεγμωτὴ inflammation was the incipient stage, which if neglected became γάγγραια, and ultimately ter- minated in σφακελος or ‘mortification.’ The latter may be defined ἡ τοῦ φθε- ρούμενον διὰ δλησ αὐτοῦ οὐνίας δοτοῦ φθορᾶ, Hipp. p. 1049, ε; Gal. Mil- tiades was confined to his bed, σηπο- μένου τοῦ μηροῦ, and died σφακελίσα-

τάχιστα ἐσάπη, ἀπήνεικε⁴⁴ Καμβύσεα τὸν Κύρον, βασιλεύσαντα μὲν τὰ πάντα⁴⁵ ἐπτὰ ἔτεα καὶ μῆνας πέντε, ἀπαιδα δὲ τὸ παράπαν ἔνυτα ἔρσενος καὶ θήλεος γόνου.⁴⁶ Περσέων δὲ τοῖσι παρεῦσι ἀπιστή πολλὴ ὑπεκέχυτο, τοὺς μάγους ἔχειν τὰ πρίγματα· ἀλλ’ ἡπιστέατο ἐπὶ διαβολῆ εἰπεῖν Καμβύσεα, τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμώθῃ⁴⁷ πᾶν τὸ Περσικόν. Οὗτοι μέν νυν ἡπιστέατο Σμέρδιον τὸν Κύρον βασιλέα ἀνεστεῶτα⁴⁸ δεινῶς γὰρ καὶ ὁ Πρηξάσπης ἔξαρνος ἦν⁴⁹ μὴ μὲν⁵⁰ ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλὲς, Καμβύσεω τετελευτηκότος, φάναι τὸν Κύρον νίὸν ἀπολωλεκέναι αὐτοχειρίῃ. (67) 'Ο μὲν δὴ μάγος⁵¹, τελευτήσαντος Καμβύσεω, ἀδεῶς ἔβασιλευσε, ἐπιβατεύων τοῦ ὄμωνύμου Σμέρδιος τοῦ Κύρου, μῆνας ἐπτὰ τοὺς ἐπιλοίπους Καμβύση ἐς τὰ ὅκτὼ ἔτεα τῆς πληρώσιος⁵² ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπηκόους πάντας εὐεργεσίας μεγάλας, ὃστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀσίῃ, πάρεξ αὐτῶν Περσέων, διαπέμψας γὰρ ὁ μάγος ἐς πᾶν ἔθνος, τῶν ἥρχες, προεῖπε ἀτελείην εἶναι στρατηῆς καὶ φόρου⁵³ ἐπ’ ἔτεα τρία. προεῖπε μὲν δὴ ταῦτα αὐτίκα ἐνιστάμενος⁵⁴ ἐς τὴν ἀρχήν. (68) 'Ογδόφ δὲ μηνὶ ἐγένετο κατάδηλος τρόπῳ τοιῷδε· 'Οτάνης ἦν Φαρνάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι ὄμοιος⁵⁵ τῷ

τος τ. μ. καὶ σαπέντος, vi, 136, 81. WE.

44. ἀπήνεικε] supply ἡ νοῦσος, *Æ.* οἱ τὸ κακὸν, *SW.* οἱ σφάκελος : *tōs* δὲ λοιπὸς ὑπολαβὼν ἀπήνεικε, *vi, 27,* 43.

45. τὰ πάντα] ‘in all only;’ *SW.* Clem. of A. says ten years, *St. i, p. 395;* Ctesias eighteen, *xii. LR. s. i, 163, 77;* *vii, 4, 18.*

46. γόνου] *SBL* (on *BO*, 45;) seems mistaken in giving to this the sense of *γένους*, *ii, 85.*

47. ἐκπολεμώθῃ] ‘should be rendered hostile,’ *v, 73, 48;* *WE, iv, 120* twice; i. e. πολέμου ποιῆῃ; verbs in -ῶν have generally this sense, as *βεβαύω* i. e. βέβαιον ποιέω, *Thu. ii, 187;* *δουλῶν* i. e. δουλον π. i, 94; compare *vii, 7;* *οἰκείων* i. e. οἰκεῖον π. i, 4; *πιστῶν* i. e. πιστὸν π. *Th. iv, 88.* See *BL*, on *Æ. A. 131.*

48. ἀνεστεῶτα] perhaps the same as ἀναστεῶτα, *SW.* as in *St Mark iii, 26;* ἀνεστεὼς is used *i, 120, 89;* and ἀνιστάμενος, *iii, 67;* *VK.* ἀνέστη βασιλεὺς ἔτερος, *Acts vii, 18;* διανιστά-

μενος ἄρχειν ἔθνῶν, *Romans xv, 12. SS.*

49. ἔξαρνος ἦν] ἀπηρνήσατο, ἡρνήσατο. Σο ἔξαρνος ἐστι μὴ μὲν νοστέειν, *iii, 99;* *SW.* δτι, δοῦς, νῦν ἔξαρνός ἐστι, *ἴαντες ἴστε,* *Dem. de H. p. 90.*

51. μάγος] As the kings of Persia, who impeded the building of the temple, are said in Scripture to be Ahasuerus and Artaxerxes, (the two who intervened between Cyrus and Darius); it follows that the former was Cambyses, and the latter Smerdis; *Ezra, iv, 5 . . . 7.* PRIDEAUX. *TX.*

52. τῆς πληρώσιος] to follow *tōs* *ἐπιλοίπους.* *WE.*

53. φόρου] In conformity with the custom of Persian monarchs, Ahasuerus, on his marriage with Esther, δασμὸν τὸ ἔξαριτε πάνθημον, δῶρα τὸ παστεν, *E. 412;* *BNS.* τὸν προσοφελόμενον φόρον μετέιι πάσησι τῆσι πόλισι, *vi, 59.*

54. ἐνιστάμενος] ἐκέχρηστό σφι κατ’ ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας, *ii, 147;* ἐπεὰν ὅλος ἐνιστῆται βασιλεὺς, *vi, 59;* *WE.* where δ ἐστιν

πρώτῳ Περσέων· οὗτος δὲ ὁ Ὄτανης πρῶτος ὑποκτεύσε τὸν μάγον, ὡς οὐκ εἶη δὲ Κύρου Σμέρδις, ἀλλ' ὅσπερ ἦν, τῇδε συμβαλλέομενος, δῆται τε οὐκ ἔξεφολτα ἐκ τῆς ἀκροπόλιος, καὶ δῆται οὐκ ἐκάλεε ἐξ ὄψιν ἐωντῷ οὐδένεν τῶν λογίμων Περσέων. ὑποκτεύσας δέ μιν, ἐποίεε τάδε· ἔσχε αὐτοῦ δὲ Καμβύσης θυγατέρα, τῇδε οὖνομα ἦν Φαιδίμη τὴν αὐτὴν δὴ ταύτην εἶχε τότε δὲ μάγος, καὶ ταύτη τε συνοίκεε καὶ τῇδε ἀλλροι πάσσοι τῇσι τοῦ Καμβύσεω γυναιξί. πέμπτων δὴ ὧν δὲ Ὄτανης παρὰ ταύτην τὴν θυγατέρα, ἐπινυθάνετο, ‘παρ’ ὅτεφ ἀνθρώπων ‘κοιμῆτο, εἴτε μετὰ Σμέρδιος τοῦ Κύρου, εἴτε μετὰ ἀλλον τευ;’ ἢ δέ οἱ ἀντέπεμπτε, φαμένη ‘οὐν γινώσκειν’ οὔτε γὰρ τὸν Κύρου Σμέρδιν ἀλλ’ ἰδεοθαί οὐδαμᾶ, οὔτε δῆται εἴη δὲ συνοικέων αὐτῇ εἰδέναι.’ ἐπεικε δεύτερα δὲ Ὄτανης, λέγων· “Ἐὶ μὴ αὐτὴ Σμέρδιν τὸν Κύρον γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης⁵⁶ πύθευν, ‘ὅτεφ τούτῳ συνοικέει αὐτή τε ἐκείνη, καὶ σύν;’ πάντως γὰρ δῆ κου τὸν γε ἐωντῆς ἀδελφὸν γινώσκει.” Ἀντιπέμπτε πρὸς ταῦτα ἡ θυγάτηρ· “Οὔτε ‘Ἀτόσση δύναμαι εἰς λόγους ἐλθεῖν, οὔτε ἀλλην οὐδεμίαν ἰδέοθαί ‘τῶν συγκατημένων⁵⁷ γυναικῶν’ ἐπει τε γὰρ τάχιστα οὗτος ἀνθρώπος, δῆται κοτέ ἐστι, παρέλασε τὴν βασιληῖν, διέσπειρε⁵⁸ ἡμέας, ‘ἀλλην ἀλλη τάξας.’” (69) Ἀκούοντι δὲ ταῦτα, τῷ Ὄτανῃ μᾶλλον κατεφαίνετο τὸ πρῆγμα, τρίτην δὲ ἀγγελίην ἐσπέμπτε παρ’ αὐτὴν, λέγονταν σαν ταῦτα· “Ων θυγατερ, δεῖ σε, γεγονῖαν εὖν, κίνδυνον ‘ἀναλαβέσθαι, τὸν ἀν δὲ πατήρ ὑποδύνειν κελεύῃ’ εἰ γὰρ δὴ μή ἐστι δὲ Κύρου Σμέρδις, ἀλλὰ τὸν καταδοκέω ἐγὼ, οὖν τοι μιν, σοὶ τε ‘συγκοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα, δεῖ χαίροντα ἀπάλλαχασσειν, ἀλλὰ δοῦνα δίκην, νῦν δὲ ποιησον τάδε· ἐπεάν σοι ‘συνεύδη, καὶ μάθης αὐτὸν κατυπνωμένον, ἀφασον⁵⁹ αὐτοῦ τὰ ὕτατα· καὶ ἦν μὲν φαίνηται ἔχων⁶⁰ ὕτα, νόμιζε σεωντὴν Σμέρδοι τῷ Κύρῳ· ‘ρου συνοικέειν’ ἦν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδοι.” Ἀντιπέμπτε πρὸς ταῦτα ἡ Φαιδίμη, φαμένη ‘κινδυνεύσειν μεγάλως, ἦν ποιηταῖς εἰ γὰρ δὴ μὴ τυγχάνει τὰ ὕτα ἔχων, ἐπίλαμπτος⁶¹

and δὲ κατιστάμενος β. are used of a person thus circumstanced.

56. [Ἄτόσσης] This is perhaps the same name as Hadassah in Scripture, Esther ii, 7. B.N.S.

57. συγκατημένων] Many females were immured in the harems of the Eastern monarchs, as appears from the book of Esther. They used to sit together, employing themselves in embroidery or other work. W.E. κατῆσθαι occurs in speaking of a sedentary business, ii, 86. SW.

58. διέσπειρε] τοῦ δὲ πίπτοντος πέδφη, πῶλοι διεπάρσσαν εἰς μέσον δρόμον, Soph. E. 749.

59. ἀφασον] ψηλάφησον, Suid. W.E. ἀφάσσω, future ἀφάσσω. SW.

60. φαίνηται ἔχων] ‘he be found to have,’ vi, 9, 36; φαίνεται ἀπικόμενος, ‘he evidently came,’ viii, 120, 46; φ. ἔχειν, ‘he seem to have.’ VG, v, 13, 1. M.A.* 548, 5. Compare Thu. p. 3, n. i, ed. B.F. iii, 72, 83.

61. ἐπίλαμπτος] καταφανῆς, Γ.Δ. κατάδηλος. Ionic = ἐπίληπτος. The

‘δὲ ἀφάσσοντα ἔσται, εὐ εἰδέναι, ὡς ἀϊστώσει μιν’ ὅμως μέντοι ‘ποιήσειν ταῦτα.’ ή μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσθαι.⁶² τοῦ δὲ μάγου τούτου τοῦ Σμέρδιος Κύρος ὁ Καμβύσεω ἄρχων τὰ ὥτα ἀπέτεμε ἐπ’ αἰτίῃ δῆ τινι οὐ συμκρῆ. ή ὃν δὴ Φαιδίμη αῦτη, η τοῦ Ὀτάνεω θυγάτηρ, πάντα ἐπιτελέουσα, τὰ ὑπεδέξατο τῷ πατρὶ, ὑπνωμένου καρτερῶς⁶³ τοῦ μάγου, ἥφασε τὰ ὥτα. μαθοῦσα δὲ οὐ χαλεπῶς, ἀλλ’ ἐπιτετέως⁶⁴, οὐκ ἔχοντα τὸν ἄνδρα ὥτα, ὡς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα ἐσῆμην τῷ πατρὶ τὰ γενόμενα.

(70) ‘Ο δὲ Ὀτάνης, παραλαβὼν Ἀσπαθίνην καὶ Γωβρύην, Περσέων τε πρώτους ἔόντας καὶ ἐωντῷ ἐπιτηδεωτάτους ἐς πίστιν, ἀπηγήσατο πᾶν τὸ πρῆγμα· οἱ δὲ καὶ αὐτὸι ἄρα ὑπόπτευον οὕτω τοῦτο ἔχειν. ἀνενείκαντος δὲ τοῦ Ὀτάνεω τὸν λόγους, ἐδέξαντο· καὶ ἔδοξέ σφι, ἔκαστον ἄνδρα Περσέων προσεταιρίσασθαι⁶⁵ τοῦτον, τῷ πιστεύει μάλιστα. Ὀτάνης μέν νυν *ἐσάγεται⁶⁶ Ἰνταφέρνεα⁶⁷, Γωβρύης δὲ Μεγάβουζον⁶⁸, Ἀσπαθίνης δὲ Ὑδάρνεα. γεγονότων δὲ τούτων ἐξ, παραγίνεται⁶⁹ ἐς τὰ Σοῦσα Δαρεῖος ὁ Ὑστάσπεος, ἐκ Περσέων ἥκων· τούτων γάρ δὴ ἦν οἱ πατήρ ὑπαρχος. ἐπεὶ ὃν οὗτος ἀπίκετο, τοῖσι ἐξ τῶν Περσέων ἔδοξε καὶ Δαρεῖον προσεταιρίσασθαι. (71) Συνελθόντες δὲ οὗτοι, ἔόντες ἐπτὰ, ἐδίδοσάν σφισι πίστις⁷⁰ καὶ λόγους. ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπίκετο γνώμην ἀποφαίνεσθαι, ἔλεγέ σφι τάδε· “Ἐγώ ταῦτα ἐδόκεον μὲν αὐτὸς μοῦνος⁷¹ “ἐπιστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλέων, καὶ Σμέρδις ὁ Κύρου “τετελεύτηκε” καὶ αὐτοῦ τούτου εἴνεκεν⁷² ἥκω σπουδῇ, ὡς συστήσων

Attics would say αὐτὴ δὲ ληφθῇ or φωραθῇ or ἀλλῷ ψηλαφῶσα, or ψωδοῦσα. The letter *μ* is often inserted superfluously, especially in proper names, for the sake of euphony; in this way are formed καταλαμπτέος, iii. 127; φοιβόλαμπτος, iv. 13. *VK. WE.*

62. κατεργάσθαι] After the same verb ὑπεδέκετο, the first aorist κατεργάσθαι is used, i. 24. *STG.*

63. ὁ. καρτερῶς] ‘being sound’ or ‘fast asleep.’

64. οὐ χαλεπῶς, ἀλλ’ ἐπιτετέως] οὐκ ἀλάσσων, ἀλλὰ πολὺ μεῖζων, *Ant.* p. 118, 24; οὐ βουλόμενος, ἀλλ’ ἕκων, *Lys.* p. 319, 4; *VK.* μὴ γάρ εἴποτος, ἀλλὰ πιστός, *St John xx.* 27. *MA.* 444, 5. *s. ii.* 172, 9.

65. προσεταιρίσασθαι] ‘to associate to himself,’ in *societatem consilii assu-mere*, *Liv. ii.* 4.

66. ἐσάγεται] has the same mean-

ing, ‘takes to himself.’ ἐσαγαγέσθαι γυναικά, v. 39; vi. 63. This is a solitary instance in our author where the MSS agree in giving *eis* for *es*. *SW.* I have restored the latter.

67. Ἰνταφέρνεα] called Artaphrenes by *Aesch.* F. 782. *BL.*

68. Μεγάβουζον] in Persian, was originally an ecclesiastical dignity signifying ‘prefect of the magi,’ or ‘of the priests’ in general; and afterwards denoted civil and even military office; [μέγας στρατηγὸς; *BNS.*] but at length became a simple appellative. *BF.* The name is also spelt with *a* for *u*, iv, 143, 2; vii, 82, 35; v, 12 &c. *VK.*

69. παραγίνεται] ‘arrives’ in Cissia (s. iii, 30, 54) from Persia. *SW.*

71. μοῦνος] Primitive adjectives in -*νος* are oxytones, except *μοῦνος* or *μόνος*, *ἕνων* or *ξένων*, *χαῖνων*, and *ἄσμενος*, if the latter two are primitives.

72. αὐτοῦ τούτου εἰ.] ‘for this very

“ ἐπὶ τῷ μάγῳ θάνατον. ἐπει τε δὲ συνήνεκε, ὅστε καὶ ὑμέας εἰδέ-
“ ναι καὶ μὴ μοῦνον ἐμὲ, ποιέειν αὐτίκα μοι δοκέει, καὶ μὴ ὑπερβάλ-
“ λεσθαῖς οὐ γὰρ ἀμεινον.”⁷³ Εἶπε πρὸς ταῦτα ὁ Ὄτανης “ Ω παῖς
“ Υστάσπεος, εἰς τε πατρὸς ἀγαθοῦ καὶ ἔκφαίνειν ἔουκας σεωντὸν
“ ἐόντα τοῦ πατρὸς οὐδὲν ἥσσω τὴν μέντοι ἐπιχείρησιν ταῦτην μὴ
“ οὕτω συντάχνειν ἀβούλως, ἀλλ’ ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμ-
“ θεῖνε” δεῖ γὰρ, πλεῦνας γενομένους, οὕτω ἐπιχειρέειν.” Λέγει
πρὸς ταῦτα Δαρεῖος “ Ἀνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ ἔξ
“ Ὄτανεω εἰ χρήσεσθε, ἐπίστασθε, διτὶ ἀπολέεσθε κάκιστα” ἔξοιστει
“ γάρ τις πρὸς τὸν μάγον, ἴδιῃ περιβαλλόμενος ἐωντῷ κέρδεα, μά-
“ λιστα μέν τυν ὠφελετε ἐπ’ ὑμέων αὐτῶν βαλόμενοι⁷⁴ ποιέειν
“ ταῦτα” ἐπει τε δὲ ὑμῖν ἀναφέρειν ἐς πλεῦνας ἐδόκεε, καὶ ἐμοὶ ὑπερ-
“ ἔθεσθε, η̄ ποιέωμεν σήμερον, η̄ ἵστε, ὑμῖν διτὶ ἦν ὑπερπέση ἡ νῦν
“ ἡμέρη, ὡς οὐκ ἀλλος φθᾶς⁷⁵ ἐμεῦ κατήγορος ἔσται, ἀλλά σφεα
“ αὐτὸς ἐγὼ κατερέω πρὸς τὸν μάγον.” (72) Λέγει πρὸς ταῦτα
‘Οτανης, ἐπειδὴ ὥρᾳ σπερχόμενον Δαρεῖον” “ Ἐπει τε ὑμέας συν-
“ ταχύνειν ἀναγκάζεις, καὶ ὑπερβάλλεσθαι οὐν ἔξει, ιθι⁷⁶ ἔξηγέο
“ αὐτὸς, διτε τρόπῳ πάριμεν ἐς τὰ βασιλήια, καὶ ἐπιχειρήσομεν
“ αὐτοῖσι φυλακὰς γάρ δὴ διεστεώσας οἰδάς κου καὶ αὐτὸς, εἰ
“ μη̄ ἴδων, ἀλλ’ ἀκούσας” δις τέω τρόπῳ περήσομεν; ” Αμειβέται
Δαρεῖος τοῖσδε “ Ὄτανη, η̄ πολλά ἔστι, τὰ λόγῳ μὲν οὐκ οἴλα
“ τε δηλῶσα, ἔργῳ δέ· ἀλλα δ’ ἔστι, τὰ λόγῳ μὲν οἴλα τε, ἔργον
“ δὲ οὐδὲν ἀπ’ αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἵστε φυλακὰς
“ τὰς κατεστεώσας ἐόντας οὐδὲν χαλεπὰς παρελθεῖν.⁷⁷ τοῦτο μὲν
“ γάρ, ὑμέων ἐόντων τοῖων, οὐδεὶς διτις οὐ⁷⁸ παρήσει, τὰ μέν
“ κου καταιδεύμενος ὑμέας, τὰ δέ κου καὶ δειμαίνων τοῦτο δὲ, ἔχω

ριγροεο; ’ ἐς Ἡλιούπολιν αἰτῶν τοῦτων
εἴ. ἐτραπόμην, ii, 3; WE. πολλοῖς,
α. τ. εἰνεκα, ἐς λόγους ήλθον, Pau. i.,
p. 54; VK. Liv. xxii, 18, 3.

73. οὐ...κεινον] ‘it were better
not;’ understand ἔσται; i, 187; iii,
82; Hes. O.D. 748; WE. non erit
melius, Livy, iii, 41; STG. quiesce erit
melius, ib. 48; s. vi, 108, 79.

74. ἐπ’ οὐ. αὐ. βαλόμενοι] ‘discussing
the matter among yourselves, and keep-
ing it to yourselves;’ ἐπ’ ἐμεωντοῦ βα-
λόμενος, ἐπρήκα, iii, 155; iv, 160; εἴ
τέρ τι τοιούτον πρῆσοι, ισθι αὐτὸν ἐπ’
ἔωντοῦ βαλόμενος πετρηχέναι, v, 106;
GR. v, 73; viii, 109; Ξ. δ μὲν ἐφ
ἔωντοῦ βαλόμενος ἐπράττε τὸ τερπνόν,
Lib. D. ii, p. 204, d. WE.

75. φθᾶς] governs an accusative,
vii, 161. ἐμεῦ is governed by κατήγο-
ρος. SW.

76. ιθι] ‘come;’ age dic, Hor. i
O. xxxii, 3.

77. χαλεπὰς παρελθεῖν] ‘difficult to
pass;’ δόδος ἀμήχανος εἰσελθεῖν στρα-
τεύματι, Xen. A. i, 2, 21; πίνευς videri,
Hor. iv O. ii, 59; STG. s. vi, 108,
79.

78. οὐδεὶς δοτις οὐ] After the first
of these words supply ἔστι. οὐδὲ δ τι
οὐκ ὄπισχετο, v, 97, 41; Ἐλένην
οὐδεὶς δοτις οὐ στυγεῖ βροτῶν, Eur.
Hel. 925; HE, on VG, ii, 2. ΜΑ,
305; 483. οὐκ ἔστι δοτις οὐ, Pol. xii,
p. 235. οὐκ ιδοις δοτις οὐ βροτόν, δοτις,
Soph. ΟΕ. C. 252.

“ αὐτὸς σκῆψιν εὐπρεπεστάτην, τῇ πάριμεν, φὰς ‘ ἄρτι τε ἥκειν ἐκ “ Περσέων, καὶ βούλεσθαι τι ἔπος παρὰ τοῦ πατρὸς σημῆναι τῷ “ βασιλέῖ.’ ἔνθα γάρ τι δεῖ ψεῦδος⁷⁹ λέγεσθαι, λεγέσθω. τοῦ γὰρ “ αὐτοῦ γλιχόμεθα οἵ τε ψευδόμενοι καὶ οἱ τῇ ἀληθηῇ διαχρεώ- “ μενοι. οἱ μὲν γε ψεύδονται τότε, ἐπέαν τι μέλλωσι τοῖσι ψεύδεσι “ πείσαντες κερδῆσθαι· οἱ δὲ ἀληθίζονται, ἵνα τι τῇ ἀληθῆῃ “ ἐπισπάσωνται⁸⁰ κέρδος, καὶ τι μᾶλλον σφίσι ἐπιτράπηται. οὕτω, “ οὐν ταῦτα ἀσκέοντες⁸¹, τωντοῦ περιεχόμεθα. εἰ δὲ μηδὲν κερδήσε- “ σθαι μέλλοιεν, δομοις ἀν δὲ τε ἀληθίζόμενος ψευδῆς εἴη, καὶ ὁ ψευ- “ δόμενος ἀληθῆς· δες ἀν μέν νυν τῶν πυλουρῶν ἐκὼν παρῆι, αὐτῷ “ οἱ ἀμεινοὶ ἐξ χρόνον⁸² ἔσται· δες δὲ ἀν ἀντιθέαντες πειράται, δια- “ δεικνύσθω⁸³ ἐνθαῦτα ἐών πολέμος· καὶ ἔπειτα, ωσάμενοι ἔσω, “ ἔργου ἔχωμεθα.” (73) Λέγει Γωβρύης μετὰ ταῦτα· “ Ανδρες “ φίλοι, ἡμῖν κότε κάλλιον παρέξει⁸⁴ ἀναστάσθαι τὴν ἀρχὴν, ἦ, εἴ “ γε μὴ οἷοι τε ἐσόμεθα αὐτὴν ἀναλαβέειν, ἀποθανέειν; δέ τε γε

79. *ψεῦδος*] Yet Herodotus says of the Persians *ἀσχιστον αὐτοῖσι τὸ ψεύδεσθαι νενόμισται*, i, 138; *LR. a. vii*, 209, 64; καλὸν ποτε καὶ τὸ ψεῦδος, *ὅταν ἀφελοῦν τοὺς λέγοντας, μηδὲν καταβάλλητ τοὺς δικούοντας*, Heliod. *A. i*, p. 50. The sophistry of Darius goes a step farther on the principle of expediency, and accords with the maxims of Ulysses “οὐκ αἰσχρὸν τὰ νεῦρη λέγειν, εἰ τὸ σωθῆναι γε τὸ ψεῦδος φέρει. διταν τι δρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει,” Soph. Ph. 109. *W.E.* Socrates states circumstances in which he considers a falsehood justifiable, Xen. M. iv, 2: one case is similar to that of Tullius in pretending that Mettus was acting by his orders, *Liv. i*, 27; another to that of the physician who deceives a sick child, *Lucr. i*, 935; translated by Tasso, G. L. i, 5. Chrysostom advances many arguments in support of the assertion, ἔχει κέρδος εἴκαρος ἀπάτη, — μόνον μὴ μετὰ δολῆς προσταγέσθω τῆς προσφέσεως, from which he concludes that τολλάκις ἀπατήσω δέον, de S. i, p. 28. This subject is treated of by Paley, M. Ph. iii, 1, 15.

80. *ἐπισπάσωνται*] Sometimes the active voice is used in the same sense, ἀντῷ being understood; πλῆθος πη- μάτων ἐπεικαστε, *Æsch. P. 483*; ἐπισπάσειν κλέος, Soph. Aj. 780. *BL.*

81. *ἀσκέοντες*] ‘practising;’ τὴν ἀληθῆτην ἀσκέειν, vii, 209; δίκαια ἄ, Soph. E. C. 913; Crat. An. t. i, p. 186; δικαιοσύνην ἄ. Pythag. G. V. 13; σωφροσύνην ἄ. Phocyl. in Sto. v, p. 39; σωφρόνα εὐοργυσσαν ἄ. Eur. B. 631; χρηστότητα ἄ. S. 882; τάγδια ἄ. 922; μὴ πρέκοντα αὐτῷ κακά ἄ. Soph. T. 388; κακότητα ἄ. Æsch. P. V. 1102. *BL.*

82. *ἐς χρόνον*] ‘in after time;’ οὐκ ὅμιλν ἐς χ. μεταμελήσει, ix, 89; *SW. vii*, 29.

83. *διαδεικνύσθω*] ‘let him be marked out as;’ διαδεξάτω βασιλέος κρδόμενος, viii, 118, 38. *SW.* The following words or phrases are also constructed with a nominative participle referring to the subject of the verb, ἐνδεικνύσθαι, Eur. B. 47; Andoc. p. 31; 34. φαίνεσθαι, Soph. Tr. 679; [s.iii, 69, 60,] φανέρδειναι, Lys. p. 90; φ. γενεσθαι, Xen. H. iii, 5, 11; ἐνδηλος είναι, Thu. ii, 64; ἐνδίστος γ. Her. ii, 119; *VK. MA.* 296. δεικνύαι, Eur. M. 548; I. A. 406; δηλοῦν, Thu. iii, 64; Soph. Aj. 471; δῆλος ποιεῖν, Her. vi, 21; σημεῖα φαίνειν, Soph. E. 24; *MA.* *548, 5. *HE.* on *VG*, vi, 1, 13. *MG.* to which *MA* adds ἐναποδείνεσθαι, but s. ix, 58, 6.

84. *παρέξει*] πάρεσται δ καιρός. This verb occurs impersonally, v, 98; and repeatedly. *SW.*

“ ἀρχόμεθα μὲν, ἔδντες Πέρσαι, ὑπὸ Μήδου ἀνδρὸς μάγον, καὶ τού· “ τού ὥτα οὐκ ἔχοντος.⁸⁵ ὅσοι τε ὑμέων Καμβύση γοσέοντι παρε· “ γένοντο, πάντως κου μέμνησθε τὰ ἐπέσκηψε⁸⁶ Πέρσης τελευτῶν “ τὸν βίον, μὴ πειρεωμένοισι ἀνακτᾶσθαι τὴν ἀρχήν τὰ τότε οὐκ “ ἐνεδεκόμεθα, ἀλλ’ ἐπὶ διαβολῆ ἐδοκέομεν εἰπεῖν Καμβύσεα. νῦν “ ὃν τίθεμαι ψῆφον, πείθεσθαι Δαρείφ, καὶ μὴ διαλύεσθαι ἐκ τοῦ “ συλλόγου τοῦδε ἀλλ’ ἴοντας ἐπὶ τὸν μάγον ιθέως.” Ταῦτα εἶπε Γάικρόνες· καὶ πάντες ταῦτα αἴνεον. (74) Ἐν δὲ οὗτοι ταῦτα ἔβουλεύοντο, ἔγινετο κατὰ συντυχίην τάδε. τοῖσι μάγοισι ἐδοξεῖ βουλευομένοισι Πρηξάσπεα φίλον προσθέσθαι, ὅτι τε ἐπεπόνθεε πρὸς Καμβύσεω ἀνάρσια⁸⁷, ὃς οἱ τὸν παῖδα τοξέυσας ἀπολωλέκεε· καὶ διότι μοῦνος⁸⁸ ἡπίστατο τὸν Σμέρδιος τοῦ Κύρου θάνατον, αὐτοχειρίη μιν ἀπολέσας· πρὸς δὲ ἔτι⁸⁹, ἔδντα ἐν αἴρῃ⁹⁰ μεγίστη τὸν Πρηξάσπεα ἐν Πέρσησι. τούτῳ δή μιν εἰνεκεν καλέσαντες φίλον προσεκτέωντο, πίστι τε λαβόντες⁹¹ καὶ ὄρκοισι, ‘ἢ ‘ μὲν ἔξειν παρ’ ἐωντῷ, μηδὲ ἔξοισειν μηδενὶ ἀνθρώπων τὴν ἀπό ‘ σφεων ἀπάτην ἐς Πέρσας γεγονῦιαν,’ ὑπισχνεύμενοι τὰ πάντα οἱ μυρία⁹² δώσειν. ὑποδεκομένου⁹³ δὲ τοῦ Πρηξάσπεος ποιήσειν ταῦτα, ὡς ἀνέπεισάν μιν οἱ μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέειν⁹⁴ ὑπὸ τὸ βασιλίου τεῖχος⁹⁵, κεῖνον δὲ ἐκέλευν ἀναβάντα ἐπὶ πύργον ἀγορεῦσα, ‘ ως ὑπὸ τοῦ ‘ Κύρου Σμέρδιος ἀρχονται, καὶ ὑπὸ οὐδενὸς ἀλλον.’ ταῦτα δὲ οὕτω ἐνετέλλυντο, ὡς πιστοτάτου δῆθεν ἔδντος αὐτοῦ ἐν Πέρσησι, καὶ πολλάκις ἀποδεξαμένου γνώμην, ‘ ως περιείη ὁ Κύρου Σμέρδις,’ καὶ

85. [ἔχοντος] Σμέρδις, αἰσχύνη πάτρᾳ δρόνοισι τ’ ἀρχαίσι, Ηsch. P. 780.

88. μοῦνος] δλίγοι, 61; γνὼς δ Πατιζέλης ὡς δλίγοις ὁ ἐκείνου θάνατος ἔγρασται, Zon. p. 127, v. VK. Cambyses himself was dead, and it is possible that, of ‘the few,’ Prexaspes only now survived.

89. δέ ἔτι] STG conjectures δὲ, ἀπτ.

90. αἴρῃ] ως εἴη (Θεμιστοκλέης) ἐν αἴ μ. τῶν στρατηγῶν, viii, 112: τῶν δὲ αἱ διν Μακεδόνων, Αγγ. I. 27. WE.

91. πίστι λαβόντες] π. τε καταλαβόντες (‘binding them down’) καὶ δ. and καταλαβόντες δ. ix, 106, 17. This compound word is more frequent and occurs below, 75: δρκοις δεινοτάτοις κ. Proc. B. G. i, 11; H. A. 2; Zos. iv, 26; WE. Thu. i, 9; iv, 86; v, 21; Luc. Pro. p. 174; κ. ἰμάσι, Plu.

V. iv, p. 122. DU. In this proper signification it occurs also in Diod. t. ii, 266; Poll. v, 33; in the other sense in Dion. H. and Liban. BF.

92. μυρία] und. ἀγαθά; s. iv, 88,

27. Primitive adjectives in -οις are proparoxytones, except μυρίος (as distinguished from μύριος, i, 27, 85;) and πολύος and σκολίδος, which denote defects of old age, iii, 63, 10.

93. [ὑποδεκομένου] ὑποσχομένου. καταθέμενον ἐκείνου ποιήσειν ταῦτα, προστῆγον, Zon. VK.

94. συγκαλέειν] is the Attic future, formed by syncope from συγκαλέσειν. MA.

95. Β. τεῖχος] Kings generally had their palace in the citadel: compare 68; and 79; LR. v, 100, 62. The citadel of Agbatana contained the palace and the treasury, i, 98.

ἔξαρησαμένου τὸν φόνον αὐτοῦ. (75) Φαμένου δὲ καὶ ταῦτα ἑτοιμούν εἶναι⁹⁶ ποιέειν τοῦ Πρηξάσπεος, συγκαλέσαντες Πέρσας, οἱ μάγοι ἀνεβίσασαν⁹⁷ αὐτὸν ἐπὶ πύργον, καὶ ἀγορεύειν ἐκέλευνον. ὁ δὲ, τῶν μέν τοι ἑκεῖνοι προσδέοντο αὐτοῦ, τούτων μὲν⁹⁸ ἐκῶν ἐπελήθετο, ἀρξάμενος δὲ ἀπὸ Ἀχαιμένεος ἐγενελόγησε τὴν πατρὴν τοῦ Κύρου· μετὰ δὲ, ὡς ἐς τοῦτον κατέβη, τελευτῶν⁹⁹ ἔλεγε, ‘ὅσα ‘ἀγαθὰ Κύρος Πέρσας πεποιήκοι’¹⁰⁰ διεξελθῶν δὲ ταῦτα, ἔξφαινε τὴν ἀληθῆν, φάμενος ‘πρότερον μὲν κρύπτειν’ οὐ γάρ οἱ εἶναι ‘ἀσφαλὲς λέγειν τὰ γενόμενα’ ἐν δὲ τῷ παρεόντι ἀναγκαίην¹ μην ‘καταλαμβάνειν φαίνειν’ καὶ δὴ ἔλεγε, ‘τὸν μὲν Κύρου Σμέρδιν ‘ώς αὐτὸς ὑπὸ Καμβύσεω ἀναγκαζόμενος ἀποκτείνει, τὸν μάγους ‘δὲ βασιλεύειν. Πέρσησι δὲ πολλὰ ἐπαρησάμενος, εἰ μὴ ἀνακτη- ‘σαίατο² ὅπίσω τὴν ἀρχὴν καὶ τὸν μάγους τισαίατο,’ ἀπῆκε ἐωντὸν ἐπὶ κεφαλὴν³ φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπης μέν νυν, ἐών τὸν πάντα χρόνον ἀνήρ δόκιμος, οὕτω ἐτελεύτησε. (76) Οἱ δὲ δὴ ἐπτὰ τῶν Περσέων, ὡς ἔσοντες αὐτίκα ἐπιχειρέειν τοῖσι μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ήσαν εἰδέμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα πρηχθέντων εἰδότες οὐδέν. ἐν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ⁴ τὰ περὶ Πρηξάσπεα γεγονότα ἐπινθάνοντο· ἐνθαῦτα, ἐκστάντες τῆς ὁδοῦ, ἐδίδοσαν αὖτις σφισι λόγους⁵, οἱ μὲν ἀμφὶ⁶ τὸν Ὁτάνην πάγχυ κελεύοντες ὑπερβάλλονται⁷, μηδὲ, οἰδεόντων⁸ τῶν πρηγμάτων, ἐπιτίθεσθαι.⁹ οἱ δὲ ἀμφὶ

96. ἑτοίμου εἶναι] The genitive after the infinitive. *MA*, 535.

97. ἀνεβίσασαν] ἀνήνεγχαν, *Hes.* *SS.* ‘carried up, made to mount.’

98. τελευτῶν] ‘in conclusion;’ *HGV*, on *VG*, vi, 4, 6, opposed to δρχόμενος ‘in the commencement.’ *MA*, 557. *STG*, a, v, 49, 41; *Plat. Rp.* and *Phd.* often.

100. πεποιήκοι] *MA*, 500.

2. ἀνακτησαίατο] *MA*, 201, obs. 3.

3. ἐπὶ κεφαλὴν] ‘headlong;’ *quum de turre sese precipitaret*, *Liv. xxii*, 37. *s. iii*, 35, 75.

4. τε...καὶ] are the same as δταν and τότε, *iii*, 108; *iv*, 135; *181* twice; *199* twice; *v*, *86 &c.*; *SW. Xen. C. i*, 4, 28. Sometimes δὲ precedes, where time is denoted, as ἦδη δὲ ἦν δὲ, καὶ οἱ Κορύνιοι πρόμναν ἐκρόνοντο, *Thu. i*, 50; which is very frequently the case in the sacred writers, ἦν δὲ δρα τρίτη καὶ ἀσταύροσαν αὐτὸν, *St Mark xv*, 25. *Virgil* often

uses a similar idiom, *vix incepérat astas et pater dare vela jubebat*, *AE. iii*, 8.

Z., on *VG*, viii, 7, 10. *STG.* At other times no conjunction precedes, as τέτρατον ἤμαρ ἦν καὶ τῷ τετάρτῳ ἄπαντα, *Hom. O. E.*, 262; *SS. vii*, 23, 8.

6. οἱ ἀμφὶ] There is no necessity of confining this expression to the individual, with *MA*, 271, 2. It seems more probable that each had his partisans, but that ultimately ‘a l’ (*πάρτη*) coincided with Darius: *i*, 62, 60.

7. ὑπερβάλλονται] ὑπερβάλλονται, ἐπιμεῖναι τὸν ἐπιτίθεσον καρὸν τῶν πράξεων, *Amm. VK.*

8. οἰδεόντων] *tument negotia: horribile est que loquantur, que minuntur*, *Cic. A. xiv*, 4; *ne deserere viderer hunc tumorem rerum, ... que sunt eūr̄ptiorū omnia*, 5: *SW.* ‘growing into head.’

9. ἑτοίμεσθαι] ἐπιχειρέων οἰδέονται τοῖς πρήγμασι: *VK.* ‘to set about;’

τὸν Δαρεῖον αὐτίκα τε ιέναι καὶ τὰ δεδογμένα ποιέειν, μηδὲ ὑπερ-
ξάλλεσθαι, ὡθιζομένων¹⁰ δὲ αὐτῶν, ἐφάνη ἵρκων ἐπτὰ ζεύγεα δύο
αἰγυπτιῶν¹¹ ζεύγεα δώκοντά τε καὶ τίλλοντα καὶ ἀμύσσοντα.¹²
ἰδόντες δὲ ταῦτα οἱ ἐπτὰ, τὴν τε Δαρείον πάντες αἷνεον γνώμην,
καὶ ἔπειτα ἥσαν ἐπὶ τὰ βασιλήια, τεθαρσηκότες τοῖσι δρυνσι.¹³
(77) Ἐπιστᾶσι δὲ ἐπὶ τὰς πύλας ἐγίγνετο οἶόν τι Δαρείῳ ἡ γνώμη
ἔφερε· καταδεδμένοι γὰρ οἱ φύλακοι ἀνδρας τοὺς Περσέων πρώτους,
καὶ οὐδὲν τοιοῦτον ὑποττεύοντες ἔξι αὐτῶν ἔσεσθαι, παρεσαν θείῃ
πομπῇ χρεωμένους¹⁴, οὐδὲ ἐπειρώτα οὐδείς. ἐπεὶ τε δὲ καὶ παρῆλθον
ἔς την αὐλὴν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας¹⁵ ἐσφέρουσι εἰνούχουσι,
οἵ σφέας ἴστρεον, ‘δ τι θέλοντες ἥκουεν;’ καὶ, ἀμα ἴστροφόντες
τούτους, τοῖσι πυλουραῖσι ἀπελεον, ὅτι σφέας παρῆκαν. ἵσχον τε
βουλομένους τοὺς ἐπτὰ ἐς τὸ πρόσω παριέναι. οἱ δὲ, διακελευσά-
μενοι, καὶ σπασάμενοι τὰ ἐγχειρίδια, τούτους μὲν τοὺς ἰσχοντας
αὐτοῦ ταῦτη συγκεντέουσι, αὐτοὶ δὲ ἥσαν δρόμῳ ἐς τὸν ἀνδρεῶνα.¹⁶
(78) Οἱ δὲ μάγοι ἔτυχον ἀμφότεροι τηνικάντα ἐόντες τε ἔσω, καὶ
τὰ ἀπὸ Πρηξάπτεος γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὧν εἶδον
τοὺς εἰνούχους τεθορυζημένους τε καὶ βοῶντας, ἀνά τε ἕδραμον
πάλιν ἀμφότεροι, καὶ, ὡς ἔμαθον τὸ ποιεύμενον, πρὸς ἀλκήν ἐτρά-
ποντο.¹⁷ ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος¹⁸, ὁ δὲ πρὸς
τὴν αἰχμὴν ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν
δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἔόντων τε ἀγχοῦ τῶν πολεμίων καὶ
προσκειμένων, ἦν χρηστὰ οὐδέν. ὁ δὲ ἔτερος τῇ αἰχμῇ ἥμινετο, καὶ
τοῦτο μὲν Ἀσπαθίνην παίει ἐς τὸν μηρὸν, τοῦτο δὲ Ἰνταφέρνεα ἐς
τὸν ὄφθαλμόν· καὶ ἐστερῆθη μὲν τοῦ ὄφθαλμοῦ ἐκ τοῦ τρώματος
ὁ Ἰνταφέρνης, οὐ μέντοι ἀπέθανε γε. τῶν μὲν δὴ μάγων οὕτερος
τρωματίζει τούτους. ὁ δὲ ἔτερος, ἐπεὶ τέ οἱ τὰ τόξα οὐδὲν χρηστὰ
ἐγένετο, ἦν γὰρ δὴ δάλαμος ἐσέχων ἐς τὸν ἀνδρεῶνα, ἐς τοῦτον
καταφεύγει, θέλων αὐτοῦ¹⁹ προσθεῖναι²⁰ τὰς θύρας. καὶ οἱ συνεσπί-

οῦδε ἀνθράκους φθορὰς ἐπιθέσθαι, ἀλλὰ τοῖσι μεγίστοις ἐπιχειρεῖν, Arist. V. 1029. SS.

10. ὡθιζομένων] ‘being engaged in altercation;’ ἐνένετο λόγων πολλὸς ὡθισμός, ix, 26. SW.

11. αἰγυπτιῶν] γυπῶν. Γ.Δ.

12. ἀμύσσοντα] σπαράσσοντα, ἐλ-
κοῦντα, ἔσοντα. Γ.Δ.

13. τ. τ. δρυνσι] ὡς ἄρα ήτις φειπόντι
ἐπέπτατο δεκάδες δρυν, αἰέτος ὑψιπέτης·
ἔτι [ταχεῖα] λαὸς Ἀχαΐων δάρσουνος οἰλονῆ,
Hom. Il. N. 821.

17. ἐτράποντο] ‘betook themselves,’ ‘had recourse.’

18. φθάνει κατελόμενος] ‘is before-hand in taking down,’ ‘is in time to get down.’ MA, 553, n. s. iv, 136, 78. VG, v, 14, 1 ff. ἐφθη διαβάσα, vi, 70.

19. αὐτοῦ] ‘of the chamber.’

20. προσθεῖναι] ‘to put to,’ ‘to shut;’
SBL, on BO, 120. τὸ δύον προσ-
τίθεις, Diog. L. ii, 105; τ. τὴν θύραν,
Lys. de C. E. p. 14; WE. τ. δ. τοῦ
δωματίου π. Luc. de Par. t. ii, p. 878;

πτουσι τῶν ἐπτὰ δύο, Δαρεῖος τε καὶ Γωβρύης²¹ συμπλακέντος δὲ Γωβρύεω τῷ μάγῳ, ὁ Δαρεῖος ἐπεστεὼς ἡπόρει, οἴα ἐν σκότῃ, προμηθεόμενος, μὴ πλήξῃ τὸν Γωβρύην. ὅρέων δὲ μιν ἀργὸν²¹ ἐπεστεῶτα, ὁ Γωβρύης εἰρετο, ‘ὅ τι οὐν χρᾶται τῇ χερί;’ ὁ δὲ εἶπε· “Προμηθεόμενος σέο, μὴ πλήξω.” Γωβρύης δὲ ἀμείβετο· “Ωθει· καὶ δὶ ἀμφοτέρων τὸ ξίφος.” Δαρεῖος δὲ, πειθόμενος, ὥσε τε τὸ ἔγχειρίδιον, καὶ ἔτυχε κως²² τοῦ μάγου. (79) Ἀποκτείναντες δὲ τοὺς μάγους, καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς, τοὺς μὲν τρωματίας ἐώντων αὐτοῦ λείπουσι, καὶ ἀδυνασίης εἰνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος²³ οἱ δὲ πέγυτε αὐτῶν, ἔχοντες²³ τῶν μάγων τὰς κεφαλὰς, ἔθεον ἔξω, βαῦῃ τε καὶ πατάγῳ χρεώμενοι, καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο, ἔηγεθμενοι τε τὸ πρῆγμα, καὶ δεικνύοντες τὰς κεφαλὰς²⁴ καὶ ἀμα ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι, μαθόντες τό τε γεγονός ἐκ τῶν ἐπτὰ καὶ τῶν μάγων τὴν ἀπάτην, ἐδικαλεύνουν καὶ αὐτοὶ ἔτερα τοιαῦτα²⁴ ποιέειν σπασάμενοι δὲ τὰ ἔγχειρίδια, ἔκτεινον δοκού τινὰ μάγον εὑρισκον· εἰ δὲ μὴ νῦξ ἐπελθούσα ἔσχε, ἐλίπον ἀν οὐδένα μάγον. ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων, καὶ ἐν αὐτῇ ὅρτην μεγάλην ἀνάγονται²⁵, ἢ κέκληται ὑπὸ Πέρσέων μαγοφόνια²⁶ ἐν τῷ μάγον οὐδένα ἔξεστι φανῆναι ἐξ τῷ φῶς, ἀλλὰ κατ’ οἰκους ἐώντοντος οἱ μάγοι ἔχουσι τὴν ἡμέρην ταύτην. (80) Ἐπει τε δὲ κατέστη ὁ Θόρυβος, καὶ ἐκτὸς πέντε ἡμερέων ἐγένετο, ἔκουλεύοντο οἱ ἐπαναστάντες τοῖσι μάγοισι περὶ τῶν πρηγμάτων πάντων. καὶ ἐλέχθησαν λόγοι, ἀπιστοι μὲν ἐνίσιοι Ελλήνων, ἐλέχθησαν δὲ²⁷ Ὁτάνης μὲν ἐκέλευε ἐξ μέσου Πέρσησι καταθεῖναι

π. τὰς θύρας, Pau. ii, p. 195; adducit os titum, Petr. 94: VK. ἀπιστεῖναι and ἵπικλεῖναι have the same sense, i. e. ἀποκλεῖσαι, Suid. Poll. x, 25; Liv. xxviii, 6, 2. A passage in Thucydides has several points of resemblance; οἱ Ἀθηναῖοι, ἐγίγνετο γὰρ ἀπὸ ἐνυθήματος, θέον δρόμον, θυλάμενοι φθόραι πρὸς ξυγκλεισθῆναι τὰς τύλας· ἡ δμαξα ἦν κάλυψα προσθεῖναι, καὶ αὐτοὶ τοὺς κατὰ τύλας φύλακας κτελεῖνοσι· καὶ οἱ περὶ τὸν Δημοσθένην &c, iv, 67. The opposite will be found in, iii, 156, 8.

21. ἀργὸν] ‘idle,’ ἀ-ἔργον ‘without work;’ εἰδένεις ἄλλους ἐστῶτας ἀργοῦς, κάκεινοις εἰλέτεις τί δεῖ ἐστήκατε ἀργοῖς; St Matthew xx, 3; 6.

22. κως] alterum Gobryas medium amplexus, cunctantibus sociis, ne ip-

sum pro mago transforderent, quia res obcurio loco gerebutur, vel per suum corpus adigi mago ferrum justis: fortuna tamen ita regente, illo incolumi magus interficitur, Jua. i, 9. WE.

25. ἀνάγονται] The simple verb is used, i, 147; viii, 65; WE, i, 148; 183; Xen. H. i, 4, 12; Aesch. A. 1582. The compound, ii, 48; 60; Παιάνα ἀνάγετε, Soph. T. 214. Both occur in the sacred writers. SS. mansit solemne, ut feria per novem dies agerentur, Liv. i, 31; xxii, 1.

26. μαγοφόνια] αἱ ὅρται Ελλήνων πάντων δύοισι πάνται ἐς τωτὸν γράμμα τελευτῶσι, i, 148; Agath. ii, p. 47, A. WE. ἔγειται τοῖσι Πέρσαις ἐστὶ τῆς μαγοφονίας, καθ’ ἦν δ μάγος ἀνήρται, Ctes. 15.

27. δὲ] λέγουσι, δμοι μὲν οὐ

τὰ πρήγματα, λέγων τάδε “Ἐμοὶ δοκέι, ἔνα μὲν ὥμεων μού-
“ ναρχὸν²⁸ μηκέτι γενέσθαι οὔτε γὰρ ἡδὺ, οὔτε ἀγαθόν. εἰδετε
“ μὲν γὰρ τὴν Καμβύσεω ὕεριν ἐπ’ ὅσον ἐπεξῆλθε, μετεσχήκατε
“ δὲ καὶ τῆς τοῦ μάγου ὕεριος, κῶς²⁹ δ’ ἀν εἴη χρῆμα³⁰ κατηρτη-
“ μένον μουναρχίην, τῇ ἔξεστι³¹ ἀνευθύνω³² ποιέειν τὰ βούλεται;
“ καὶ γὰρ ἂν τὸν ἄριστον ἀνδρῶν πάντων, στάντα ἐς³³ ταῦτην τὴν
“ ἀρχὴν, ἐκτὸς³⁴ τῶν ἐωθίτων νοημάτων στήσειε, ἐγγίνεται μὲν γάρ
“ οἱ ὕερις³⁵ ὑπὸ τῶν παρεότων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν ἐμ-
“ φύεται³⁶ ἀνθρώπῳ. δύο δὲ ἔχων ταῦτα, ἔχει πᾶσαν κακότητα· τὰ
“ μὲν³⁷ γὰρ, ὕερει κεκορημένος³⁸, ἔρδει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ

πιστὰ λέγοντες, λέγουσι δὲ δύο, iv, 5; θλεῖε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀληθέα λέγων, ἔχω σφηνέως εἶπαι, θλεῖε δὲ ἄν, vi, 82. Other writers would use οὐδὲν ἥστον, or, at the end of a sentence, δέ or δὲ δυσ, VK. or μέντοι. STG.

28. μούναρχον] ‘despotic’ or ‘absolute monarch.’ LR.

29. κῶς] Compare with this declamation, vi, 45; SW. v, 92; Plu. t. ii, p. 286, ε; οὐδὲν τυράννου δυσμενέστερον πόλεις δπου, τὸ μὲν πρώτωτον, οὐκ εἴπειν νόμοι κοινοί, κρατεῖ δὲ εἰς, τὸν νόμον κεκτημένος αὐτὸς παρ’ αὐτῷ, Eur. S. 439. WE.

31. ἔξεστι] “This will be the manner (τὸ δικαίωμα, lxx), of the king that shall reign over you; he will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots: and he will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries and to be cooks and to be bakers (iii, 150, 71). And he will take your fields and your vineyards and your olive-yards, even the best of them, and give them to his servants. And he will take the tenth of your seed and of your vineyards, and give to his officers and to his servants. And he will take your men-servants and your maid-servants and your goodliest young men and your asses, and put them to his work. He will take the tenth of

your sheep: and ye shall be his servants. And ye shall cry out in that day, because of your king.” I Samuel viii, 11. BT, de J. ac P. Reg. viii, p. 53.

32. ἀνευθύνω] ‘irresponsible;’ ‘without being responsible or accountable for so doing.’ Dionysius speaks of the dictator, as one, ὁ ἀντικευθύνως χρόμενος ἔξουσιᾳ, καὶ τὴν βουλὴν καὶ τὸν δῆμον ἀναγκάσει, A. R. vi, 38; WE. δεινὰ τυράννων λήματα, καὶ πως, διλύρχομενοι, πολλὰ κρατοῦντες, χαλεπώς ὄργας μεταβέλλουσιν, Eur. M. 119. LR. It is said of Xerxes by Atossa, κακῶς πράξεις οὐχ ὑπεθύνος πόλεις, Aesch. P. 217; of Jupiter, τραχὺς μούναρχος οὐδὲ ὑπεθύνος κρατεῖ, P. V. 332; and in the same sense Pelasgus is called πρύτανις ἄκριτος, S. 367. BL.

33. στάντα ἐς] ἐς ἀγῶνα ἀστᾶσιν, Arist. Ph. in Ath. iv, 41; εἰς ἔριν ἔστης, Arch. Anth. iii, 8, 3; ἐς ἀντίταλον ἴστασθε κρίσιν, Jul. Cæ. p. 319, ε; ἐς δίκην ἔστην, Eur. I. T. 962. P.O.R. ἐς with the accusative is here equivalent to ἐν with a dative. SW.

34. ἐκτὸς] τοῦ πάθους ἔξαθεν, Plu. t. ii, p. 460; ἔξω τοῦ φρονεῖν, Eur. B. 841; ἔξω τῶν ἐπιθυμῶν, Heracl. P. in Ath. xii, 77. MV.

35. ὕερις] ὃ φυτεῖει τύραννον ὅ. ην πολλῶν ὑπερολησθῆ μάται, Soph. ΟΕ. R. 873. WE.

36. ἐμφύεται] μη διλγωρίη καὶ ἀνασκητή ἀρετῆς ψυχᾶς ἐμφύει, Eus. in Sto. S. xli, p. 270. WE.

37. τὰ μὲν ... τὰ δὲ] ‘partly ...

“ φθόνῳ. καὶ τοι ἄνδρα γε τύραννον ἄφθονον ἔδει εἶναι, ἔχοντά γε
“ πάντα τὰ ἀγαθά. τὸ δὲ ὑπεναντίον τούτον ³⁹ ἐξ τοὺς πολιήτας πέ-
“ φυκεῖ φθονεῖ γὰρ τοῖσι ἀρίστοισι ⁴⁰ περιεοῦσί τε καὶ ζώουσι, χαίρει
“ δὲ τοῖσι κακίστοισι τῶν ἀστῶν, διαβολὰς δὲ ἀριστος ⁴¹ ἐνδέκεσθαι·
“ ἀναρμοστότατον ⁴² δὲ πάντων· ἦν τε γὰρ αὐτὸν μετρίως θωμά-
“ ζης, ἀχθεται, ὅτι οὐν κάρτα θεραπεύεται, ἦν τε θεραπεύη τις κάρτα
“ ἀχθεται ἄτε θωπλ. ⁴³ τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων γόμαια τέ
“ κινεῖ πάτρια, καὶ βιᾶται γυναῖκας ⁴⁴, κτείνει τε ἀκρίτους. πλῆθος
“ δὲ ἄρχον, πρῶτα μὲν, οὖνομα ⁴⁵ πάντων κάλλιστον ἔχει ἵσος-
“ νομίην ν. ⁴⁶ δεύτερα δὲ, τούτων, τῶν δὲ μούναρχος, ποιέει οὐδέν
“ πάλιψ ⁴⁷ μὲν ἄρχας ἄρχει, ὑπεύθυνον δὲ ἄρχην ἔχει, βουλεύματα
“ δὲ πάντα ἔξι τὸ κοινὸν ἀναφέρει. τίθεμαι ὡν γνώμην ⁴⁸, μετέντας

partly.’ τὰ μὲν, φράσουσα, χερσὶν δὲ τεχνοδάμην τὰ δ', οὐα πάχνα, Soph. Tr. 543; HE, on VG, i. 16. τὰ μὲν φιλονεικίᾳ, τὰ δὲ ηὗται δὴ ποτ' αἵτια προδύονται, Dem. de Ch. 1.

38. κεκορμένος] in Attic κεκορεσμένος, MA, 239.

39. τούτου] i. e. τοῦ ἄφθονον εἶναι. STG.

40. ἀρίστοισι] ἀνὴρ βασιλεὺς (a, i, 90, 68) ἀρίστους, οὐδὲ ἡγῆται φρονεῖν, κτείνει, δεδουκὸς τῆς τυραννίδος τέρι. πῶς οὖν ἔτι δὲ γένεται ἀναχωρὰ πόλις, ὅταν τις, ὡς λειμῶνος ἥρισον στάχιν, τόλμας ἀφαρῇ, κάποιοιτί γένεος; Eur. S. 454. WE. The simile in these lines is illustrated by the mode in which Thrasybulus answered the herald sent by Periander, v, 92, 6; and by that which Tarquin adopted in reply to his son's messenger, Liv. i, 54; Juv. iv, 98.

42. ἀναρμοστότατον] δ τι δὲ δὲ πάντων ἔστιν, ἔστι τοῖτο διτί. After these elliptical forms of expression, γὰρ generally introduces the following clause. MA, 613, v. STG.

43. θωπλ.] ‘a fawning parasite;’ κόλακι, τῷ μετὰ δαμασμοῦ ἐγκωμιαστῇ, εἴρων, Hes. πολλοῖ, ἔχοντες φίλους, οὐ γνώσκουσιν, ἀλλ' ἐτάρουσι ποιοῦνται δάστας πλούτου καὶ τύχης κόλακας, Antiph. de Con. in Suid. STE, Th. L. G. 4380.

44. γυναῖκας] κτῆσθαι δὲ πλοῦτον καὶ βίον τι δεῖ τέκνοις, οὐ τῷ τυράννῳ πλείστῃ ἐκμοχθῆ βίον; ή παρθενεύειν

παιδας ἐν δόμοις καλῶς, τερπνὰς τυράννους ἡδονὰς, ὅταν δέλη, δικρονὰ δὲ ἐτομάζουσι; μηδὲ ζῆντι, εἰ τὰμ τέκνα πρὸς βίων νυμφεύεται, Eur. S. 460. WE.

45. ισονομοτῆν] τὸ εἰδίσθαι ζῆντι ἐπ' ισοισιν κρέστον τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν τοῦνομα νικᾷ, χρῆσθαι τε μακρῷ λόφῳ τρόποντος, Eur. M. 122. LR.

46. ισονομοτῆν] iii, 83; 142; v, 37, 13; γεγραμμένων τῶν νόμων, δ' ὁ ἀσθενής δὲ πλούσιός τοῖσιν δίκην ἔχει· ἔστιν δὲ ἐνιστεῦνται τοῖσιν ἀσθενεστέροις τὸν εἰτυχοῦντα ταῦθι, ὅταν κλίνη κακῶς νικᾷ δ' δὲ μείων τὸν μέγαν, δίκαιοις ἔχων τούτων ἔστι ισαίτερον πόλει; Eur. S. 443; non simile est vivere in aqua ciuitate, ubi juu legibus valeat: et devenire sub unius tyranni imperium, ubi singulari libido dominatur, Hyper. by Rut. L. de F. S. ii, p. 7; Liv. ii, 3; s. Eur. Ph. 551 ff. WE.

47. πάλω] λαχὼν τὸ πλῆθος is understood. πάλος· κλῆρος, ἀπὸ τοῦ παλλαξθείας (τὴν κυνέν) πρὸς τὴν αἱρεσιν τοῦ λαγχάνοντος, Hes. omnis legio, sortita periclitum, exercet vices, quod cuique tenendum est, Vir. AE. ix, 174; BL. δῆμος ἀνάστει διαδοχαῖσιν ἐν μέρει ἐνιαυστασιν, οὐχὶ τῷ πλούτῳ διδοὺς τὸ πλεῖστον, ἀλλὰ χώρας πένης ἔχων τον, Eur. S. 416. Socrates exposes the absurdity of this mode of election, Xen. M. i, 2, 9. MIT.

48. γνώμην] νῦν ὡν τίθεμαι ψῆφον, iii, 73. STG.

“ ἡμέας μουναρχίην, τὸ πλῆθος ἀξεῖεν ἐν γὰρ τῷ πολλῷ ἔνι 49
“ τὰ πάντα.” Ὁτάνης μὲν δὴ ταῦτην τὴν γνώμην ἔσφερε. (81)
Μεγάντζος δὲ δλιγαρχίῃ ἑκέλευε ἐπιτράπειν 50, λέγων τάδε· “ Τὰ
“ μὲν Ὁτάνης εἶπε, τυραννίδα παύων, λελέχθω κάμοι ταῦτα· τὰ
“ δ’ 51 ἐς τὸ πλῆθος ἀνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης
“ ἡμάρτηκε. ὁμίλου γὰρ ἀχρήστου 52 οὐδέν εστι ἀξυνετώτερον οὐδὲ
“ δέριστότερον.⁵³ καὶ τοι, τυράννους ὕβριν φείγοντας, ἄνδρας ἐς
“ δῆμου ἀκολάστουν ὕβριν πεσεῖν ἐστὶ οὐδαμῶς ἀνασχετόν.⁵⁴ ὁ μὲν
“ γὰρ, εἴ τι ποιέει, γινώσκων ποιέει· τῷ δὲ οὐν γινώσκειν 55 ἔνι· κῶς
“ γὰρ, ἀν γινώσκοι, δε οὐτ' ἐδιάχθη 56, οὔτε οἶδε καλῶν οὐδὲν, οὐδὲ
“ οἰκήιον;⁵⁷ ὥθεει τε ἐμπεσῶν τὰ πρήγματα ἀνεν νόσου, χειμάρρῳ

49. *ἔνι]* i. e. ἐν γὰρ τῷ τούς πολλοὺς
ἄρχειν ἔνεστι πάντα τὰ ἀγαθὰ, δι τις
Δν ἀρχῇ οἰα τε γί παρέχειν. STG. i.,
181; 183; v, 31, 62. WE.

50. *ἐπιτράπειν]* supply τὰ πρήγματα.
STC.

51. τὰ δ’] ‘with respect, however, to his urging that we should transfer the supreme power to the people;’ καρδ δὲ ταῦτα, δτι. MA, 478, a. The Latins use *quod* in this sense; *quod scire vis, qua quisque in te fide sit et voluntate; difficile dictu est de singulis*, Cic. E. i, 7; *quod scribis te velle scire, qui sit rei publicae status; summa dissensio est, sed contentio dispar*, ib. *quod improviso unum pagum adortus eset, cum ii, qui flumen transissent, suis auxilium ferre non possent; ne ob eam rem aut sua magnopere virtuti tribueret aut ipsos despiceret*, Cæs. G. i, 11. STG.

52. *ἀχρήστου]* ‘useless,’ by litotes for ‘pernicious.’ LR. In the same way ἀνεπιτήσεος is used as synonymous with χαλεπεν; compare i, 41, 17; 175; viii, 104; and by Xenophon in the sense of ‘hostile,’ H. vii, 4, 6; ‘ominous,’ H. i, 4, 12. So Demosthenes joins ἀνυμφοράτατον, to signify ‘prejudicial, with δεινότατον, de F. L. p. 11. Similar expressions occur in Latin writers: *vide te, quot res, quam inutiles, sequantur illam viam consilii: jactura, vastatio, bellum*, Liv. v, 5; i, 56, 2; *seditionis et inutilis civis*, Cic. Of. ii, 14; *aqua inutiles pestilentesque*, Sen. N. Q. vi, 27, 2.

53. *δέριστότερον]* νομίστας δῆμον ει-

ναι συνοίκημα ἀχαριτώτατον, vii, 156; οὐδέν δέριστότερον δέριον, Suid. γιγνονται οι πονηροι πολλ δέριστότεροι, Xen. C. v, 5, 41. WE.

54. *ἀνασχετόν]* “The despotism of the mob is a blind and brute power, which is infuriated against itself. A people spoilt by excessive liberty is the most insupportable of all tyrants.” FENELON, Conséc. d’un Roi, p. 140. Similar to this was the reply of Bishop Watson to George the Third, “Sir, I look upon the tyranny of any one man to be an intolerable evil, and upon the tyranny of an hundred, to be an hundred times as bad.” Anecdotes, t. i, p. 314. “Socrates,” says Älian, “disliked the Athenian constitution, as he saw that democracy has in it all the evils of tyranny and absolute monarchy.” V. H. iii, 17. MIT.

55. οὐν γινώσκειν] πῶς Δν μὴ διορθεῖσαν λόγους, ὅρθω δύναται ἀν δῆμος εἰθίσειν πόλιν; Eur. S. 427; δῆμος γὰρ ἀχριστον, ἀνίκορον, ἀμόν, βάσκονον, ἀπαίσεντον, Άsch. So. D. iii, 17. WE.

56. *ἐδιάχθη]* ή αὐτὸς νοήσας ή διδαχθεῖς ὑπὸ του, Xen. H. v, 4, 31; αὐτὸς ἔνειδὼς, ή μαθὼν ἄλλου πάρα; Soph. CE. R. 704; ἔκειδὼν αὐτὸς, ή καὶ ὅπ’ ἄλλου διδαχθεὶς, Pau. v, p. 410; ή μαθὼν πάρ’ ἄλλου, ή αὐτὸς ἔειδὼν, ἔτιστόμων, Archyt. in Sto. p. 270, 8; Hes. O. D. 291; Liv. xxii, 29, 7; Cic. p. A. Cl. 31; VK. Soph. An. 730.

57. *οἰκήιον]* ‘proper,’ ‘becoming;’ προσήκον, πρέπον. Σο μέλλω σοι λόγον

“ ποταμῷ⁵⁸ ἵκελος ; δῆμφ μέν νυν, οἱ Πέρσησι κακὸν νοέουσι, οὗτοι “ χράσθων.⁵⁹ ἡμεῖς δὲ, ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὁμιλίην, “ τούτοισι περιθέωμεν⁶⁰ τὸ κράτος· ἐν γὰρ δὴ τούτοισι καὶ αὐτοὶ “ ἐνεσόμεθα. ἀρίστων δὲ ἀνδρῶν οἰκὸς ἀριστα βουλεύματα γίνε- “ σθαι.” Μεγάλους μὲν δὴ ταῦτην γνώμην ἔσφερε. (82) Τρί- τος δὲ Δαρεῖος ἀπεδείκνυτο γνώμην, λέγων· “ Ἐμοὶ δὲ, τὰ μὲν “ εἶπε Μεγάλους ἐξ τὸ πλῆθος ἔχοντα, δοκεῖ ὅρθως λέξαι τὰ “ δὲ ὃς ὀλιγαρχίην, οὐκ ὄρθως. τριῶν γὰρ προκειμένων, καὶ πάντων, “ τῶν λέγω, ἀρίστων ἐόντων, δῆμους τε ἀρίστουν, καὶ ὀλιγαρχίης, “ καὶ μουνάρχου, πολλῷ τοῦτο⁶¹ πρόεχειν λέγω. ἀνδρὸς γὰρ ἐνὸς

πέμπειν πειρασθέμενόν σε προτρέπειν
ἐπὶ πρᾶξις οἰκειότερας καὶ καλλίους
καὶ μᾶλλον συμφερόντας, Isoc. ad Ph. 3, p. 205. Ιδοις bears the same sense,
οὗτοι ιδιωτέρας πρᾶξις οὐτε καλλίους
&c; Id. Pntrh. 8, p. 427. CY. Polybius uses οἰκεῖος as ‘befitting,’ ‘appropriate,’ i., 84, 10; ii., 35, 5; iii., 8, 9;
v., 105, 1; vi., 37, 12. SW.

58. χειμάρρῳ ποταμῷ] The truth of this was evident to the orators and statesmen, who had to deal with a Grecian mob, especially that of Athens; δρᾶς, παρὰ ῥεῖσσοις χειμάρροις δυσ δένδρων ὄπεικει, κλάνας ὡς ἐκσάζεται, τὰ δ' ἀντιτένονται, αὐτόρεμψανταληται; αἴτως δὲ ναὸς δοτίς ἔγκρατης, πόδα τείνας, ὄπεικει μηδὲν, ὑπτίοις κάτω στρέψας τὸ λοιπὸν σέλματον γαντίλλεται, Soph. An. 723. Cicero has many similar passages, *populus, si judicat, non delectu aut sapientia ducitur, sed impetu et temeritate: non est enim consilium in vulgo, non ratio, non discrimen, non diligentia. Nostrum est, qui in hac tempestate populi jactemur ac fluctibus, ferre, pro C. P. 4; illa unde comitiorum ut mare profundum et immensum, sic effervescunt quodam quasi eatu, ut ad alios accedant, ab aliis autem recedant: in tanta impetu studiorum, et motu temeritatis, 5; p. L. M. 17; de P. C. 16; pro T. A. M. 2.* Demosthenes represents his adversaries as telling Philip, ὡς δ δῆμός ἔστιν δχλος, ἀσταθμητότατον πρᾶγμα τῶν ἀπάντων καὶ ἀσυνεργότατον, διπερ ἐν δαλάττῃ κῦμα κακάστατον, ὡς δὲ τέχοι, κινούμενον, de F. L. p. 54; δῆ-

μος διατατον κακὸν, καὶ δαλάσσηρ πάνθ διαιον ὑπ' ἀνέμου διτίζεται καὶ γαληνὸς ἦν τύχη, πᾶν πνεῦμα βραχὺ κορύσσεται κήν τις αὐτία γένηται, τὸν πολιτην κατέπιει, a Comic Writer in Dio. Chr. p. 368. V.K. GAL. With reference to the Athenian republic, LR observes that it is neither conquest nor genius which constitutes the true happiness of a people. Conquest frequently is fatal to the well-being of the conquerors, and the gifts of the mind often pave the way to its corruption. Under the government of their kings the people were happy; under the democracy they never were. Animated only by passions and caprices, they undid one day, what they had done the day before. Directed by their demagogues, they imagined they governed, while in fact they were slaves. In short, they knew neither how to command nor how to obey. They repeatedly changed the form of government, and never would fix it: like invalids who change their posture every moment, fancying ease only in that in which they are not. These various changes never occurred without a violent commotion, which shook the state to its very foundation, and in which all the opulent and great and good were sacrificed. The opinions of Socrates, Plato, and Xenophon, all unsavourable to democracy, are stated by MIT, Pr. Dis. to Arist. p. cxl ff.

59. χράσθων] in Attic χρήσθων, = χρήσθων, MA, 197, 3.

60. περιθέωμεν] MA, 207, 8.

61. τοῦτο] τὸ μονάρχον εἶναι, STG.

“ τοῦ ἀρίστουν οὐδὲν ἀμεινον ἀν φανείη· γνώμῃ γὰρ τοιαύτῃ χρεώ·
“ μενος, ἐπιτροπεύοι ἀν ἀμωμήτως τοῦ πλήθεος, σιγῶτό⁶² τε ἀν
“ βουλεύματα ἐπὶ⁶³ δυσμενέας ἄνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγαρ-
“ χίῃ, πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινὸν, ἔχθεα ἴδια ἰσχυρὰ
“ φιλέει⁶⁴ ἐγγίνεσθαις αὐτὸς γὰρ ἔκαστος⁶⁵ βουλόμενος κορυφᾶς
“ εἶναι γνώμησι⁶⁶ τε νικᾶν, ἐς ἔχθεα μεγάλα ἀλλήλουσι ἀπικνέον-
“ ται· ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φύος, ἐδὲ
“ τοῦ φύον ἀπέβῃ⁶⁷ ἐς μουναρχίην· καὶ ἐν τούτῳ διέδεξε, δοψὶ ἐστὶ⁶⁸
“ τοῦτο ἄριστον.⁶⁹ δῆμον τε αὐτὸν ἀρχοντος, ἀδύνατα μὴ οὐ κακότητα
“ ἐγγίνεσθαις· κακότητος τοίνυν ἐγγινομένης ἐς τὰ κοινὰ, ἔχθεα μὲν
“ οὐκ ἐγγίνεται τοῖσι κακοῖσι, φίλαι δὲ Ἰσχυραῖ· οἱ γὰρ κακοῦτες
“ τὰ κοινὰ, συγκύνψαντες⁷⁰ ποιεῦσι· τοῦτο δὲ τοιούτῳ γίνεται, ἐς δὲ
“ ἀν προστάς⁷¹ τις τοῦ δῆμου τοὺς τοιούτους παύσῃ· ἐκ δὲ αἰνῶν
“ θωμαζέται οὗτος δῆλος τοῦ δῆμου, θωμαζόμενος δὲ, ἀν' ὧν
“ ἐφάνη⁷² μονάρχος ἐών· καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος, ὡς ή μον-
“ γαρχίη κράτιστον. ἐν⁷³ δὲ ἐπεὶ πάντα συλλαβόντα εἰπεῖν⁷⁴,

and so below δοκέστη τοῦτο ἄριστον, and ἡ μοναρχίη κράτιστον, and τὸ τοιούτῳ περιετέλλεν. WE.

62. σιγῶτο] To a multitude may be adapted the expression of Terence, *plena rimarum est, hac atque illac perfrui*, Eu. i, 2, 25. WE.

63. ἐπὶ] ‘against,’ depends on *βούλεύματα*; H.E. but in MA, 586, c; a different explanation is given.

64. φιλέει] ‘are wont.’ This verb occurs very frequently in this signification; ἐθέλει has the same meaning, *συμβάσσεις ἰσχυρὰς οὐκ ἐθέλουσι συμμένειν*, i, 74; δὲ φρέσκοι πολλὰ ἐθέλεις ἥκιστα τῷ τυράννῳ ἐγγίγνεσθαι, Xen. H. i, 30; ZN, on VG, v, 8, 10, vi, 27, 38; vii, 9, 84; 10, 5 f.; φιλεῖ πεφύκεναι, Eur. E. 522; χαρεῖ is used in the same sense; for εἰλθε, συμβάνει, έθος ἔχει: and in Latin *amant* is put for *solent*, as *libelli stoici inter sericos jacere pulvillo a.* Hor. E. viii, 15; BNS. οἰκεῖος ἀνθράκωντις γήγρεσθαι φ. πόλεμος ἐν ἀστροῖς, ἀν διχοστατῆ πόλις, Eur. Ant. fr. iv, 1; φ. εἴναι, xi, 2; γ. φ. Dic. fr. vii, 5; and with the infinitive understood, I. 606.

65. αὐτὸς ἔκαστος] ‘each individual,’ vii, 19, 86; Aesch. P. V. 986; HE, on VG, iv, 8. Eur. Ph. 504; BL. viii, 10; πᾶς τις ἔκωτερος

τὴν ψήφον, αὐτὸς δοκέων ἄριστος γενέσθαι, viii, 123; ΆΕn. Tact. 4. ἐσ occurs with a plural verb, vii, 144; *capere se quisque magis extollere*, Sal. C. 7; WE. οἱ δὲ λόγους πλάττοντες⁷⁵ περιερχόμεθα, Dem. Ph. i, 16; de P. p. 67.

67. ἀπέσῃ] und. τὰ πρήγματα. SW. The aorist here denotes ‘are wont to end,’ and is the same as ἀποβαίνειν φιλέει (iii, 82, 64) or ἐθέλει, MA, 503, 3. αἱ φρενῶν ταραχαὶ ταρέπλαγαν (‘often lead astray’) καὶ σόφον, Fin. Ο. vii, 55. a. vii, 10, 13.

68. ἄριστον] “The best writers of antiquity have uniformly declared in favour of royalty. Herodotus, Plato, Aristotle, Xenophon, Isocrates, Cicero, Seneca, Tacitus, Plutarch, &c. have considered monarchic government as the most advantageous, and most perfect, that men have ever invented; and what is remarkable is, that most of these writers lived under republics,” GOCUET. LR.

69. συγκύνψατες] εἰ καστέντες ἐν τε γενούτοι τὸ Ἑλληνικὸν καὶ εἰ σ. τοῦτο πρήστοις πάντες, vii, 145; τοῦτο εἰς ἐστὶ συγκεκυός, Arist. E. 851; WE. ‘being all bent on one and the same object.’ The metaphor is perhaps taken from a crew of rowers.

72. ἐν] ‘in one;’ ένι, for ἔνεστι, ‘it

“ κόθεν ἡμῖν ἡ ἐλευθερίη ἐγένετο; καὶ τεῦ δόντος; κότερα παρὰ “ δῆμους, ἢ διλιγαρχίης, ἢ μουνάρχον; ἔχω τοίνυν γνώμην, ἡμέας “ ἐλευθερωθέντας διὰ ἓνα ἄνδρα, τὸ τοιοῦτο⁷⁴ περιστέλλειν” χωρίς “ τε τούτου⁷⁵, πατρίους νόμους μὴ λύειν⁷⁶ ἔχοντας εὖ̄ οὐ γὰρ “ ἅμεινον.” (83) Γνῶμαι μὲν δὴ τρεῖς⁷⁷ αὗται προεκέποτο. οἱ δὲ τέσσερες τῶν ἐπτὰ ἀνδρῶν προσέθεντο ταῦτη. ὡς δὲ ἐσσώθη τῇ γνώμῃ ὁ Ὀτάνης, Πέρσης ισονομίην⁷⁸ σπεύδων ποιῆσαι, ἐλεξε ἐξ μέσου⁷⁹ αὐτοῖσι τάδε· “ “Ανδρες στασιῶται⁸⁰ δῆλα γὰρ δὴ, οἵτι δεῖ “ ἔνα γέ τινα ἡμέων βασιλέα γενέσθαι, ἣ τοι κλήρῳ γε λαχοντα⁸¹, “ ἢ ἐπιτρεψάντων⁸² τῷ Περσέων πλήθεϊ τὸν ἄν ἐκεῖνοι ἐλωνται, ἢ “ ἀλλὶ τινὶ μηχανῆ⁸³ ἐγὼ μέν νυν ὑμῖν οὐκ ἐναγωνιεῦμαι· οὔτε “ γὰρ ἄρχειν οὔτε ἄρχεσθαι ἐθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς “ ἄρχῆς, ἐπ’ ὃ⁸⁴ τε ὁ ὑπὸ ὑδενὸς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ, “ οὔτε οἱ ἀπ’ ἐμεῦ αἰεὶ γινόμενοι.” Τούτου εἴπαντος ταῦτα, ὡς συνεχώρεον οἱ ἔξ ἐπὶ τούτοισι οὐτος μὲν δὴ σφι οὐκ ἐνηγωνίζετο, ἀλλ’ ἐκ τοῦ μέσου καθῆστο.⁸⁵ καὶ νῦν αὕτη ἡ οἰκίη διατελέει μούνη ἐλευθέρη ἐόντα Περσέων, καὶ ἄρχεται τοσαῦτα⁸⁶ δσα αὕτη θέλει, νόμους οὐκ ὑπερβαίνοντα τοὺς Περσέων. (84) Οἱ δὲ λοιποὶ τῶν ἐπτὰ ἐξουλεύοντο, ὡς βασιλέα⁸⁷ δικαιότατα στήσονται· καὶ σφι

is, or ‘they are in;’ iii, 80; ἐν, Poetic for ἐν, ‘in;’ i, 67.

74. τὸ τοιοῦτο] ‘such a form of government as we now have.’ STG.

75. χωρὶς τε τούτου] ‘and, independently of this superiority which monarchy has been shown to possess,’ &c. STG.

76. μὴ λύειν] und. συμβουλεύων or δεῖ, as in πρὸν ἀντεντήσῃ, ἐπισχέειν, μηδὲ καλέειν δλειν, i, 32. STG.

77. γνῶμαι τρεῖς] To these three opinions may be added the reflections of Polybius, vi, 8 ff; who gives the preference to a mixed government, such as those of ancient Sparta and Rome, and that of Great Britain at the present day. “This form of government, however, is not suited to all people. A monarchy, tempered by religion and wise laws operating upon refined manners, is the only form which can secure the true happiness of a nation at large.” LR. Tac. A. iv, 33.

78. ἐς μέσουν] παρελθῶν, as was customary with orators about to deliver a speech. STG.

80. στασιῶται] i, 59; 60; ‘partisans,’ οἱ ἐκ τῆς αὐτῆς στάσεως, Hes. LR.

81. κλήρῳ λαχόντα] s. vi, 109, 86; αἰρεόντα, ED. ‘obtaining it by lot,’ chosen by lot; πάλῳ λ. iv, 94; 153; Λευκ. Th. 55; 120; Eu. 32; δεσπότας ἀνοφαίνειν τὸν κ. λαχόντας, Phii. J. C. Pr. p. 722; W.E. s. i, 206, 42; κλήρους ἐν κυνέῃ χαλκεῖρι πάλοιον ἀλόντες, Hom. Il. Ψ, 861. BL.

82. ἐπιτρεψάντων] the genitive absolute; und. ἡμέων. STG.

84. ἐπ’ ὃ] s. i, 60, 26; Xen. H. v, 2, 12. The antecedent is sometimes omitted and the relative expressed by οὗτος, as βουληθέντες Λακεδαμούοις τὴν πόλιν δουλεύειν οὗτοι αὐτοὶ τυραννεῖν, ib. 4, 1. ἐξον αὐτοῖς τῶν λοιπῶν ἀρχειν ‘Ελλήνων οὗτοι αὐτοὶς ὑπακούειν βασιλεῖ, Dem. Ph. ii, p. 74.

85. ἐκ τοῦ μ. καθῆστο] s. i, 45, 59; ‘seceded from the meeting,’ stood aloof, s. ‘ALOOF,’ 4; in JO, Dict. The phrase occurs, iv, 118, 69; viii, 22, 89; 73 twice: W.E. s. iii, 134, 24.

86. ἄρχεται τοσαῦτα] οὔτε δ. πλήν τ. as one Ms reads. W.E.

ἔδοξε, ‘Οτάνη μὲν καὶ τοῖσι ἀπὸ Ὀτανέω αἰεὶ γινομένοισι, ἦν ἐς ‘ἄλλον τινὰ τῶν ἐπτὰ ἔλθῃ ἡ βασιλῆτη, ἔξαιρετα δίδοσθαι ἐσθῆτά ‘τε Μηδικὴν ἔτεος ἑκάστου, καὶ τὴν πᾶσαν δωρεὴν⁸⁸, ἥ γίνεται ἐν ‘Πέρσησι τιμωτάτη.’ τοῦδε δὲ εἰνεκεν ἔβούλευσαντο οἱ δίδοσθαι ταῦτα, ὅτι ἔβούλευσέ τε τρῶτος τὸ πρῆγμα, καὶ συνέστησε αὐτούς. ταῦτα μὲν δὴ Ὁτάνη ἔξαιρετα· τάδε δὲ ἐς τὸ κοινὸν ἔβούλευσαν, ‘παριέναι ἐς τὰ βασιλήια πάντα τὸν βουλόμενον τῶν ἐπτὰ ἄνευ ‘ἐσαγγελέος.⁸⁹ γαμέειν δὲ μὴ ἔξειναι ἄλλοθεν τῷ βασιλέϊ ἥ ἐκ ‘τῶν συνεπαγαστάντων.’ περὶ δὲ τῆς βασιλῆτης ἔβούλευσαν⁹⁰ τούτῳδε· ‘ὅτεν ἀν ὁ ἵππος ἥλιον⁹¹ ἐπανατέλλοντος πρῶτος φθέγ- ‘ξηται⁹² ἐν τῷ προαστείῳ, αὐτῶν ἐπιβεηκότων, τοῦτον ἔχειν τὴν ‘βασιλῆτην.’ (86) “Αἱ ἡμέρῃ δὲ διαφανούσῃ⁹³, οἱ ἔξ, κατὰ συνε- θήκαντο, παρῆσαν ἐπὶ τῶν ἵππων· διεξελαυνόντων δὲ κατὰ τὸ προ- ἀστειον, ὁ Δαρείον ἵππος ἔχρεμέτισε. Ἐμὰ δὲ τῷ ἵππῳ τοῦτο ποι- ἤσαντι, ἀστραπῇ ἔξ αἰθρίῃς καὶ βροντῇ ἐγένετο.⁹⁴ ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ, ἐτέλεωσέ⁹⁵ μιν, ὥσπερ ἐκ συνθέτου τεν γενόμενα· οἱ δὲ, καταθορόντες ἀπὸ τῶν ἵππων, προσεκύνεον⁹⁶ τὸν Δαρείον ὡς βασιλέα.⁹⁷ (88) Δαρείος τε δὴ, ὁ Υστάσπεος, βασιλεὺς ἀπεδέκτο· καὶ οἱ ἥσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι, πλὴν Ἀραβίων⁹⁸, Κύρου τε καταστρεψαμένου, καὶ ὑστερον αὗτις Καμβύσεω.

88. δωρεὴν] iii, 160; vii, 116. WE.

89. ἐσαγγελέος] The Author of the Book de Syra θέα makes the king say ἀπέξει παρ' ἡμέας ἀνεύ ἐ, οὐδὲ τις ἀπέξει σε ἡμετέρης δύσιος, p. 472. VK.

90. ἔβούλευσαν] pacti inter se sunt, ut die statuta omnes equos ante regium primo mane perducerent: et cuius equinus inter solis ortum hinnitum primus edidisset, is rex esset, Jus. i, 10. VK.

91. ἥλιον] εἶνα γάρ (Πέρσαις) νό- μον τὰς τοῦ ἥ. ἀνατολὰς (i, 201, 18;) προσκυνεῖν ἔστστη ἡμέρᾳ, Proc. B. P. i, 3; WE. nam et solem Persae unum deum esse credunt, et equos eidem deo sacratos ferunt, Jus. i, 10. VK.

92. φθέγξηται] Tacitus says of the Germani, proprimum gentis equorum præseguia ac monitus experiri: hinnitusque ac frenitus obseruant, G. 10. LR.

93. βροντὴ ἐγένετο] St. John xii, 29; ἐν νεφέον οἱ ἀντάνσες βροντᾶς αἴ- σιον φθέγμα, λαμπραὶ δὲ ἥλοις ἀκτῖνες, στεροτάς ἀποργυνόμεναι, Pin. P. iv, 350. SS.

94. ἐτελέωσε] ‘consummated,’ i. e.

‘confirmed his elevation to the throne,’ Compare Hebrews ii, 10; vii, 28; viii, 1. SS.

95. προσεκύνεον] τῷ χειρέ τις προ- τείνας, καὶ τὴν δεξιὰν ἐπὶ θατέραν παρ- αλλάξας, κύβας προσεκύνησε, Heliod. τῆς τιμῆς, ὁ βασιλεὺς, χάροι οἰδά σοι, καὶ ὑποκύψας ἐς τὸ Περσικὸν προσκυνᾶ σε, περάγοντος τοιπότῳ τῷ χειρε, τιμῶν τὴν τιάραν ὀρθὴν οὖσαν καὶ τὸ διάδημα, Luc. Πλ. ἡ Εὑχ. p. 941; BNS. Xen. H. ii, 1, 8.

97. βασιλέαν] βασιλεύει τῶν ἐπτὰ δαρείος, τοῦ ἵππου, καθὰ συνέκειτο ἀλλήλοις, πρῶτου, ἐπειδὴ δὲ ἥλιος πρὸς ἀνατολὰς ἐγένετο, χρεμείσαντος, Ctes. 15. VK. Darius was now about 29 years of age; LR. s. vii, 4, 18.

98. Ἀραβίων] According to the prediction of the Almighty, (Genesis xvi, 12 f.) the Arabs have always been a wild and intractable people. “They have at all times been extremely jealous of their liberty; and never received any foreign prince. Neither the Assyrians of old, nor the kings of Persia,

(129) Συνίνεκε χρόνῳ οὐ πολλῷ ὑστερον βασιλέα Δαρεῖον, ἐν ἄγρῃ θηρῶν⁹⁹ ἀποθρώσκοντα ἀπὸ ἵππου, στραφῆναι¹⁰⁰ τὸν πόδα, καὶ κως ἰσχυροτέρως ἐστράφη ὁ γάρ οἱ ἀστράγαλος ἔξεχώρησε ἐκ τῶν ἄρθρων.¹ νομίζων δὲ καὶ πρότερον περὶ ἐωτὸν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρώτους τὴν ἱητρικὴν², τούτοισι ἔχρητο. οἱ δὲ, στρεβλοῦντες καὶ βιωμενοι τὸν πόδα, κακὸν μέζον³ ἐργάζοντο, ἐπ’ ἐπτὰ μὲν δὴ ἡμέρας καὶ ἐπτὰ νύκτας ὑπὸ τοῦ παρεότος κακοῦ ὁ Δαρεῖος ἀγρυπνίσαι⁴ εἴχετο.⁵ τῇ δὲ δὴ ὅγδοῃ ἡμέρῃ, ἔχοντι οἱ φλαύρως, παρακούσας⁶ τις πρότερον ἦτι ἐν Σάρδοις τοῦ Κροτωνίτεω⁷ Δημοκήδεος⁸ τὴν τέχνην, ἀγγέλλει⁹ τῷ Δαρείῳ ὁ δὲ ἄγειν μιν τὴν ταχίστην παρ’ ἐωτὸν ἐκέλευσε. τὸν δὲ ὡς ἔξευρον ἐν τοῖσι Ὀροτεών ἀνδραπόδοισι δικον δὴ ἀπημελημένον, παρῆγον ἐς μέσον, πέδας τε ἐλκοντα καὶ ράκεσι ἐσθημένον. (130) Σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος, τὴν τέχνην εἰ ἐπίσταιτο· ὁ δὲ οὐκ ὑπεδέκετο, ἀφρώδεων, μὴ, ἐωτὸν ἐκφήνας, τὸ παράπαν τῆς Ἑλλάδος ἢ ἀπεστερημένος. κατεφάνη δὲ τῷ Δαρείῳ τεχνάζειν¹⁰, ἐπιστάμενος¹¹ καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάστιγάς τε καὶ κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὥν ἐκφάίνει, φας ‘ἀτρεκέως μὲν οὐκ ἐπίστασθαι, διμιλήσας δὲ ἱητρῷ, φλαύρως ἔχειν τὴν τέχνην.¹¹ μετὰ δὲ, ὡς οἱ ἐπέτρεψε¹², Ἐλληνικοῖσι ἡμασι

and, after them, those of Macedon, have ever been able to subjugate them," Diod. ii, 1. *LR. WE.* The attempt was vainly made by Sesostris, Antigonus, Pompey, *Aelius Gallus*, Trajan, and Severus: nor in later times have the Tartars, Mamelucs, or Turks been more successful. *NEWTON*, *Dis. on Pr. ii.*

99. *θηρῶν*] is the genitive plural of *ἄρπ*. *SW.*

100. *στραφῆναι*] 'sprained.'

1. *ἀξεχώρησε ἐκ τ. ἄ.*] 'his ankle-bone was dislocated : 'καταπεὸν ἀπὸ τοῦ ἵππου ἐν κυνηγεσίοις, τοῦ ἀστραγάλου ἐκχωρῆσαντος, *D. Chrys.* O. xiv, p. 231; πεσόντι ἀπὸ τοῦ ἵππου μεταχωρῆσας ὁ ἀστράγαλος, *id. lxxvii*, p. 652. *WE.*

2. *ἱητρικὴν*] supply τέχνην from what follows. *BO*, 265.

3. *κακὸν μέζον*] πολλὰ ποθοῦσα ὑπὸ πολλῶν ἱστρῶν, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χείρον ἐλθοῦσα, *St Mark* v, 26.

4. *ἀγρυπνίσαι*] εἰς ἀγρυπνίας τε καὶ ἀλγηδόνας (*Δαρεῖον*) ἐνέθαλον, ἐλκον-

*tes καὶ βιαζόμενοι τὸ ἄρθρον, *D. Chrys.* O. xiv, p. 231, b; *Ixxvii*, p. 652, d; 653. *VK.**

5. *εἴχετο*] ἀμφιεόλῃ ἔχεσθαι, v, 74. Sometimes a preposition is inserted, as ἐν ἀπορῃ εἴχοντο, ix, 98, 73; ἐν ἀπορίᾳς εἴχετο, iv, 131, or compounded with the verb, as ἀπορήσοι ἐνείχετο, i, 190; *STG.* φαλαγγίων κνήμασιν εἰ. *Ael. V. H.* xiii, 35; τῷ λοιπῷ εἰ. *Luc. Sc.* 2. *WE.* The phrase is illustrated by *On Th.* i, 25.

6. *παρακούσας*] 'having heard incidentally and without paying attention to it at the time.' *WE. SW.*

7. *Κροτωνίτεω*] Milo the athlete and Alcmaeon the Pythagorean physician were also natives of Crotona. *LR. A.*

8. *Δημοκήδεος*] *Ath.* xii, 22. Dio calls him Demodocus. *VK.*

9. *ἀγγέλλει*] und. αὐτῆν. *SW.*

10. *τεχνάζειν*] vi, 1, 4; 'to be prevaricating,' 'equivocating,' or 'dissembling.' *WE.* und. καὶ τερ τὴν τέχνην before ἐπιστάμενος. *SW. LR.*

11. *τὴν τέχνην*] Before these words und. ἐωτὸν κατά. Our author might

χρεώμενος, καὶ ἦπια¹³ μετὰ τὰ ισχυρὰ προσάγων, ὅπου τέ μιν λαγχάνειν ἐποίεε, καὶ ἐν χρόνῳ ὀλίγῳ ὑγιέα μιν ἔοντα ἀπέδεξε, οὐδαμᾶ ἔτι ἐλπίζοντα ἀρτίκουν ἔσεσθαι. δωρέεται δή μιν μετὰ ταῦτα ὁ Δαρεῖος πεδέων χρυσέων δύο ζεύγεσιν ὃ δέ μιν ἐπείρετο, ‘εἰ οἱ διτλῆσιν τὸ κακὸν ἐπίτηδες¹⁴ νέμει, ὅτι μιν ὑγιέα ἐποίησε;’ ἡσθεὶς δὲ τῷ ἐπεῖ, ὁ Δαρεῖος ἀποτέμπει μιν παρὰ τὰς ἐωτοῦ γυναικας. παράγοντες δὲ, οἱ εὐνοῦχοι ἐλεγον πρὸς τὰς γυναικας, ‘ώς βασιλεῖι ὄντος εἴη δὲ τὴν ψυχὴν¹⁵ ἀπέδωκε.’ ὑποτύπτουσα¹⁶ δὲ αὐτέων ἐκάστη φιάλῃ¹⁷ ἐς τοῦ χρυσοῦ τὴν θήκην, ἐδωρέετο τὸν Δημοκῆδεα σύτῳ δή τι δαψιλεῖι δωρεῇ, ὡς τοὺς ἀποπίπτοντας ἀπὸ τῶν φιαλέων στατήρας ἐπέμενος ὁ οἰκέτης τῷ σύνομα ἦν Σκίτων, ἀνελέγετο, καὶ οἱ χρῆμα¹⁸ πολλόν τι χρυσοῦ συνελέχθη. (132) Τότε δὲ ὁ Δημοκῆδης ἐν τοῖσι Σούσοισι, ἔξισάμενος Δαρεῖον, οἰκόν

also have used τῆς τέχνης, ἐνεκα being understood. SW. παιδεῖας δπως ἔχει καὶ δίκαιοστήν, Pla. Go. which Cicero thus translates, *quam sit doctus, quam vir bonus*, T. Q. v. 12. VK.

12. ἐπέτρεψε] und. ἐσωτῆν or τὸ πρῆγμα. SW.

13. ἦπια] und. φράμακα οἳ ἀκέματα, as η. φ. Hom. Il. Δ., 218; Λ., 515; 829; η. ἀ. Ζεsch. P. V. 491; WE. or ίματα : s. Liv. iv, 52, i. xxvi, 21, mar. “Democedes could not, by beginning with sedatives or gentle treatment, repair the mischief which the ignorant Egyptian surgeons had committed. Perhaps the foot was set so badly that he was obliged to luxate it again, which is a very painful operation. Both ἦπια and ισχυρὰ refer to the mode of treatment by Democedes. After the violence which he was obliged to employ, he administered some narcotic to soothe the pain, opium for instance to produce sleep. When violent remedies are necessary, Hippocrates advises them to be used alternately with such as are mild and soothing, that the patient may not be exhausted by constant pain; or, if the application be external, that the part affected may not be inflamed or ulcerated by the continual use of that which is of an acrid nature: ἀρχόμενος ἐν μαλθακῶν ἐς ισχυρότερα, τελευτῶν δὲ αὐτὸς ἐς μαλθακὰ, de St. v., p. 678; and a little before τὴν ἥπσω

ἀρχόμενος ἐκ ισχυρῶν, τελευτῶν δὲ ἐς μαλθακότερα. This Greek method, which Herodotus designates by 'Ελληνοκοστή ίμασι, is still observed by all judicious physicians.” CY.

14. ἐπίτηδες] ‘intentionally,’ ‘on purpose.’

15. ψυχὴν] ψ. δόσων, Eur. Ph. 1012; 1243; i. e. βίστον, 1249; ζωὴν, Schol. Ψυχὴ is often used in this sense, Her. 15; Al. 294; Hes. O. D. 684; Hom. II. I., 322; Xen. C. iii, 1, 36; 41; 3, 44; iv, 1, 5; and very frequently in the sacred writers; so is *anima* in Latin. SS.

16. ὑποτύπτουσα] ii, 136; vi, 119; Arist. Av. 1145. WE. VK. ‘Each of them dipping down into a chest of gold, so as to scoop up (the money) with a saucer, &c.’ LR.

17. φιάλῃ] ἐστὶ χαλκέιον ἐπέτραλον λεβητῶδες, ἐπιτηδεῖος ἔχον πρὸς ὄπεσταν ψυχρῶν ὕποδοχάς, Did. in Ath. xi, 34, 103. VK. It was the custom of the ancients to mix their wine with water in large ‘vases,’ thence called *κρητῆρες*, into which they dipped a small ‘jug,’ *κιάbos*, and poured the liquor out of this into the ‘goblet,’ *ἔκτυμα*, which was handed to the guests on a ‘salver or saucer,’ *φιάλῃ*. Compare Xen. C. i, 3, 8; LR. Hom. Il. Γ, 269 f; Ath. x., 21; BAX, on H. iii O. viii, 13.

18. χρῆμα] χ. τέκνων, ‘a quantity of young,’ iii, 109; vi, 43, 58; s. i., 36, 67.

τε μέγιστον εἶχε, καὶ ὁμοτράπεζος βασιλεῖ ἐγεγόνεε· πλὴν τε ἐνὸς, τοῦ ἐς "Ελληνας ἀπέναι, πάντα τὰ ἄλλα οἱ παρῆν. καὶ τοῦτο μὲν, τοὺς Αἰγυπτίους ἵητρούς, οἱ βασιλέα πρότερον ἴῶντο, μέλλοντας ἀνασκολοπιεῖσθαι, διότι ὑπὸ "Ελληνος ἵητροῦ ἐστώθησαν, τούτους, βασιλέα παραιτησάμενος, ἔφρύσατο.¹⁹ τοῦτο δὲ, μάντιν Ἡλεῖον, Πολυκράτει ἐπισπόμενον, καὶ ἀπημελημένον ἐν τοῖσι ἀνδραπόδοισι, ἔφρύσατο. ἦν δὲ μέγιστον πρῆγμα²⁰ Δημοκήδης παρὰ βασιλεῖ. (133) Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα, τάδε ἄλλα συνήνεικε γενέσθαι· Ἀτόσηη, τῇ Κύρου μὲν θυγατρὶ, Δαρείου δὲ γυναικὶ, ἐπὶ τοῦ μαστοῦ ἔψυ φύμα.²¹ μετὰ δὲ, ἐκραγέν ἐνέμετο πρόσφων μὲν δὴ χρόνον ἦν ἐλασσον, ἡ δὲ, κρίπτουσα καὶ αἰσχυνομένη, ἔφραξε οὐδενί· ἐπει τε δὲ ἐν κακῷ ἦν, μετεκέμψατο τὸν Δημοκήδεα, καὶ οἱ ἐπέδεκε. ὁ δὲ, φὰς ὑγίεα ποιήσειν, ἔξορκοι μιν, 'ἢ μέν οἱ ἀντυπουργήσειν ἐκείνην τοῦτο, τὸ δὲ αἰντῆς δεηθῆ, δεήσεσθαι δὲ οὐδενὸς τῶν δσα ἐς αἰσχύνην²² ἐστὶ φέροντα.'²³ (134) Ὡς δὲ ἄρα μιν μετὰ ταῦτα ἰώμενος ὑγίεα ἀπέδεξε, ἐνθαῦτα δὴ, διδαχθεῖσα ὑπὸ τοῦ Δημοκήδεος, ἡ Ἀτοσσα προσέφερε ἐν τῇ κοιτῃ Δαρείῳ λόγον τοιόνδε· "Ὥα βασιλεῦ, ἔχων δύναμιν τοσαύτην, κάτησαι²⁴, "οὐτε τι ἔθνος προσκτάμενος οὐτε δύναμιν Πέρσησ τοιούτην οἰκος δέ ἐστι "ἄνδρα, καὶ νέον καὶ χρημάτων μεγάλων δεσπότην, φαίνεσθαι "τι ἀποδεικύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι, δι τὸ δὲ ἀνδρὸς ἄρα "χονταί ἐπ' ἀμφότερα δέ τοι φέρει ταῦτα ποιέειν, καὶ ἵνα σφίσιν "Πέρσαι ἐπιστέωνται ἄνδρα εἴναι τὸν προεστώτα, καὶ ἵνα τρί- "βανται πολέμῳ, μηδὲ, σχολὴν ἀγοντες, ἐπιβούλεύωσι τοι. νῦν "γάρ ἂν τι καὶ ἀποδέξαιο ἔργον, ἔως νέος εἰς ἡλικίην· αἰξανο-

19. ἔφρύσατο] This generous action is praised by D. Chrys. O. lxxvii, p. 653, a. WE.

21. ἔψυ φύμα] 'an abscess formed.' θεραπεύεις δ Δημοκήδης Ἀτοσσαν τὸν μαστὸν ἀλγησαν, Ath. xii, 22; ἔπαισε τῷ ξίφει τὸ φύμα καὶ διεῖλεν οὗτον, ὥστε σωθῆναι τὸν ἕντερον (Jason of Phera) τὸν φύματος ῥαγέντος, Plu. t. ii, p. 89, c; WE. nec prodesse voluit Phereco Jasoni is, qui gladio vomicam ejus aperuit, quam sanare medici non potuerant, Cic. de N. D. iii, 28.

22. ἐς αἰσχύνην] i, 10; ἐς ἄκεσιν φ. iv, 90; SW. ἐς νεῖκος φ. vi, 42, 47; ED. εἰς ὅκνον φ. Eur. S. 305; μέγα φ. ἐς ἄρεταν, I. A. 562; εἰς βλάβην φ. Soph. C. R. 517; οὐκ εἰς ἀπλοῦν φ. ἀλλ' εἰς μέγιστον, 519; εἰς φόβον

φ. 991. MR. The preposition is often omitted and then the expression means 'bringing dishonour,' &c. (instead of 'leading or tending to dishonour,' &c.) as in Eur. Hec. 1223; Pla. Mx. 19; WE. ΆΞι. V. H. i, 21. VK.

23. ἐστὶ φέροντα] A circumlocution for φέρει, MA, 559.

24. κάτησαι] is a verb often used of persons who remain inactive; iii, 151.; i, 45, 59; iii, 83, 85; Xen. A. vii, 1, 21; C. iii, 3, 14; iv, 5, 28; v, 1, 8; STG. Thu. iv, 124; ἀργός εἶναι, Schol. HU. ἐγάδομαι, τὴν μὲν εἰρήνην ἔχειν, οὐχ δῆμας δεῦ τείδειν, οὐ πεπεισμένοι κάθησθε, ἀλλὰ τὸν τοῦ πολέμου πράττοντα, Dem. de Ch. p. 111; residem tempus terere, Liv. vi, 23; i, 32; Juv. v, 101.

“ μένῳ²⁵ γάρ τῷ σώματι συναύξονται καὶ αἱ φρένες²⁶, γηράσκοντι
“ δὲ συγγηράσκουσι²⁷, καὶ ἐξ τὰ πρήγματα πάντα ἀπαμβλύνον-
“ ται.”²⁸ Ή μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε ὁ δ' ἀμείβεται τοῖσδε
“ Ω γύναι, πάντα, δοσα περ αὐτὸς ἐπινοέω ποιήσειν, εἰρηκας ἐγὼ
“ γάρ βεβούλευμα, ζεύκας²⁹ γέφυραν ἐκ τῆσδε τῆς ητείρου ἐς τὴν
“ ἑτέρην ητείρου ἐπὶ Σκύθας στρατεύεσθαι καὶ ταῦτα ὀλίγου χρό-
“ νου³⁰ ἔσται τελείμενα.” Δέγει “Ατοσσα τάδε” “Ορα νῦν, ἐς
“ Σκύθας μὲν τὴν πρώτην³¹ ιέναι ἔσον· οὗτοι γάρ, ἐπεὰν σὺ βούλῃ,
“ ἔσονται τοι· σὺ δέ μοι³² ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι.³³ ἐπιθυ-
“ μέω γάρ, λόγῳ πυνθανομένη, Λακαίνας τέ μοι γενέσθαι Θερα-
“ παίνας³⁴ καὶ Ἀργείας καὶ Ἀττικάς καὶ Κορινθίας. ἔχεις δὲ ἄνδρα

25. *ἀδανομένῳ*] *Stobaeus* attributes these words to Democrit. S. cxv, p. 592; *WE*, καὶ δὴ μοι δέξοτι Ἰνδοὺς ὄντας, *Hom. O. B.* 315; συναύξεται τῷ σώματι ἡ ψυχή, καὶ ταῦτα συμμειῶνται, *Antiph.* of Tar. de An. ii; *gigni pariter cum corpore, et una crescere sentimus, pariterque senescere mentem: nam ubi robustus adolevit viribus etas; consilium quoque magius, et auctior est animi vis: post, ubi jam validus quassatum est viribus evi corpus, claudicat ingenium, delirat mens: ergo omnem animaī natum gigni pariter, pariterque videmus crescere, et simul ex eo fessa fatiscit*, *Luer.* iii, 446. L. Furius says of his colleague Camillus, (*qui exacte jam etatis erat; sed vegetum ingenium in vivido pectore vigebat, vibratque integris sensibus, juvenibus bella data; et cum corporibus vigeret et deforescere animos,*) ‘*Liv. vi, 22 f. VK.*

26. *αἱ φρένες*] *τῆς λογικῆς ψυχῆς αἱ δυνάμεις*, Galen, *LR.*

27. *συγγηράσκουσι*] *ἴστιν, δυσπεπτεῖσθαι σώματος, καὶ διανοίας γῆρας*, Arist. P. ii, 7; but the same writer says elsewhere that no change happens to the soul, *de An.* i, 4, 12 f. *LR.* Others even affirm that it changes for the better, *ὅτοι η τοῦ σώματος λογίς δυσ- φίλει, τοσοῦτον η τῆς διανοίας αὔξεται δόσις*, Heraccl. of P. All. p. 485; *WE*, η μὲν τοῦ σώματος λογίς γηράσκει, η δὲ τῆς ψυχῆς βάσιν τὸν ἀγαθῶν ἀνθρώπων ἀγήρατος ἔστιν, *Xen. Ag.* 11, 14; C. viii, 7, 6; *Cic. de S.* 9. *VK.*

28. *ἀπαμβλύνονται*] *Æsch.* P. V. 891; τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει

τὸν νῦν, *Herodes in Sto. cxvii*, p. 481. *BL.* It is the contrary to θῆγεσθαι or παροδένεσθαι.

29. *ζεύκας*] ‘after throwing over,’ literally ‘yoking,’ iv, 118. *WE.*

30. *δλίγου χρόνου*] und. *ἐντὸς*, ‘within a short time.’ *βασιν κονχή μηρὸν χ.* Soph. *Œ. C.* 397; *οὐ μακρὸν χ.* 821; *τίνος χ.* Eur. *O.* 1210; *ημέρων τεττάρων*, Arist. *V.* 260; *ΒΟ.* 403. *MV. ΕΕ. τοιού χ.* *Æsch.* A. 269.

32. *μοι τοι* &c. are often redundant in familiar discourse: καὶ ἀπ' ἐκείνου τυφλός εἰμι σοι, ἀ Πόσειδον, *Lucian.* P. et N. *STG.* Verbs of all kinds are accompanied by the dative of the personal pronouns, which represent the action with reference to a person, but might also have been omitted without injury to the sense, viii, 68, 3. This pleonasm is also very common in Latin and in English. *MA*, 392. Other datives are also put both with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; particularly for the advantage of any one, for the pleasure of any one. *MA*, 387; compare 395, 1. and see viii, 61, 62. Here, and in many other places, *χάρω δός*, or the like, may be understood, ‘do so to oblige me,’ or ‘oblige me by doing so.’ s. viii, 22, 90; Soph. *Œ. R.* 1466; E. 1073; 1096; Eur. *O.* 94; 104; 696; Hec. 877; Arist. *N.* 108; 112; 117; A. 558; *Vit. Æ.* v, 797; *Liv. pr.*

33. *στρατεύεσθαι*] und. *βούλεο.*

34. *Θεραίνας*] *Javan*, or *Greece*,

“ ἐπιτηδεώτατον ἀνδρῶν πάντων δέξαι τε ἔκαστα τῆς Ἑλλάδος καὶ
“ κατηγήσασθαι, τοῦτον, δις σεν τὸν πόδα ἔξισατο.” Ἀμείβεται
Δαρεῖος: “ Ω γύναι, ἐπει τούνυν τοι δοκέει τῆς Ἑλλάδος ἡμέας
“ πρῶτα ἀποκεφᾶσθαι, κατασκόπους μοι δοκέει Περσέων πρώτον
“ ἄμεινον εἶναι, ὅμοι τούτῳ τῷ σὺ λέγεις, πέμψαι ἐς αὐτούς³⁵ οἱ,
“ μαθόντες καὶ ἰδόντες ἔκαστα αὐτῶν, ἔξαγγελέουσιν ἡμῖν καὶ
“ ἐπειτα, ἔξειστάμενος, ἐπ’ αὐτοὺς τρέψομαι.” (135) Ταῦτα εἰπει,
καὶ δῆμα ἔπος τε³⁶, καὶ ἔργον ἔποιες. ἐπει τε γὰρ τάχιστα ἡμέρῃ
ἐπέλαμψε, καλέσας Περσέων δυνδρας δοκίμους πεντεκαΐδεκα, ἐνετέλ-
λετό σφι, ἐπομένους Δημοκῆδει, διεξέλθειν τὰ παραθαλάσσια τῆς
“ Ἑλλάδος, δικαὶ τε³⁷ μὴ διαδρήσεται σφεας δ Δημοκῆδης, ἀλλά
“ μιν³⁸ πάντως όπίσω ἀπάξουσιν” ἐντειλάμενος δὲ τούτουσι ταῦτα,
δεύτερα, καλέσας αὐτὸν Δημοκῆδεα, ἐδέετο αὐτοῦ, δικαὶ, ‘ ἔξηγησά-
‘ μενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσησι, όπίσω
‘ ήξει.³⁹ δῶρα δὲ μιν τῷ πατρὶ καὶ τοῖσι ἀδελφοῖσι ἐκέλευε πάντα
τὰ ἑκίνουν ἐπιπλα να λαδόντα ἀγειν, φάς ‘ δόλλα οἱ πολλαπλάσια⁴⁰
‘ ἀντιδώσειν’ πρὸς δὲ, ‘ ἐς⁴¹ τὰ δῶρα ὀλκάδα οἱ’ ἔφη ‘ συμβαλέε-
‘ σθαι⁴², πλήσας ἀγαθῶν⁴³ παντοιῶν, τὴν δῆμα οἱ πλεύσεσθαι.’
Δαρεῖος μὲν δὴ, δοκέειν ἔμοι, ἀπ’ οὐδενὸς δολεροῦ νόου⁴⁴ ἐπαγ-
γέλλετό οι ταῦτα. Δημοκῆδης δὲ, δείσας, μή εὺ⁴⁵ ἐκπειρῷτο Δα-

is said to have carried on a slave trade with Tyre, Ezekiel xxvii, 13; ποθήσασα δ. κτήσασθαι Ἀττικὰς καὶ ταῦτα, ΖΕΛ. N. A. xi, 27. Greek slaves are mentioned as valuable by Mart. iv, 66, 9; vii, 80, 9; Heliod. 7; 8; felices, quibus Argive, pulchrae ministrant Thessalides, famulas et quae meruere Lacenas, Claud. xx, 198. BT, Ph. iii, 3. Dinon says the king was reminded of undertaking an expedition against Athens by Athenian figs being sent to table among his dessert, in Ath. xiv, 67. LR.

35. ἐς αὐτούς] namely τοὺς Ἑλλήνας, understood in the word Ἑλλάδος; so Αἴγυντος and σφι, ii, 65; πόλιν and τούτους, ii, 90; Βαβυλῶνα and αὐτούς, iii, 154, 89. This figure is called πρὸς τὸ σημανόμενον. STG. Liv. xxi, 39, c.

36. ἔπος τε] αὐτίκ’ ἐπειδή δῆμος ἔη, τετέλεστο δὲ θέργον, Hom. Il. T, 242; WE. δῆμα δὲ ταῦτα ἔλεγε, καὶ &c. i, 112; δ. τε δ. τ. καὶ &c. iv, 150; ταῦτα τε δ. ἥγορενε, καὶ &c. viii, 5;

Eur. B. 1071; nec dicta res morata, Jus. ii, 3; διπόσ, διπόργον, Zenob. Pr. i, 77; εἶπεν δ Θεός, γενηθήτω καὶ ἔγενετο, Genesis i, 3. Afterwards more hyperbolical expressions were in use, as Σᾶσσον η λέγοι τις, Eur. Hi. 1181. VK.

37. δικαὶ τε] i. e. καὶ δρᾶν δικαὶ. STG.

38. μιν] MA, 146.

39. δικαὶ ήξει] The indicative with a conjunction instead of the infinitive. MA, 531, obs. 2. a. iii, 14, 64.

40. πολλαπλάσια] The antepenultimate of this word is short, iv, 50; vii, 160. GAI.

41. ἐς] ‘to.’ SW.

42. συμβαλέεσθαι] ‘that he would add.’ SW.

43. ἀγαθῶν] ‘of the good things of this life,’ ix, 82, 16; St Luke xvi, 25. SS.

44. ἀπ’ οὐδ. δ. νόου] ‘with,’ or ‘from no fraudulent intention.’ MA, 573.

45. εὖ] or εὖ, Doric and Ionic =

ρεῖος, οὐ τι ἐπιδραμὼν⁴⁶ πάντα τὰ διδόμενα ἔδέκετο, ἀλλὰ τὰ μὲν ἐωυτοῦ κατὰ χώρην⁴⁷ ἔφη ‘καταλείψειν, ἵνα ὀπίσω σφέα ‘ἀπελθῶν ἔχοι· τὴν μέντοι δλάδα, τὴν οἱ Δαρεῖος ἐπαγγέλλετο ἐς τὴν δωρεὴν τοῖσι ἀδελφοῖσι, δέκεσθαι’ ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτα, ὁ Δαρεῖος ἀποστέλλει αὐτοὺς ἐπὶ Θάλασσαν. (136) Καταβάντες δὲ οὕτω ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα⁴⁸ πόλιν, αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἀμα δὲ αἰτῆσι καὶ γαῦλον⁴⁹ μέγαν παντοίων ἀγαθῶν⁵⁰ παρεσκευασμένοι⁵¹ δὲ πάντα, ἔπλεον ἐς τὴν Ἑλλάδα. προσίσχοντες δὲ, αὐτῆς τὰ παραβαλάσσια ἔθη-εῦντο καὶ ἀπεγράφοντο⁵², ἐς ὃ, τὰ πολλὰ αὐτῆς καὶ οὐνομαστότατα θεράμενοι, ἀπίκοντο τῆς Ἰταλίης⁵³ ἐς Τάραντα.⁵⁴ ἔνθαῦτα δὲ, ἐκ βηστάνης τῆς Δημοκῆδεος⁵⁵, Ἀριστοφιλίδης τῶν Ταραντίνων ὁ βασιλεὺς, τοῦτο μὲν, τὰ πηδάλια παρέλυσε τῶν Μηδικέων νεῶν, τοῦτο δὲ, αὐτοὺς τοὺς Πέρσας ἔρξε, ὡς κατασκόπους δῆθεν⁵⁶ ἔόντας· ἐν φῷ δὲ οὗτοι ταῦτα ἐπασχον, ὁ Δημοκῆδης ἐς τὴν Κρότωνα ἀπικνέεται. ἀπιγμένου δὲ ἥδη τούτου ἐς τὴν ἐωυτοῦ⁵⁷, ὁ Ἀριστοφιλίδης ἔλυσε τοὺς Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν, ἀπέδωκέ σφι. (137) Πλέοντες δὲ ἔνθευτεν οἱ Πέρσαι, καὶ διώκοντες Δημοκῆδεα, ἀπικνέονται ἐς τὴν Κρότωνα⁵⁸ εὑρόντες δὲ μιν ἀγοράζοντα, ἀπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων οἱ μὲν, καταρρωδέοντες τὰ Περσικὰ πρήγματα, προσένεγον⁵⁹ ἑτοῖμοι ησαν· οἱ δὲ ἀντάπτοντό τε, καὶ τοῖσι σκυτάλοισι⁶⁰ ἔπαιον τοὺς Πέρσας, προϊσχομένους

οὗ or ζο, ‘of him,’ or ‘of himself;’ an enclitic: *MA*, 147, *obs.* 1. εὖ, ‘well.’

46. ἐπιδραμὼν] und. τοῦ διδομένους; ‘jumping at, flying to snatch.’ οὐκ ἀν δέξαιο; οἷμαι μὲν καὶ ἐπιδράμως, Aristid. t. ii, p. 401; viii, 32. *WE*. Apian uses the verb with a dative, viii, 94. *SW*. “Thou didst flee upon the spoil,” i Samuel xv, 19.

47. Σιδῶνα] The oldest city of Phoenicia, now Sayda or Zaide. *A.* *LR*.

48. γαῦλον] 137; πλοῖον Φοινικικὸν; ΓΛ. the same as δλάδα, ‘a tender.’ *WE*. vi, 17, 99; vii, 1, 2; *GAI*. Arist. A. 598; 602; σκάφος Φ. Schol. It was orbicular in form. *BT*, Ch. ii, 11. γαυλὸς, vi, 119; ‘a bucket.’

49. παρεσκευασμένοι] This participle, which occurs here in a middle sense, is used as a passive by *Thu*. iii, 3; *MA*, 493, d; and *obs.* and by *Xen*.

H. i, 6, 31. *s. iii*, 150, 68; *ix*, 66, 41.

50. ἀπεγράφοντο] ‘described’ or ‘de-lineated.’

51. Ἰταλίη] See *ITALIA* in *A.*

52. Τάραντα] now Taranto, a Lacedæmonian colony, and the emporium of Italy. Archytas was a native of it. *A. LR*.

53. ἐκ βηστάνης τῆς Δ.] ‘out of kindness towards Democedes.’ *s. i*, 129, 56; vi, 65, 11. *LR*. *CY*, in a note of considerable length, endeavours to show that βηστάνη means ‘the subtlety or cunning’ of Democedes.

55. ἐς τὴν ἐωυτοῦ] vi, 15, 89; viii, 73; ix, 27; ἐκ τῆς ἐμαυτοῦ τούτης δραπέτες ἔχων, Eur. Her. 141; *MA*, 281, 2. τὴν βασιλέως, Xen. H. ii, 1, 16.

56. προσένεγον] und. αὐτὸν τοῦτοι Πέρσαι.

57. σκυτάλοισι] βάσεοις, ΓΛ. στρογ-

ἔπεια τάδε· “Ανδρες Κροτωνιῆται, ὅρατε τὰ ποιέετε· ἄνδρα βα-
“ σιλέος δρηπέτην γενόμενον ἔξαιρέεσθε. καὶ κῶς ταῦτα βασιλεῖ
“ Δαρείῳ ἐκχρήσει⁵⁸ περιέβρισθαι; κῶς δὲ ὑμῖν τὰ ποιεύμενα ἔξει
“ καλῶς, ἦν ἀπέλησθε⁵⁹ ἡμέας; ἐπὶ τίνα δὲ τῆσδε⁶⁰ προτέρην στρα-
“ τευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδίζεσθαι πειρησό-
“ μεθα;” Ταῦτα λέγοντες, τοὺς Κροτωνιῆτας οὐκ ὥν ἔπειθον⁶¹
ἀλλ’, ἔξαιρέθεντες τε τὸν Δημοκῆδεα⁶², καὶ τὸν γαῦλον, τὸν ἄμα
ἥγοντο, ἀπαιρεθέντες ἀπέπλεον ὅπισω ἐς τὴν Ἀσίην οὐδὲ ἔτι ἐξήτη-
σαν τὸ προσωτέρω τῆς Ἐλλάδος ἀπικόμενοι ἐκμαθεῖν, ἐστερημένοι
τοῦ ἡγεμόνος. τοσὸνδε μέντοι ἐνετέλατο σφι Δημοκῆδης ἀναγομέ-
νοισι, κελεύων⁶³ εἴπειν Δαρείῳ σφέας, ‘ὅτι ἄρμοσται τὴν Μίλωνος
‘ θυγατέρα Δημοκῆδης γυναικα.’ τοῦ γάρ δὴ παλαιστέω Μί-
λωνος⁶⁴ ἦν οὖνομα πολλὸν παρὰ βασιλεῖ. κατὰ δὴ τοῦτο μοι δο-
κέει σπεῦσαι τὸν γάμον τοῦτον, τελέσας χρήματα μεγάλα, Δημο-
κῆδης, ἵνα φανῆ πρὸς Δαρείον ἐών καὶ ἐν τῇ ἑωντοῦ δόκιμος. (138)
‘Αναχθέντες δὲ ἐκ τῆς Κρότωνος, οἱ Πέρσαι ἐκπίπτουσι τῆσι νησοῦ
ἐς Ἰητνυγίην⁶⁵ καὶ σφέας δουλεύοντας ἐνθαῦτα Γίλλος⁶⁶, ἀνὴρ
Ταραντίνος φυγὰς, ὑσάμενος ἀπήγαγε παρὰ βασιλέα Δαρείον.
ὁ δὲ ἀντὶ τούτων ἐτοῖμος ἦν διδόνας τούτῳ, ὃ τι βουλοιτο αὐτός.
Γίλλος δὲ αἰρέται κάτοδὸν⁶⁷ οἱ ἐς Τάραντα γενέσθαι, προαπη-
γγάσαμενος τὴν συμφορήν ἵνα δὲ μὴ συνταράξῃ τὴν Ἐλλάδα, ἢν
δι’ αὐτὸν στόλος μέγας πλέῃ ἐπὶ τὴν Ἰταλίην, ‘Κνιδίους μούνονες
‘ ἀποχρᾶν οἵ’ ἔφη ‘τοὺς κατάγοντας γίνεσθαι’ δοκέων ἀπὸ τούτων,
ἐόντων τοῖσι Ταραντίνοισι φίλων, μάλιστα δὴ τὴν κάτοδὸν οἱ ἔσεσ-
θαι. Δαρεῖος δὲ ὑποδεξάμενος ἐπετέλεε πέμψας γὰρ ἄγγελον ἐς
Κνίδον, κατάγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα· πειθύμενοι

γύλοις καὶ λείοις ξύλοις, δοπάλοις, Suid. *GAI.*

58. *ἐκχρήσει*] will it be satisfied-tory? i. e. will he put up with it?

59. *ἀπέλησθε*] und. τοῦτον. SW. This verb governs a double accusative.

60. *τῆσδε*] i. e. ἡ ἐπὶ τῆνδε. STG.

61. *οὐκ ὥν ἔπειθον*] ‘they did not however prevail upon;’ οὐκ ὥν occurs in the sense of οὐ μέρτοι, combined with τελέω, here; and i, 11; 24; iii, 138; with τελέσθαι δέλεω, i, 59; iv, 11; STG. a, i, 206, 36.

62. *ἔξαιρέθεντες τὸν Δ.*] In the passive voice, one of the accusatives is changed into a nominative to the verb;

the other will remain. MA, 420, l. 8. v, 17, 14.

64. *παλαιστέω* M.] Milo obtained six prizes at the Olympic games and seven at the Pythic, Gell. N. A. xv, 16. L.R. utque Milon, robur diducere fissile tentes, nec possit captas inde referre manus, Ov. I. 611; M. xv, 229; viribus ille confusus periit, admiransque lacertis, Juv. x, 10; are allusions to his melancholy end.

65. *Ιητνυγίην*] und. ἄκρην, now Capo di Leuca. A.

66. *Γίλλος*] Pythagoras, when a slave of Cambyses, is said to have been reciproratus a quodam Gillo, Crotoniensem príncipe, Apul. F. p. 351. WE.

δὲ Δαρείῳ Κνίδοις Ταραντίνους οὐκ ὡν ἔπειθον, βίην δὲ ἀδύνατοι ἥσαν προσφέρειν. ταῦτα μέν νυν οὕτω ἐπρήχθη. οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίης ἐς τὴν Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιώνδε πρῆγμα κατάσκοποι ἐγένοντο.

(139) Μετὰ δὲ ταῦτα, Σάμον βασιλεὺς Δαρεῖος αἱρέει, πολίων πασέων πρώτην Ἑλληνίδων καὶ βαρβάρων.

(150) Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχομένου, Βαενλώνιοι ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν δοφ γάρ δὲ μάγος ἦρχε, καὶ οἱ ἐπτὰ ἑπανέστησαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ ταραχῇ ἐς τὴν πολιορκίην παρεσκευάδατο.⁶⁸ καὶ κως ταῦτα ποιεῦντες ἐλάνθανον⁶⁹ ἐπει τε δὲ ἐκ τοῦ ἐμφανέος⁷⁰ ἀπέστησαν, ἐποίησαν τοιώνδε· τὰς μητέρας ἔξελόντες, γυναικαὶ ἕκαστος μίαν προσεξαρέετο⁷¹, τὴν ἐβούλετο ἐκ τῶν ἐωτοῦ οἰκλίνων, τὰς δὲ λοιπὰς ἀπάσας συναγαγούντες ἀπέπνικαν⁷² τὴν δὲ μίαν ἕκαστος σιτοποιὸν⁷³ ἔξαιρέετο. ἀπέκνιξαν⁷⁴ δὲ αὐτὰς, ἵνα μή⁷⁵ σφεων τὸν σῖτον ἀναισιμώσωσι. (151) Πυθόμενος δὲ ταῦτα ὁ Δαρεῖος, καὶ συλλέξας ἄπασαν τὴν ἐωτοῦ δύναμιν, ἐστρατεύετο ἐπ’ αὐτούς· ἐπελάσας δὲ ἐπὶ τὴν Βαενλώνα, ἐπολιόρκεε φροντίζοντας οὐδὲν τῆς πολιορκίης. ἀναβαίνοντες γάρ ἐπὶ τοὺς προμαχεῶντας τοῦ τείχεος, οἱ Βαενλώνιοι κατωρχέοντο, καὶ κατέσκωπτον Δαρεῖον καὶ τὴν στρατιὴν αὐτοῦ· καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος· “Τί κάτησθε ἐνθαῦτα, ὁ Πέρης· “σαι, ἀλλ’ οὐκ⁷⁶ ἀπαλλάσσεσθε; τότε γάρ αἱρήστε ἡμέας, ἐπεὰν “ἡμίονοι τέκωσι.” Τοῦτο εἶπε τῶν τις Βαενλώνιων, οὐδαμὰ ἐπιλέζων ἀνὴρ ἡμίονον τεκεῖν.⁷⁷ (152) Ἐπτὰ δὲ μηνῶν καὶ ἐνιαυτοῦ διεληλυθότος ἡδη, ὁ Δαρεῖος τε ἡσχαλλε, καὶ ἡ στρατιὴ πᾶσα, οὐ δυνατὴ ἐσύσα ἐλεῖν τοὺς Βαενλώνιους. καὶ τοι πάγτα σοφίσματα καὶ πάσας μηχανὰς ἐπεποιήκεε ἐς αὐτοὺς Δαρεῖος· ἀλλ’ οὐδὲ⁷⁸ ὡς⁷⁹ ἐδύνατο ἐλεῖν σφέας, ἀλλοιοί τε σοφίσμασι πειρησάμενος, καὶ δὴ

68. παρεσκευάδατο] vii, 218; compare v, 34. SW.

70. προσεξαρέετο] ‘selected besides.’

71. σιτοποιὸν] This was a female office, vii, 187; Eur. Hec. 362; W.E. Theoph. Ch. 4. The Platæans, previously to their celebrated siege, dismissed πλῆθος τὸ ἀχρέον, but there remained in the town γυνᾶκες δέκα καὶ ἑκατὸν σιτοποιοί, Thu. ii, 78; SH. a. i, 51; iii, 80, 31; Leviticus xxvi, 26; St Matthew xxiv, 41. (nn.)

72. ἀπέκνιξαν] “O virgin daughter of Babylon,...these two things shall

come to thee in a moment, in one day, the loss of children and widowhood,” Isaiah xlvi, 1; 9. TX.

74. ἀλλ’ οὐκ] ‘and not rather,’ ix, 6. SS.

75. τεκεῖν] Mules so seldom ‘foal,’ that the ancients regarded such an event as a prodigy. Theophrastus vulgo parere in Cappadocia tradit; sed esse id animal sui generis, Pli. H. N. viii, 44; LR. egregium sanctumque virum si cerno, hoc monstrum fece comparo mula, Juv. xiii, 64.

76. ἀλλ’ οὐδὲ⁷⁸ θες] καὶ οὐδὲ οὔτε, St Mark xiv, 59.

καὶ τῷ⁷⁷ Κῦρος εἶλέ σφεας, καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἥσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, οὐδέ σφεας οἶός τε ἦν ἐλεῖν. (153) Ἐνθάτα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαθένζου τούτου, ὃς τῶν ἐπτὰ ἀνδρῶν ἐγένετο τῶν τὸν μάγον κατελόντων, τούτῳ τῷ Μεγαθένζου παιδὶ Ζωπύρῳ ἐγένετο τέρας τόδε· τῶν οἱ σιτοφόρων⁷⁸ ἡμιόνων μία ἔτεκε. ὡς δέ οἱ ἐξαγγέλθη, καὶ ὑπὸ ἀπιστίης αὐτὸς ὁ Ζωπύρος ἐλέσθη τῷ βρέφος⁷⁹, ἀπέκτας τοῖσι δούλοισι μηδενὶ φράζειν τὸ γεγονός, ἐκουλεύετο⁸⁰ καὶ οἱ πρὸς⁸⁰ τὰ τοῦ Βαβυλωνίου ὅμματα, δεινὸν τοιοῦτον τοῦ Βαβυλωνίου ὅμματος, τούτῳ τῷ τεῖχος ‘ἀλώσεσθαι,’ πρὸς ταῦτην τὴν φήμην⁸² Ζωπύρῳ ἐδόκεε ἀλώσιμος εἶναι ἥδη ή Βαβυλών⁸³ σὺν γὰρ θεῷ⁸³, ἐκείνῳ τε εἰπεῖν, καὶ ἐωντῷ τεκεῖν τὴν ἡμίονον. (154) Όι δέ οἱ ἐδόκεε μόρσιμον⁸⁴ εἶναι ἥδη τῷ Βαβυλωνίῳ ἀλίσκεσθαι, προσελθὼν Δαρείῳ, ἀπειπούνταντο⁸⁵, εἰ περὶ πολλοῦ κάρτα ποιέεται τὴν Βαβυλῶνα ἐλεῖν. πυθόμενος δὲ, ὡς πολλοῦ τιμῆτο, ἄλλο ἐκουλεύετο, δικῶς αὐτὸς τε ἔσται ὁ ἐλών αὐτὴν καὶ ἐωντοῦ τὸ ἔργον ἔσται⁸⁶ κάρτα γὰρ ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργίαι⁸⁶ ἐς τὸ πρόσω μεγάθεος τιμῶνται⁸⁷ ἄλλῳ μέν νυν οὐκ ἐφάζετο⁸⁸ ἔργῳ δυνατὸς εἶναι μιν ὑποχειρίνην ποιῆσαι, εἰ δὲ ἐωντὸν λωθησάμενος αὐτομολήσει ἐς αὐτούς.⁸⁹ ἐνθάτα ἐν ἐλαφρῷ⁹⁰ ποιησάμενος, ἐωντὸν λωθᾶται⁹¹ λώθην ἀνήκεστον⁹² ἀποταμών γάρ ἐωντοῦ τὴν ρίνα

77. τῷ] i, 151.

78. σιτοφόρων] ‘sumpter.’

79. βρέφος] is here used of a ‘foal’ in imitation of β. ἡμίονον, Hom. Il. Ψ, 266; σκύνως ἀειθεῖς ὀλύγον β. Opp. H. v, 464; β. ἀλάφον or ἀλέφαντος, ἈΕI. H. A. xi, 25. WE.

80. πρὸς] ‘according’ or ‘conformable to.’ MA, 591, δ.

81. ἢ περ ἡ.] ‘when mules (mules as they are)’ &c.; ‘when even mules.’ aleia, τά τε στυγέωντι θεοὶ περ, Hom. Il. Τ, 64.

82. φήμην] ‘ominous expression,’ omen, quasi or even, quia sit ab ore, Fest. The ancients attended to the words of those whom they happened to meet, in order to elicit from them some presage of the future. LR. When the Romans were debating about removing to Veii, rem dubiam decrevit vox opportuna emissa: centurio in comitio exclamavit; “signifer, statue signum: hic manebimus optime:” qua voce audita, senatus accipere se omen’ conclamavit, Liv. v, 55; δέκομαι τὸν

εἰωνδν, ix, 91: a. i, 63, 69; ix, 64, 35; 101, 92.

84. μόρσιμον] a Homeric word; ἥδη γάρ τοι ἐπάρνυε μ. ἡμαρ Παλλὰς, Il. O, 613; σὺν γάρ κεν ἔλοι πόλιν εὑράγμαν, B, 12.

85. ἀπειπούνταντο] ‘he made inquiry of him,’ understand αὐτοῦ.

86. ἀγαθοεργίαι] iii, 160; ἀγαθοεργίαι, i, 67: WE: heroic achievements, acts of self-devotion for the good of their country; τιμῶν μάλιστα νομίσουσι, τῶν ἔνδια ὅλα ἀνθράκων, Πέρσαι ἄνδρας ἀγαθούς τὰ πολέμα, vii, 238. LR. Such were the actions of Curtius, the Decii, and Regulus, among the Romans.

87. ἐς τὸ πρόσω μ. τ.] i.e. τιμῶνται, ὅστε αὐτοὺς (τοὺς ἀγαθοεργούς) ἐς τὸ π. μ. ἀνήκειν, ‘to arrive at high advancement in greatness:’ π. ἀφετῆς ἀνήκειν, vii, 237. MA, 318, 3.

88. ἐφράζετο] ‘be considered:’ used in this sense only by the Ionians or by poets. VK. a. vii, 46, 37.

91. λωθᾶται] i, 59, 10.

καὶ τὰ ὡτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας, ἥλθε παρὰ Δαρεῖον. (155) Δαρεῖος δὲ κάρτα βαρέως ἤνεικε, ιδὼν ἄνδρα δοκιμώτατον λελωβημένον· ἔκ τε τοῦ θρόνου ἀναπηδήσας, ἀνέβωσε τε καὶ εἴρετό μιν, ‘δοστις εἶνι ὁ λωβησάμενος; καὶ δι τι ποιήσαντα;’⁹² δὲ εἰπε, “Οὐκ ἔστι οὗτος ὁ νῆπος σὺ μὴ σὺ, τῷ ἔστι δύναμις τοῦ·” σάντη ἐμὲ δὴ ὡδε διαθεῖναι· οὗτε τις ἀλλοτριών, ὁ βασιλεὺς, τάδε “ἔργασται”⁹³, ἀλλ’ αὐτὸς ἐγώ ἐμεωντὸς, δεινόν τι ποιεύμενος Ἀστούσιος Πέρσησι καταγελᾶν.”⁹⁴ Ο δὲ ἀμείβετο· “Ω σχετλιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχύλωφ σύνομα τὸ κάλλιστον ἔθεν, φάς διὰ τοὺς πολιορκευμένους σεωτὸν ἀντέστως διαθεῖναι· τί δ, ὁ μάταιε, λελωβημένον σεῦ, θάσσον οἱ πολέμιοι παραστήσονται;⁹⁵ κῶς οὐκ ἔξέπλωσας τῶν φρενῶν,⁹⁶ σεωτὸν διαφείρας;” Ο δὲ εἰπε· “Εἰ μέν τοι ὑπερετίθεα⁹⁸ τὰ ἐμελλον ποιήσειν, οὐκ ἂν με περιείδες· νῦν δ, ἐπ’ ἐμεωντοῦ βαλόμενος, ἔπρηξα. ἥδη ὡν, ην μὴ τῶν σῶν⁹⁹

92. δ τι ποιήσαντα] δ τι πεποιήκοι (Ζόρπας), διὸ δίλλοις αἰτῶν οὐτὸν λαθῆσατο; in like manner, γράφει ἐς βιβλίον πάντα, τὰ ποιήσαντα μιν ολα καταλελαθήκε, iii, 42. STG.

93. οὐκ ἔστι οὗτος ὁ νῆπος] οὐκ ἔστι οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται, δις καὶ Φαήκων ἀνδρῶν ἐς γαῖαν ἵκηται, δημοτῆτα φέρων, Hom. O. Z., 201. WE.

94. ἔργασται] has a passive form, but an active sense. MA, 495. τὸ ἔργον μεῖζον ἔξεργασμα, Ζεσχ. in Ct. 9.

95. Πέρσησι καταγελᾶν] Our author gives this verb the same construction as ἔπειγελᾶν has, namely, dative: compare MA, 394, a; and obs. 2. iii, 37; 38; iv, 79; vii, 9; (once only by a genitive, v, 68); so κατακρίνειν, ii, 133; vii, 146; καταεῖδοντες τῷ ἀνέμῳ, vii, 191, 97; τοῖσι κατεδάκεον, ix, 99, 82; οὐ παρέβητι κατηγορέων, vii, 10, 7. SW. But verbs compounded with κατὰ ‘against,’ which denote an action tending to the disadvantage of a person or thing, commonly take the genitive of the object against which the action is directed, and the accusative of the passive object of the verb. MA, 376, iv, obs. 2.

97. ἔξέπλωσας τῶν φρενῶν] παραφρονήσαντες καὶ ἔκπλωσαντες ἐκ τοῦ νόου, vi, 12, 66; ἔκπλεων τῶν φ. oscurs twice in Suid. ἔξφρομει τὰ πολλὰ

ἐκ τοῦ νοῦ, Pau. iii, p. 211; ἔξω αὐτῆς οὖθα, Dem. de F. L. p. 244; πῃ τὰς φρένας ἔκπεπτασαι; Theoc. ii, 19; xi, 72; σύ γέ τις φρένας ἔκπεπταταγμένος ἐσοι, Hom. O. Z., 326; οὐκ ἐν ἀγάλας δυμῷδις ἔκπεπτασαι, Eur. E. 175; τούμπαλιν πεσεῖν φρενῶν, Hi. 392; constantia atque a mente atque a se ipse discessit: qua perturbatione animi, que, sicutis cum esset, timebat ne evenirent, ea demens eventura esse dicebat, Cic. de D. ii, 55; qui exisse ex potestate dicuntur, idcirco dicuntur, quia non sunt in potestate mentis, T. Q. iii, 5; itaque iratos proprie dicimus exisse de potestate, id est, de consilio, de ratione, de mente, ib. iv, 36. The metaphor which Herodotus uses is natural to mariners, as in vi, 12; but not so appropriate to Darius: among the Athenians, however, and the Ionians, who were chiefly maritime states, such expressions might have been familiar. VK. WE. ἔκπλασῆναι φρένας, Ζεσχ. Ch. 227; δ. δυμῷδις, Eur. M. 8. BL.

99. ὑπερετίθεα] the Ionic imperfect. MA, 207, 6.
 99. τῶν σῶν] ‘on your part,’ i.e. ‘in you.’ SH, on BO, 135. Σε τὸ δύμέτερον, viii, 140, 98; for δύμεις; τὸ ἔμον, τὸ σῶν, &c. (und. μέρος), occur often, especially in Pla. as τὸ γ' ἔμον ἔτοιμον, ἔτι οὗτος ἔθετη, Thg. 10; τὸ γ' ἔμδυ οὐδὲν καλνεὶ ἐπάδεσθαι ὑπὸ σοῦ δοσαι ἡμέραι, i, 176, 2; τὰ μὲν

“ δεήσῃ, αἴρέομεν¹⁰⁰ Βαβυλῶνα. ἐγὼ μὲν γάρ, ὡς ἔχω¹, αὐτομολήσω
 “ ἐξ τὸ τεῖχος, καὶ φίσω πρὸς αὐτοὺς, ὡς ὑπὸ σεῦ τάδε πέπονθα·
 “ καὶ δοκέω, πείσας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιῆς. σὺ
 “ δὲ, ἀπ’ ἡς ἀν ἡμέρης ἐγώ ἐσέλθω ἐξ τὸ τεῖχος, ἀπὸ ταύτης ἐς δεκά-
 “ την ἡμέρην, τῆς σεωυτοῦ στρατιῆς, τῆς οὐδεμίᾳ ἔσται ὥρη² ἀπολ-
 “ λυμένης, ταύτης χιλίους τάξον κατὰ τὰς Σεμιράμιος καλεομένας
 “ πύλας· μετὰ δὲ αὖτις, ἀπὸ τῆς δεκάτης ἐς ἐξδόμην, ἄλλους μοι
 “ τάξον δισχιλίους κατὰ τὰς Νινίων³ καλεομένας πύλας· ἀπὸ δὲ
 “ τῆς ἐξδόμης διαλείπειν⁴ εἴκοσι ἡμέρας, καὶ ἔπειτα ἄλλους κάτ-
 “ ισον, ἀγαγῶν κατὰ τὰς Χαλδαίων καλεομένας πύλας, τετρακισ-
 “ χιλίους. ἔχόντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνούντων, μήτε
 “ οὗτοι, πλὴν ἐγχειριδίων⁵ τοῦτο⁶ δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκο-
 “ στὴν ἡμέρην, θέως τὴν μὲν ἄλλην στρατιὴν κελεύειν πέρις προσ-
 “ ξάλλειν πρὸς τὸ τεῖχος, Πέρσας δέ μοι τάξον κατά τε τὰς Βηλίδας
 “ καλεομένας πύλας καὶ Κισσίας⁷ ὡς γάρ ἐγώ δοκέω, ἐμέο μεγάλα
 “ ἔργα ἀποδεξαμένου, τά τε ἄλλα ἐπιτράψονται ἐμοὶ Βαβυλώνιοι
 “ καὶ δὴ καὶ τῶν πυλέων τὰς βαλανάγρας⁸ τὸ δὲ ἐνθεῦτεν ἐμοὶ τε
 “ καὶ Πέρσης μελήσει τὰ δεῖ ποιέεν.” (156) Ταῦτα ἐντελά-
 μενος, ἦιε ἐπὶ τὰς πύλας, ἐπιστρέφομενος, ὡς δὴ⁹ ἀληθέως αὐτό-
 μολος. ὁρέοντες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι,
 κατέτρεχον κάτω· καὶ, ὀλίγον τι παρακλίναντες¹⁰ τὴν ἐτέρην πύ-
 λην¹¹, εἰρώτεαν, ‘τίς τε εἴη; καὶ ὅτεν δεόμενος ἦκοι;’ ὁ δέ σφι

ὑμέτερα ἀκούειν, ὡς ἔσκειν, ἔτοιμον τῷ εἴη, ii, 633, A. *VK. SW.* The possessive pronoun with the article is frequently put instead of the personal. *MA*, 285.

1. ὡς ἔχει] ‘as I am;’ ὡς εἶχε, i, 24; ‘as he was.’ *STG.*

2. ὡρη] ‘as to which, it will be no matter even if it be destroyed.’ s. iv, 135, 65.

3. *Ninlow*] ‘of the Ninevites;’ *Ninevίων* in Scripture.

5. τοῦτο] i. e. τὸ πτελον. *STG.*

6. βαλανάγρας] κλεῖς. *ΓΔ.* The word properly signifies a sort of catch used for pulling out the βάλανος, a bolt or pin of iron driven through the jambs of the gate, and through the end of the μοχλὸς or cross-bar, to keep it in its proper position. In opening the gates, the βαλανάγρα was necessary to remove the fastening of the bar, so that it might be shot back.

LAU. See *AO*, and *BF*, on Th. ii, 4; nn. on Arist. V. 154 f.

7. ὡς δὴ] ‘as if forsooth.’ *Zopyrus* ηκειν αὐτόμολος, ὡς ταῦτα δὴ ὑπὸ Δαρέλον παθῶν, *Polyæn.* vii. 12; *VK.* ἀγορεύειν, ὡς δὴ τοῦδε ἔνεκα σφι *FEKPL*-
 έλοις ἀλγεα τεύχειν. *Hom.* Il. A, 110.

8. παρακλίναντες] *Arist.* P. 946;

Homer uses ἀνακλίνειν, Il. E, 751; O. X, 156; in *V.Hom.* 23, v. 3; *WE.*

παρούλας, *Ar.* P. 30; *Eur.* I. A. 857.

BL. The opposites will be found in iii, 78, 20.

9. τὴν ἐτέρην πύλην] ‘one of the folding doors,’ of which the gates (*πύλαι*) consisted. The gates of Mycenæ, for instance, were formed by two folding doors, each fixed to a round bar, turning within sockets hewn in the sill and lintel: these folding doors were fastened by a cross-beam, the ends of which ran into cavities made in the jambs. *LAU.*

ἡγόρευε, ‘ώς εἴη τε Ζώπυρος, καὶ αὐτομολέοις ἐς ἑκείνους.’ ἦγον δῆ μιν οἱ πυλουροὶ, ταῦτα ὡς ἥκουσαν, ἐπὶ τὰ κοινὰ¹⁰ τῶν Βαεύλωνιων καταστὰς δὲ ἐπὶ αὐτὰ¹¹, κατοικίζετο¹², φὰς ‘ὑπὸ Δαρείου πεπονθεῖ’ ναι τὰ ἐπεπόνθεε ὑπ’ ἔωντο· παθέειν δὲ ταῦτα, διότι συμβουλεύσαι ‘οἱ ἀπανιστάναι τὴν στρατιὴν, ἐπει τε οὐδεὶς πόρος ἐφαίνετο τῆς ‘ἀλώσιος’ “νῦν τε,” ἔφη λέγων¹³, “ἐγὼ ὑμῖν, ὁ Βαεύλωνιοι, “ἥκω μέγιστον ἄγαθὸν, Δαρείῳ δὲ καὶ τῇ στρατῷ καὶ Πέρσησι μέ-“ γιστον κακόν οὐ γὰρ δῆ, ἐμέ γε ὅδε λωβησάμενος, καταπροΐζε-“ ται¹⁴ ἐπισταματᾷ δὲ αὐτῷ πάσας τὰς διεξόδους τῶν βουλευμάτων.’ (157) Τοιαῦτα ἔλεγε. οἱ δὲ Βαεύλωνιοι ὁρέοντες ἄνδρα τῶν ἐν Πέρσησι δοκιμάτατον ῥίνος τε καὶ ὕπνου ἐστέρημένον, μάστιξι τε καὶ αἷματι ἀνατεφυρμένον, πάγχυν¹⁵ ἐλπίσαντες λέγειν μιν ἀληθέα, καὶ σφι ἥκειν σύμμαχον, ἐπιτραπέσθαι ἐτοῖμοι ἥσαν τῶν ἐδέετο σφέων ἐδέετο δὲ στρατιῆς. ὁ δὲ, ἐπει τε αὐτῶν τοῦτο παρέλαβε, ἐπολέε τά περ τῷ Δαρείῳ συνεθήκατο· ἔξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατιὴν τῶν Βαεύλωνιων, καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρώτους ἐνετείλατο Δαρείῳ τάξαι, τούτους κατεφόνευσε. μαθόντες δέ μιν οἱ Βαεύλωνιοι τοῖσι ἔπεισι τὰ ἔργα παρεχόμενον ὅμοια, πάγχυν περιχαρέες ἔόντες, πᾶν δὴ ἐτοῖμοι ἥσαν ὑπῆρτεειν. ὁ δὲ, διαλιπὼν ἡμέρας τὰς συγκειμένας, αὗτις ἐπιλεξάμενος¹⁶ τῶν Βαεύλωνιών ἔχηγαγε, καὶ κατεφόνευσε τῶν Δαρείου στρατιωτέων τοὺς δισχιλίους. ἴδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαεύλωνιοι, πάντες Ζώπυρον ἔχον ἐν στόμασι αἰνέοντες.¹⁷ ὁ δὲ, αὗτις διαλιπὼν τὰς συγκειμένας ἡμέρας, ἔχηγαγε ἐς τὸ προειρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὡς δὲ καὶ τοῦτο κατέργαστο, πάντα¹⁸ δὴ ἦν τοῖσι Βαεύλωνιοι Ζώπυρος, καὶ στρατάρχης τε οὐτός σφι καὶ τειχοφύλαξ ἀπεδέδεκτο. (158) Προσθολὴν δὲ Δαρείου κατὰ τὰ συγκειμένα¹⁹ ποιευμένον πέρικ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δόλον ὁ Ζώπυρος ἔξφαινε. οἱ μὲν γὰρ Βαεύλωνιοι, ἀναβάντες ἐπὶ τὸ τεῖχος, ἡρύμνοντο τὴν Δαρείου στρατιὴν προσέβαλλονταν· ὁ δὲ Ζώπυρος, τὰς τε Κισσίας καὶ Βη-

10. ἐπὶ τὰ κοινὰ] ‘to the public authorities.’ *commune Milyadum*, *Cic. V. i, 38 ; c. Siciliae, ii, 46 ; 63 ; VK. οἱ δὲ οὐ προσεδέκαστο αὐτὸν ἐς τὴν πόλιν, οὐδὲ ἐπὶ τὸ κοινόν, *Thu. ii, 12 ; BO, 39. gentis c. Pelasgiæ, Ov. M. xii, 7.**

11. ἐπὶ αὐτὰ] ‘before them.’ *στὰς ἐπὶ τὸ συνέδριον, viii, 79 ; SW. καταστάτες ἐπὶ τὸν ἄρχοντα, iii, 46 ; STG. St Luke xii, 11.*

12. κατοικίζετο] Compare *Vir. AE. ii, 67 ff.*

16. ἐπιλεξάμενος] understand *διους ἔχην, οι διους έποιλετο. SW.*

17. τὸν ἔν σ. αἰνέοντες] When Militiaes returned unsuccessful from Paros, (*αὐτὸν*) ἐν σ. ἔσχον οἱ Ἀθηναῖοι, but in that case the general was censured, vi, 136, 74. *WE.*

19. συγκειμένα] *συμβόλαια* (‘conditions’) may be understood. *SBL*, on *BO, 256.*

λίδας καλεομένας πύλας ἀναπτεράσας, ἐσῆκε τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων οἱ μὲν εἶδον τὸ ποιηθὲν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωυτοῦ τάξι ἕκαστος²⁰, ἐς δὴ καὶ οὗτοι ἔμαθον προδεδομένοι.²¹ (159) Βαθυλῶν μέν νυν οὕτω τὸ δεύτερον αἰρέθη. Δαρεῖος δὲ, ἐπει τε ἐκράτησε τῶν Βαβυλωνίων, τοῦτο μέν, σφεων τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας πάσας ἀπέστασε· τὸ γὰρ πρότερον ἐλὼν Κῦρος τὴν Βαβυλῶνα ἐποίησε²² τούτων οὐδέτερον· τοῦτο δὲ, ὁ Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀνεσκολόπισε, τοῖς δὲ λοιποῖς Βαβυλωνίοις ἀπέδωκε τὴν πόλιν οἰκέειν, ὡς δὲ ξουσοὶ γυναικαὶ οἱ Βαβυλωνίοι, ἵνα σφι γέγεα ὑπογίνηται, τάδε Δαρεῖος προϊδὼν ἐποίησε²³ τὰς γὰρ ἑωυτῶν, ὡς καὶ κατ' ἄρχας δεδήλωται, ἀπέτυνεν οἱ Βαβυλωνίοι, τοῦ σίτου προορέωντες²⁴ ἐπέταξε τοῖσι περιοίκοισι ἔθνεσι γυναικας ἐς Βαβυλῶνα κατιστάναι, διας δὴ ἐκάστοισι ἐπιτάσσων, ὥστε πέντε μυριάδων τὸ κεφαλαίωμα τῶν γυναικῶν συνηῆλθε. ἐποιητέων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλωνίοις γεγόνασι. (160) Ζωπύρου δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρείῳ κριτῇ²⁵, οὐτε τῶν ὑστερον γενομένων, οὐτε τῶν πρότερον, ὅτι μὴ Κῦρος μοῦνος²⁶ τούτῳ γὰρ οὐδεὶς Περσέων ἡξιώσει κω ἑωυτὸν συμβαλέειν. πολλάκις δὲ Δαρεῖον λέγεται γυνώμην τῆνδε²⁷ ἀποδέξασθαι, ὡς βούλοιτο ἀν Ζώπυρον εἶναι ἀπαθέα ‘τῆς ἀεικῆς ρᾶλλον, η Βαβυλωνίας οἱ εἴκοσι πρὸς τῇ ἐούσῃ προσ· ‘γενέσθαι.’ ἐτίμησε δέ μιν μεγάλως²⁸ καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδοντα ταῦτα, τὰ Πέρσησι ἐστι τιμώτατα, καὶ τὴν Βαβυλωνία οἱ ἔδωκε ἀτελέα νέμεσθαι μέχρι τῆς ἀεικονος ζόης, καὶ ἀλλα πολλὰ ἀπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβενζος, δις ἐν Αιγύπτῳ ἀντία ‘Αθηναίων καὶ τῶν συμμάχων ἐστρατήγησε²⁹. Μεγαβένζου δὲ τούτου γίνεται Ζώπυρος, δις ἐς ‘Αθήνας αἰτομόλησε³⁰ ἐκ Περσέων.

22. ἐποίησε] It appears both from Herodotus and Xenophon that Babylon had been much indebted to the clemency of Cyrus. WE.

23. παρὰ κριτῇ] These two words are sometimes omitted, and the dative placed alone to express ‘in the judgement,’ or ‘opinion, of any one.’ MA, 389, a, παρ’ ἔμοι occurs in this sense, i, 32. STG.

24. γνώμην τῆνδε] ἀκείνῳ δὴ τὸ λαμπρὸν ἐφθέγξατο· “ἀλλ’ οὐδὲ εἴκοσι Βαβυλωνίας ἔχειν ἀσύλομην ἀν, φέρε τρε δρῶν τουατα παθόντα Ζώπυρον,” Poly.

vii, 12. Plutarch swells the number from twenty to one hundred, M. xvi, p. 173. Lucian exaggerates it to twenty thousand, Jo. Tr. 53; but he is not speaking seriously. What Darius says of Megabazus, iv, 143; Plutarch applies to Zopyrus. WE. VK. LR.

25. ἐστρατήγησε] Thu. i, 109; Diod. xi, 74; 76. He is mentioned as one of the Persian generals, vii, 82. WE.

26. αἰτομόλησε] This was also in the reign of Artaxerxes. According to Ctesias, he did not reach Athens, but was killed at Caunus. WE. LR.

EXAMINATION QUESTIONS.

BOOK III.

1. Why did Cyrus send to Egypt for an oculist ?
2. What is ἐσθῆτι τε καὶ χρυσῷ an instance of ?
3. In addressing a person by name, why was his father's name also added ?
4. What construction is used after verbs signifying ' to perceive ' ? Give an imitation of this Greek idiom from a Latin poet.
5. How do caravans now convey their water across the deserts ?
6. With what restriction must the following rule in Matthiæ be received ? " When a substantive and an adjective should be both in the same case, the Greeks, considering the substantive as a whole and the adjective as a part of it, put the former in the genitive case."
7. Why is it absurd to suppose that the Persian army was supplied from the Corys by conduit-pipes formed of hides ? And in what manner was it most probably supplied ?
8. What city was looked upon as the key of Egypt ?
9. From what nation was the barbarous custom adopted of tasting human blood to signify desperate resolution of purpose, and fidelity to accomplices or comrades ?
10. What description of persons were employed to draw water ?
11. What is implied by the expression ἀπικέσθαι ἐς τι ?
12. What was the opinion of the ancients with regard to a man's shedding tears ?
13. Why should ἐσελθεῖν be followed by a dative ?
14. Of how many years did an olympiad consist ? and how can dates be reduced from olympiads to years before Christ ?
15. Under the sway of what nations has Egypt successively passed, since the death of Psammenitus ?
16. What is πεζὸς generally opposed to ? How are we to know when it signifies ' infantry ' exclusively ? n. 42.

17. What was the other name of the Ichthyophagi? and what was its signification?

18. What was looked upon as the reciprocal relation of cities and their colonies? What name did a city bear with reference to its colonies? Did any duties subsist on the side of either, towards the other party?

19. Mention the ornaments which were in use among the Medes.

20. Give the etymology and signification of ἀλάζαστρον. Of what materials was it usually made? What epithet shows that it was not always so?

21. How many kinds of wine does Herodotus mention? Which of them is still the ordinary drink of Eastern nations?

22. What was the comparative length of the Persian bow and the Æthiopian bow? How does the disproportionate size of the arrows used with the latter prove that it was difficult to bend?

23. Give instances of phrases composed of ποιεῖσθαι, in the middle voice, and an accusative case.

24. What kind of tautology is frequently employed by many writers in order to strengthen expressions? What authors are more sparing in the use of it? n. 64.

25. Convey by definition the full force of the word γνωστιμαχέειν.

26. How does Seneca describe the gradations of famine in the fatal expedition against Ethiopia? Did Cambyses dread the famine itself?

27. What name is given to the ellipsis of κακῶς in the expression οὐτω ἐπρηξε?

28. What fanciful comparison does Strabo make of Africa? and for what reason?

29. What analogous metaphors are used in speaking of the Oases, and of camels?

30. By what casualties might the forces have perished, which were sent against the Ammonians?

31. Who asserted, and who denied, the identity of Apis and Epaphus?

32. How many in number were the marks on the sacred bull?

33. Who used to say, that "anger differed from madness only in its duration"?

34. By what participles do the Greeks express 'with impunity'?

35. What two significations has δικαιοῦν?

36. Between what cities did the Persian kings divide their residence?

37. Which of the Greek chieftains in the Trojan war is said to have been most addicted to wine?

38. How is the construction of *ηδεσθαι* with an accusative to be accounted for?

39. In the phrases *λέγειν οὐδὲν* and *λέγειν τί*, as opposed to each other, what do these accusatives respectively signify?

40. Can a neuter adjective be predicated of a masculine or feminine noun? Can it in Latin?

41. In Herodotus, what substantives should terminate in *-ειη*?

42. How do you account for the figure *tmesis*? and in what stage of the language was it most used?

43. What meaning does *χαῖρων* with a negative convey? and by what figure?

44. Is any other instance known, besides that of Smerdis, in which strong personal resemblance has led to violent civil commotions?

45. What are the different constructions, in Latin, which a proper name admits of, when the word *nomen* is expressed?

46. What is the force of *πρὸ*, in composition with *ἐρέειν*, *εἰπεῖν*, *ἀγορεύειν*, &c.?

47. What secondary sense does *ἀκούειν* frequently receive?

48. After *οὐ μὴ*, in what tense and mood ought a verb active to be put?

49. What is synonymous with the word *euphemism*?

50. How are verbs in *-τος* and in *-τεος* accented? Are there any exceptions?

51. Explain the difference between *οὐδέ ποτε*, and *οὐδέ πώτε*.

52. What is the list of common primitive adjectives in *-ος*, which are oxytones? Mention what terminations, and what significations, require adjectives, generally speaking, to be accented on the last syllable.

53. What is *μύκης* literally? and what other significations has it?

54. What substantive is understood with the adjective *καὶ ρήν*? and what does the adjective itself signify?

55. Mention instances, in which persons have been deceived as to the place of their death.

56. What is, in many cases, the force of the present participle? and what tense does it resemble in such instances? n. 23.

57. What accent should be given to *ἀδελφεοκτονος* accordingly as it was applied to Cambyses, to Smerdis, to Polynices, or to Eteocles?

58. What genitive absolute does Phavorinus say that the Attics never use?

59. How is it that *οἰκειότατος* becomes *οἰκηώτατος* in Ionic? What do you suppose gave rise to the rule, by which certain adjectives have *ō*, and others *ω*, in the antepenultimate of their comparatives and superlatives?

60. What substantive is sometimes understood after *τέλος*, as well as after the kindred verb *τελευτᾶν*? n. 64. n. 35.

61. Has the middle voice its proper meaning in *κατερείκεσθαι*?

62. In the Septuagint and New Testament, what is often used instead of the middle voice?

63. Wherein did *σφάκελος* properly differ from *γάγγραινα*? What was the incipient stage, which led to these, called?

64. What is generally the force of verbs in *-ῶ*?

65. Give the Scriptural names of Cambyses, Smerdis, and Atossa.

66. Explain the difference of *φαίνεσθαι ἔχων* and *φαίνεσθαι ἔχειν*.

67. What is *ἐπιλαμπτος* the Ionic form of? What letter is so frequently inserted for the sake of euphony?

68. Paraphrase *προσεταρίσασθαι*, and *κατῆσθαι*, in the words of Livy. n. 24.

69. Of what province was Susa the capital?

70. How are primitive adjectives in *-νος* accented?

71. Give an instance of hellenism in a Latin poet, in imitation of the idiom *χαλεπός παρελθεῖν*? Does our own language more resemble the Greek, or the Latin, in construction?

72. What authors have defended the expediency of falsehood in certain cases? Does there appear any inconsistency in placing such sophistry in the mouth of Darius?

73. By what part of speech, in what case, are *φαίνεσθαι*, *δείκνυσθαι*, &c. followed?

74. What is the accent of adjectives in *-ιος*? and what are the exceptions?

75. Where were the royal palaces generally situated? and why? n. 62.

76. When *τε* and *καὶ* refer to time, what are they equivalent to?

77. What verbs signify 'to shut' a door?

78. Give the etymology of *ἀργός*, *πάλος*, *σλιγωρή*. n. 2.

79. What are the Greek verbs which signify 'to keep' a festival?

80. What philological remark does Herodotus make on the Greek names of festivals?

81. How would other writers express the meaning, which Herodotus conveys by repeating *λέγουσι* followed by *δ' ὅν*?

82. What simile does Euripides use in describing the oppression of a city by a despotic monarch? What facts are illustrative of this simile?

83. What mode of election does Socrates expose the absurdity of?

84. What peculiar significations are sometimes attached to *ἀχρήιος* and synonymous adjectives, as well in Latin as in Greek? and by what figure?

85. State the opinions of Socrates and of Fenelon as to the despotism of a mob; and the reply of Bishop Watson to George III, to the same effect.

86. In what author does *οἰκεῖος* occur very frequently to signify 'befitting, appropriate'?

87. Is it genius, or conquest, which constitutes the true happiness of a people? Give the reason. n. 77.

88. Can you mention the names of several eminent men, who have expressed their disapprobation of democracy; and of others, who have declared in favour of monarchy?

89. In what particular sense are *φιλέει* and *ἐθέλει* often met with? n. 64. And what tense would express the same meaning, if these verbs were omitted?

90. What may the metaphor *συγκύψαντες* be derived from?

91. To what description of government does Polybius give the preference? Give examples of such a form of government.

92. By what particle may *ἐπ' ἣ τε* be expressed, when it signifies 'on condition that'?

93. What nation used to draw presages from the neighing and snorting of horses?

94. How old was Darius when he ascended the throne?

95. What unsuccessful attempts have been made to enslave the Arabians?

96. What is the sense of *ὑπογύπτειν*?

97. Explain the etymology of *κρητήρ*; and the difference of *κρητήρ*, *κνάθος*, *φάλη*, and *ἔκτωμα*.

98. What is the Latin for *φῦμα*?

99. Explain the difference between *φέρειν αἰσχύνην* and *φέρειν ἐς αἰσχύνην*.

100. What verbs have a contrary sense to *ἀπαμβλύνεσθαι*?

101. In what estimation were Greek slaves held by the ancients?

102. Where *ἐς αὐτὸν* is used in reference to 'Ελλάδος which has preceded, what is the figure called? and why? n. 51.

103. Why may not *πολλαπλάσια* be written, in Ionic, *πολλαπλάσια*?
104. Explain the signification of *γαῦλος*.
105. What does the genitive represent in the words *ρηστώνη ἡ Δημοκήδεος*? n. 53.
106. What is *ἄν* equivalent to, in *οὐκ ἄν ἔπειθον*?
107. How many prizes did Milo obtain? By what death did he die?
108. Who were employed as *σιτοποιοί*? n. 31.
109. Give the etymology of *omen*.
110. Give the meaning of *ἀγαθοεργίαι*; and mention instances of them.
111. Why is the expression *ἐξέπλωσας τῶν φρενῶν* somewhat misplaced in the mouth of Darius? How then do you account for our author's using it?
112. Explain the manner in which the gates of a town were constructed; and the use of the *βαλανάγρα*.
113. What is the Ionic form of *πάνυ*?

MELPOMENE.

ARGUMENT OF THE FOURTH BOOK.

Darius determines to invade Scythia : 1. Against the advice of Artabanus, he advances to the Bosporus : 83—85. The Persian army crosses the bridge built by Mandrocles : 87—89. In their march to the Danube, they conquer the Getæ : 91—93. Darius crosses the river, leaving the Ionians to guard the bridges : 97 ; 98. The Scythians solicit aid : 102. Their application being in great measure unsuccessful, they retire before the invaders, devastating the country in their retreat : 118—125. Darius offers them the alternative of submission or a pitched battle ; they decline his proposals, and draw the Persians on : 126—130. They send the king an enigmatical present : 131—134. He retreats precipitately : 135. The Scythians urge the Ionians to demolish the bridges ; Histæus succeeds in dissuading the measure, though opposed by Miltiades : 136 ; 137 ; 139. Darius recrosses the Danube, and returns to Asia, leaving Megabazus in Europe : 140—144. Persian expedition into Libya ; Barce taken ; attack on Cyrene fails : 145 ; 200—205.

ΗΡΟΔΟΤΟΣ

ΙΣΤΟΡΙΩΝ ΤΕΤΑΡΤΗ.

ΜΕΛΠΟΜΕΝΗ.

(1) ΜΕΤΑ δὲ τὴν Βακυλῶνος αἱρεσιν ἐγένετο ἐπὶ Σκύθας αὖ τοῦ Δαρείου ἔλασις, ἀνθεύσης γάρ τῆς Ἀσίης ἀνδράτι, καὶ χρημάτων μεγάλων συνιόντων, ἐπειθύμησε ὁ Δαρεῖος τίσασθαι Σκύθας, ὅτι ἔκεινοι πρότεροι, ἐσβαλόντες¹ ἐξ τὴν Μηδικὴν καὶ νικήσαντες μάχῃ τοὺς ἀντιουμένους, ὑπῆρξαν² ἀδικίης, τῆς γὰρ ἀνω Ἀσίης ἥρξαν, ὡς καὶ πρότερόν³ μοι εἴρηται, Σκύθαι ἔτει δυῶν δέοντα τρίκοντα.⁴ Κιμμερίους⁵ γάρ ἐπιδιώκοντες, ἐσβαλόντες ἐξ τὴν Ἀσίην, καταπάνσαντες τῆς ἀρχῆς Μήδους⁶ οὗτοι γὰρ, πρὶν ἢ Σκύθας ἀπικέσθαι, ἥρχον τῆς Ἀσίης.

(83) Παρασκευαζομένουν Δαρείου ἐπὶ τοὺς Σκύθας, καὶ ἐπιπέμποντος ἀγγέλους ἐπιτάχοντας τοῖσι μὲν πεζὸν⁶ στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζευγνύναι⁷ τὸν Θρητίουν Βόσπορον⁸, Ἀρ-

1. ἐσβαλόντες] has the force of a gerund in -do, μέγα λαβεῖν, μικρὰ πρότοτας, Dem. O iii., 9; οὐκ ἔστιν, ἀδικοῦντα, καὶ ἐπιορκοῦντα, καὶ φευδόμενον, δύναμιν βεβαιάντα κτήσασθαι, ib. ii., 4; δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐψώντας, ἀπαντά ποιῶντας ἔτοιμος, 6; ἡνῶνδοσσα αὐξηθῆναι, Thuc. i., 12; crescit indulgens nibi, Hor. ii. O. ii., 13; MA, 554. παρατρέψαντα, in vii., 128, 30.

2. ὑπῆρξαν] πολλῶν κακῶν ὑπῆρξεν Οἰδίποτος δόμοις τόδ' ἥμαρ, Eur. Ph. 1598; An. 273. MV. The word πρότεροι in the preceding part of the sentence is redundant, and the substantive corresponding to ἀδικίης is sometimes suppressed. SBL, on BO, 13. Demosthenes has the ellipti-

cal, as well as the pleonastic expression; ἀνετίθοντον τιμωρεῖσθαι τὸν ὑπάρξαντα, and τῆς ἔχθρας πρότερος ὑπῆρξεν. STE, Th. L. G. 2298. s. v. 118, 14; vi, 91, 78; MA, 553, 3. Liv. xxix, 4, 1.

3. πρότερον] i, 103; &c; WE. iv, 12. LāU.

4. ἐνῶ δέοντα τρ.] This sort of circumlocution is more frequent than the use of numbers compounded with 8 or 9. MA, 141, obs. 1. so undeviginti, duodeviginti, &c.

5. Κιμμερίους] Hom. O. A, 14. SW.

7. ζευγνύναι] This is the reading of SH; approved by WE, and SW. 'To construct a bridge of boats across,' σχεδίη being understood. LR.

8. τὸν Θρητίουν Βόσπορον] so called

τάξιαν οὐ Υστάσπεος, ἀδελφεὸς ἐών Δαρείου, ἔχρηζε μηδαμῶς αὐτὸν στρατῆγην ἐπὶ Σκύθας ποιέεσθαι, καταλέγων τῶν Σκυθέων τὴν ἀπορίην. ἀλλ', οὐ γὰρ⁹ ἐπειδεὶ συμβούλεύων οἱ χρηστὰ, ὃ μὲν ἐπέπαυτο· ὃ δὲ, ἐπειδή οἱ τὰ πάντα παρεσκεύαστο, ἔξηλανε τὸν στρατὸν¹⁰ ἐκ Σούσων. (84) Ἐνθαῦτα τῶν Περσέων Οἰόβαζος ἐδέῃθη Δαρείου, ‘τριῶν ἐντων οἱ παῖδων καὶ πάντων στρατευομένων, ‘ἔνα αὐτῷ καταλειφῆναι.’ ὃ δέ οἱ ἔφη, ‘ὦς φίλψ ἔντι καὶ με· ‘τριῶν δεομένων, πάντας τοὺς παῖδας καταλείψειν.’ ὃ μὲν δὴ Οἰόβαζος περιχαρῆς ἦν, ἐλπίζων τοὺς νίέας στρατῆγης ἀπολελύσθαι, ὃ δὲ ἐκέλευσε τοὺς ἐπεστεῶτας¹¹ ἀποκτεῖναι πάντας τοὺς Οἰόβαζον παῖδας, καὶ οὗτοι μὲν, ἀποσφαγέντες, αὐτοῦ τάπτη ἐλίποντο.¹² (85) Δαρεῖος δὲ, ἐπειδὲ τὸ πορευόμενος ἐκ Σούσων ἀπίκετο τῆς Καλχηδονίης¹³ ἐπὶ τὸν Βόσπορον, ἵνα ἔξευκτο ἡ γέφυρα, ἐνθεῦτεν, ἐσβὰς ἐς νέα, ἐπλεε ἐπὶ τὰς¹⁴ Κυανέας¹⁵ καλευμένας, τὰς πρότερον πλαγκτὰς¹⁶ “Ελληνές φασι εἶναι. ἔζόμενος δὲ ἐπὶ τῷ ἱρῷ¹⁷, ἔθησε τὸν Πόντον, ἔοντα ἀξιοθέτον.

to distinguish it from *B. Κιμέριος*, iv, 12. See *A. L.R. BL*, on *Æsch. P. V.* 758.

10. ἔξηλανε τὸν στρατὸν] ii, 161; vii, 38. The substantive is omitted, ii, 163; *FI*. But there *τοὺς ἐπικόρων* may be repeated from the preceding words. *BO*, 254 f. s. i, 191. The augment is omitted in *δέλιανε*, iv, 92.

11. *τοὺς ἐποτέστας*] ‘the by-standers,’ *GR. WE. SW.* ‘those whose office it was,’ *STE. STG.* The word signifies ‘superintendants,’ ii, 148; vii, 117; but to denote ‘those whose office it was,’ Herodotus uses *τοῖς προστέκτῳ ταῖτα πρήσταις*, viii, 39; *SW.* *τοῖσι προσέκεπτο*, i, 119; *οἵπερ ἐπετάχαστο* ἐπὶ *τοῖσι*, i, 191; *τοῖσι ταῖτα πρήστουσι*, iii, 29. *STG.* On a comparison of which passages, especially iii, 29; and vii, 39; (which speaks of a similar act of tyranny,) it strikes me that the interpretation of *STE* conveys the meaning of our author; who uses *τοὺς παραστάτας* for ‘the by-standers,’ vi, 107.

12. ἐλίποντο] See *MT*, ii, 6, 3, (note 15). *TX.* *plerique sic iram, quasi insigne regium, exercerunt: sicut Darius...nam cum bellum Scythis indixisset, rogatus ab Ebazo, nobili sene, ut ex tribus liberis unum in*

solatium patri relinquaret, duorum opera uteretur; plus, quam rogabatur, pollicitus, omnes se illi dixit remissum, et occisos in conspectu parentis abiecit: crudelis futurus, si omnes abduxisset! *Sen. de I. iii. 16.* Compare this incident with the anecdote of Xerxes, vii, 38; to whose character such an atrocity was far more congenial. *WE.*

13. *Καλχηδονίης*] Chalcedon, or Calchedon, was called ‘the City of the Blind;’ *Tac. A. xii. 63*; it is now Kadi-Keni. *A. L.R. Καλχηδονίης* here is an adjective agreeing with *ἡγῆς* understood; the bridge was 60 or 70 furlongs from the town. Compare *REN*, p. 117; with *BRT*’s *Map. V.* du J. A. pl. 6.

14. *ἐπὶ τὰς*] und. *νήσους*. *FI. BO. 183.*

15. *Κυανέας*] also called *Συμπληγάδας*, *Eur. M. 2; I. T. 242*; now the Pavorane; s. *A. L.R. Juv. xv. 19.*

16. *πλαγκτὰς*] *Pli. vi. 13; iv. 27; ED. instabiles*, *Öv. Tr. i. 10, 34; συρδόρμων κινηθῆν ἀμαυρικερὸν πετρᾶν*, *Pind. P. iv. 370; A. Apol. ii. 317 ff; 551 ff. L.R.*

17. *τῷ ἱρῷ*] Darius landed on the Asiatic shore of the Bosphorus near ‘the temple of Jupiter Urius,’ emphati-

(87) Ὁ δὲ Δαρεῖος, ὡς ἐθηῆσατο τὸν Πόντον, ἔπλεε ὑπισω ἐπὶ τὴν γέφυραν, τῆς ἀρχιτέκτων ἐγένετο Μανδροκλέης Σάμιος· θηῆσά-
μενος δὲ καὶ τὸν Βόσπορον, στήλας ἐστησε δύο ἐπ' αὐτῷ¹⁸ λίθου
λευκοῦ¹⁹, ἐνταμὼν γράμματα²⁰, ἐς μὲν τὴν Ἀσσύρια, ἐς δὲ τὴν
Ἐλληνικὰ, ἔθνεα πάντα, διαπερ ἦγε· ἥγε δὲ πάντα, τῶν ἤρχε του-
τέων μυριάδες ἐξηριθμήθησαν, χωρὶς τοῦ ναυτικοῦ, ἐβδομήκοντα σὺν
ἰππεῦσι²¹ νέες δὲ ἔξασισαι συνελέχθησαν. τῇσι μέν νυν στήλῃσι
ταύτησι Βυζάντιοι²², κομίσαντες ἐς τὴν πόλιν, ὑστερον τούτων
ἐχρήσαντο πρὸς τὸν βωμὸν τῆς Ὄρθωσῆς²³ Ἀρτέμιδος, χωρὶς ἐνὸς
λίθου ὅντος δὲ κατελείφθη παρὰ τοῦ Διονύσου²⁴ τὸν νηὸν ἐν
Βυζαντιψ, γραμμάτων Ἀσσυρίων πλέος, τοῦ δὲ Βοσπόρου ὁ χῶρος²⁵,
τὸν ἔζεντες βασιλεὺς Δαρεῖος, ὡς ἐμοὶ δοκέειν²⁶ συμβαλλομένῳ,
μέσον ἐστὶ Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἴροῦ. (88) Δαρεῖος
δὲ μετὰ ταῦτα, ἡσθεὶς τῇ σχεδίῃ²⁷, τὸν ἀρχιτέκτονα αἰνῆς Μαν-
δροκλέα τὸν Σάμιον ἐδωρήσατο πᾶσι δέκα.²⁸ ἀπ' ἦν δὴ Μανδροκλέης
ἀπαρχὴν, ζῶα γραψάμενος²⁹ πᾶσαν τὴν ζεῦξιν τοῦ Βοσπόρου, καὶ

cally called Hieron; which was situated on a height commanding a view of the mouth of the Black Sea, and of the Cyanean Rocks, at the distance of 40 furlongs. After seeing the prospect, the king descended the hill, and re-embarked. *WE. LR.*

18. ἐπ' αὐτῷ] ἐπὶ τῷ Ἀληκι ποταμῷ, *Thu. iii., 99; MA, 586, γ. super flumen, Liv. i., 2.*

19. λ[ίθον λευκοῦ] 'of white marble.'

20. γράμματα] must here be taken in the sense of ἐγγραφὴ 'an inscription.' γ. λέγοντα τὰς occurs i., 187 twice; iv., 91; therefore this participle may be understood here; or γ. and θέρα may be put in apposition. *SW.*

21. Βυζάντιοι] Byzantium afterwards bore the name of Constantinople; and is now called by the Turks Iſtambol (Byron, Maid of Athens); a corruption of ἐς τὰν πόλιν, *A. LR.* which very expression occurs here; s. vii., 99, 61.

22. Ὄρθωσῆς] Diana had this surname from mount Orthius in Arcadia. *LR.*

23. Διονύσου] This name means 'the god (*Δις*) from mount Nysa in India.' *A.*

24. ὁ χῶρος] At this spot Mahomet repaired the old castles, prepara-

tory to the siege of Constantinople, *GIB, xvii.*

25. ὡς ἐμοὶ δοκέειν] ii., 124; viii., 30. *SW.ZN*, on *VG*, v., 3, 8. vi., 95, 3; ὡς is sometimes omitted, i., 172; vi., 30, 57; *Æsch. P. 251; Soph. E. 412; δοκεῖν δὲ ξμογε*, *Thu. vii., 87; RZ*, on *VG*, v., 3, 6. The complete expression would be κατὰ τὸ δ. 4. *BL.* or ἔστι (i. e. ξεστι) with ὡς may be supplied, ix., 32; *MA, 543*. as in i., 61, 48. ὡς ἐμοὶ δοκέει occurs, i., 152. *WE.*

26. τῇ σχεδίῃ] iv., 89; und. γεφύρα, 'with the temporary bridge;' *STO*, on *BO*, 45. *SH.* The adjective originally, when standing alone, refers to ναῦς understood, Hom. O. E., 33; 'a vessel constructed on an emergency;' *D.* it afterwards came to signify 'a temporary bridge constructed of such vessels:' ἡ εἰκαῖος πεντοπημένη ναῦς, διδασσις, γέφυρα, ξεῦγμα, *Hes. BL.* γέφυρα is not written with a final η in Ionic, because the α is short, as the accent shows.

27. πᾶσι δέκα] 'with ten things of each sort,' ix., 81; τὰ πάντα μυρία, iii., 74; ἐκαὶ δὲ π. *Theop. in Ath. iv., 25; Stra. Parth. Er. 9; CS. WE. π. τρια-χλια, i., 50. VK. HE, on *VG*, iii., 10, 4.*

βασιλέα τε Δαρεῖον ἐν προεδρίῃ κατήμενον, καὶ τὸν στρατὸν αὐτοῦ διαβαλνούτα, ταῦτα γραψάμενος, ἀνέθηκε ἐς τὸ "Ηραιον"²⁹, ἐπιγάψας τάδε·

“ Βόσπορον ἰχθυσεντα γεφυρώσας, ἀνέθηκε
“ Μανδροκλέης "Ηρη μνημόσυνον σχεδῆς"
“ Αὐτῷ μὲν στέφανον³⁰ περιθεὶς, Σαμίοισι δὲ κῦδος,
“ Δαρείου βασιλέως ἐκτελέσας κατὰ νοῦν.”

ταῦτα μέν γυν τοῦ ζεύξαντος τὴν γέφυραν μνημόσυνα ἐγένετο.
(89) Δαρεῖος δὲ, δωρησάμενος Μανδροκλέα, διέβαινε ἐς τὴν Εἰρώπην, τοῖσι "Ιωσὶ παραγγείλας πλέειν ἐς τὸν Πόντον, μέχρι "Ιστρου³¹ ποταμοῦ" ἐπέαν δὲ ἀπίκωνται ἐς τὸν "Ιστρον, ἐνθαῦτα αὐτὸν περιμένειν, ζευγνύντας τὸν ποταμόν. τὸ γὰρ δὴ ναυτικὸν ίγον "Ιωνές τε καὶ Αἰολέες καὶ Ἐλλησπόντιοι.³² ὁ μὲν δὴ ναυτικὸς στρατὸς, τὰς Κναέας διεκπλώσας, ἔπλεε ίδιον τοῦ "Ιστρου" ἀναπλώσας δὲ ἀνὰ τὸν ποταμὸν δυῶν ἡμερέων πλόον ἀπὸ θαλάσσης, τοῦ ποταμοῦ τὸν αὐχένα³³, ἐκ τοῦ σχίζεται τὰ στόματα τοῦ "Ιστρου, ἐζεύγγυνε. Δαρεῖος δὲ, ὡς διέβη τὸν Βόσπορον κατὰ τὴν σχεδίην, ἐπορεύετο δὰς τῆς Θρηίκης³⁴ ἀπικόμενος δὲ ἐπὶ Τεάρου³⁴ ποταμοῦ τὰς πηγὰς, ἐστρατοπεδεύσατο ἡμέρας τρεῖς.

(91) Ἐπὶ τοῦτον ὡν τὸν ποταμὸν ἀπικόμενος ὁ Δαρεῖος ὡς ἐστρατοπεδεύσατο, ἡσθεὶς τῷ ποταμῷ, στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἐγγράψας λέγοντα τάδε· “ Τεάρου ποταμοῦ κεφαλαὶ³⁵ “ ὕδωρ ἄριστόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν” καὶ “ ἐπ’ αὐτὰς ἀπίκετο, ἐλαύνων ἐπὶ Σκύθας στρατὸν, ἀνὴρ ἄριστός τε “ καὶ κάλλιστος πάντων ἀνθρώπων, Δαρεῖος ὁ Υστάσπεος, Περσέων

28. [ζῶα γραψάμενος] s. i., 70, 23; ζωγραφῆσας, Eust. WE. The middle voice shows that he did not paint it himself, but had it painted. LR.

29. "Ηραιον" iv, 152. This was the celebrated 'temple of Juno' at Samos, i., 70; *νῆσος μέγιστος πάντων ηῆῶν τῶν ημεῖς ίδμεν*, iii., 60. WE.

30. στέφανον] 'Αγαμέμνονα λόγχαις Ἑλλάδι κλευότατος σ. δὸς ἀμφὶ κάρα γ' ἐν, κλέος ἀείμνηστον, ἀμφιθεῖναι, Eur. I. A. 1527; MV. γέρας ἀμφέβαλε κόμαις, Pind. P. v, 42.

31. "Ιστρου" 'the Danube,' in German Donau. A.

32. 'Ἐλλησπόντιοι] The people who dwelt on either side of the Hellespont,

or Dardanelles, and of the Propontis or Sea of Marmora. A. LR.

33. αὐχένα] Αὐχήν 'neck,' applied to a river, denotes that part of it at which different 'heads,' κεφαλαὶ, iv, 91, 33, branch off to their 'mouths,' στόματα, ii, 17, from the main 'body' of the stream; and when the head is double, the term 'horns,' κέρατα, is sometimes used. SW. s. iv, 118, 68; vi, 37, 6.

34. Τεάρου] Δαρεῖος ἐπὶ Σκύθας ἐλαύνοντι Ταίναρος ἐν Θράκῃ ποταμὸς ἔδοξεν εἶναι κάλλιστος³⁵ καὶ στήλης δὲ Δαρείος στήσας, τούτῳ ἐνέγραψεν αὐτῷ. Ταίναρον εἶναι ποταμὸν καλλιστον, Liban. O. A. p. 346, A. WE.

“τε καὶ πάσης τῆς ἡπείρου³⁵ βασιλεύς.” ταῦτα δὴ ἐνθαῦτα ἐγράφη.
(92) Δαρεῖος δὲ, ἐνθέντεν ὄρμηθεις, ἀπίκετο ἐς ἄλλον ποταμὸν,
τῷ οὖνομα Ἀρτισκός³⁶ ἔστι, δις διὰ Ὁδρυσέων ρέει. ἐπὶ τοῦτον δὴ
τὸν ποταμὸν ἀπικόμενος, ἐπόίησε τοιύδε· ἀποδέξας χωρίον τῇ
στρατῇ, ἐκέλευ πάντα ἄνδρα λίθον ἔνα παρεξίσντα τιθέναι ἐς τὸ
ἀποδεδεγμένον τούτο χωρίον. ὡς δὲ ταῦτα ἡ στρατιὴ ἐπετέλεσε,
ἐνθαῦτα κολωνοὺς³⁷ μεγάλους τῶν λίθων καταλιπών, ἀπέλαυνε τὴν
στρατιήν. (93) Πρὸν δὲ ἀπικέσθαι ἐπὶ τὸν “Ιστρον, πρώτους αἱρέει
Γέτας³⁸ τοὺς ἀθανατίζοντας, οἱ μὲν γὰρ δὴ τὸν Σαλμυδησσὸν³⁹
ἔχοντες Θρήικες, καὶ ὑπέρ Ἀπολλωνίης⁴⁰ τε καὶ Μεσαμβρίης⁴¹
πόλιος οἰκημένοι, καλεύμενοι δὲ Σκυρμάδαι καὶ Νιψαῖοι, ἀμαχητὶ
σφέας αὐτοὺς παρέδοσαν Δαρείῳ⁴² οἱ δὲ Γέται, πρὸς ἀγνωμοσύνην
τραπόμενοι, αὐτίκα ἐδουλώθησαν, Θρηίκιων ἔόντες ἀνδρειότατοι καὶ
δικαιότατοι.

(97) Δαρεῖος δὲ ὡς ἀπίκετο, καὶ ὁ πεζὸς⁴³ ἄμ' αὐτῷ στρατὸς,
ἐπὶ τὸν “Ιστρον, ἐνθαῦτα διαβάντων πάντων, Δαρεῖος ἐκέλευσε τοὺς
“Ιωνας, τὴν σχεδίην λόσαντας, ἐπεσθαὶ κατ' ἡπείρον ἐωντῷ καὶ τὸν
ἐκ τῶν νεῶν στρατόν, μελλόντων δὲ τῶν Ἰώνων λύειν, καὶ ποιέειν
τὰ κελευόμενα, Κώνης ὁ Ἐρζάνδρεω, στρατηγὸς ἐδὼν Μυτιληναίων,
ἔλεξε Δαρείῳ τάδε, πυθόμενος πρότερον, εἴ οἱ φίλον εἴη γνώμην
ἀποδέκεσθαι παρὰ τοῦ βουλομένου ἀποδείκυνθας· “Ὦ βασιλεῦ,
“ἐπὶ γῆν γὰρ⁴⁴ μέλλεις στρατεύεσθαι, τῆς οὔτε ἀρηρομένον⁴⁴
“φανήσεται οὐδὲν, οὔτε πόλις οἰκεομένη, σύ νυν⁴⁵ γέφυραν ταύτην
“ἴα κατὰ χώρην ἐστάναι, φυλάκους αὐτῆς λιπῶν τούτους, οἵ περ
“μιν ἔζευξαν, καὶ ἦν τε κατὰ νόον πρήξαμεν, εὑρόντες Σκύθας,
“ἐστι ἀπόδος ἡμῖν” ἦν τε καὶ⁴⁶ μή σφεας εὑρεῖν δυνεώμεθα, ή γε
“ἀπόδος ἡμῖν ἀσφαλής” οὐ γὰρ ἔδεισά κω, μὴ ἐστωθέωμεν ὑπὸ⁴⁷
“Σκυθέων μάχη, ἀλλὰ μᾶλλον, μὴ, οὐ δυνάμενοί σφεας εὑρεῖν,
“πάθωμέν τι ἀλώμεναι. καὶ τάδε λέγειν φαίη τις ἄν με ἐμεωτοῦ

35. τῆς ἡπείρου] ‘of the continent,’ i.e. of Asia : In England by ‘the continent’ we mean that of Europe.

36. Ἀρτισκός] probably the same as Ἀρδησκός (or Ἀρδισκός MSS. Barrocc.) Hes. Th. 345; WE. now Arta. L.R.

37. κολωνούς] ‘barrows, cairns.’

38. Γέτας] The same people as the Goths : they inhabited Bulgaria, and perhaps a small part of Servia. A. L.R.

39. Σαλμυδησσός] or Halmydessus, now Stagnara, L.R. or Midjeh. A. Proper names in -ησσός are oxytones ;

Αλικαρνησσός, Ταρτησσός, Λυκαβησσός, Λυρηνησσός, Μυκαλησσός, Τελμησσός. BL.

40. Ἀπολλωνίης] afterwards Sozopolis, now Sizoboli. A.

41. Μεσαμβρίης] now Misevria. s.vi, 33, 73; vii, 108, 35.

42. ἀπρομένον] Hom. Il. 2, 548; Apol. iii, 1335; SW. ἡροτριωμένον, Hes. VK. Coes appears not to have known of Scythian ἡροτῆρας and γεωργοῦς, iv, 17; 18. WE.

43. καὶ] here appears equivalent to αὐτὸν, ‘on the other hand.’ STG.

“εῖνεκεν, ὡς καταμένω ἐγὼ δὲ γνώμην μὲν, τὴν εὑρισκον ἀρίστην “σοι, βασιλεῦ, ἐς μέσον⁴⁷ φέρω· αὐτὸς μέντοι ἔψομαι τοι, καὶ οὐκ “ἀν⁴⁸ λειφθείην·” Κάρτα τε ησθη τῇ γνῶμῃ Δαρεῖος, καὶ μιν ἡμείψατο τοῦσδε· “Ἐπείνε Λέσβιος, σωθέντος ἐμεῦ⁴⁹ ὑπίσω ἐς οἰκον “τὸν ἐμὸν, ἐπιφάνηθι μοι πάντως, ἵνα σε ἄντι χρηστῆς συμβουλίης “χρηστοῖσι ἔργοισι ἀμείψωμαι.” (98) Ταῦτα εἶπας, καὶ ἀπάψας⁵⁰ ἀμματα ἔξηκοντα ἐν ἴματι, καλέσας ἐς λόγους τοὺς Ἰώνων⁵¹ τυράννους, ἔλεγε τάδε· ““Ανδρες Ἰωνες⁵², ἢ μὲν πρότερον γνώμη “ἀποδεχθεῖσα ἐς τὴν γέφυραν μετείσθω⁵³ μοι· ἔχοντες δὲ τὸν “ἱμάντα τόνδε, ποιέετε τάδε· ἐπεάν με ἰδητε τάχιστα πορεύμενον “ἐπὶ Σκύθας, ἀπὸ τούτου ἀρξάμενοι τοῦ χρόνου, λύετε ἀμμα ἐν “ἐκάστης ἡμέρης· ἦν δὲ ἐν τούτῳ τῷ χρόνῳ⁵⁴ μὴ παρέω, ἀλλὰ “διεξέλθωσι ὑμῖν αἱ ἡμέραι τῶν ἀμμάτων⁵⁵, ἀποτλέετε ἐς τὴν “ὑμετέρην αὐτῶν.⁵⁶ μέχρι δὲ τούτου, ἐπει τε οὕτω μετέδοξε, φυ- “λάσσετε τὴν σχεδίην, πᾶσαν προθυμίην σωτηρίης τε καὶ φυλακῆς “παρεχόμενον. ταῦτα δὲ ποιεῦντες, ἐμοὶ μεγάλως χαριεῖσθε.” Δι- ρεῖος μὲν, ταῦτα εἶπας, ἐς τὸ πρόσω πέπειγετο.

(102) Οἱ δὲ Σκύθαι, δόντες σφίσι λόγον⁵⁷, ὡς οὐκ οἷοι τέ εἰσι τὸν Δαρείου στρατὸν ιθυμαχήγ διώσασθαι⁵⁸ μοῦνοι, ἔπειμπον ἐς τοὺς

47. ἐς μέσον] ‘before the council.’ Besides ἐς μ. φέρειν, our author has the expressions λέγειν ἐς μ. τιν., iii., 83; γνώμην ἐσφέρειν, iii., 80; STG. τίθην τὸ πρῆγμα ἐς μ. vii., 8, 64; ED. εἰπεῖν ἐς πάντας, viii., 26; VK. in medio ponere, et dubitabile, quod asseras, facere, Arn. i., p. 29; in m. relinquerre, ‘to leave undecided,’ Aug. de C. D. iii., 4; Capit. L. of Ver. HR. The phrases in medium vocare or proferre, and in medio ponere, proponere, or re- linquerre, are of frequent occurrence in Cic. ἐῶ τοῦτο ἀσφές ἐν κοινῷ σκοτεῖν, Eur. O. 27; Liv. xxiii., 47, l.

50. ἀρτύλας] This mode of computation was in use among some of the savage nations of America. WE. It indicates great barbarism and ignorance on the part of the Persians. LR. About a century and a half after this, the Romans used to reckon the lapse of time by driving a nail once a year into that part of the temple of Jupiter, which was consecrated to Minerva: *Volsinius quoque clavos, indices numeri annorum, fixos in templo Nortiae, Etrus-*

cæ Dece, comparere, Cincius affirmat, Liv. vii., 3; viii., 18.

51. Ἰώνων] ‘of the Ionians and other Greeks,’ iv., 137; 138. WE.

52. Ανδρες [I.] is an appellation of respect. MA, 430, 7.

53. μετείσθω] imperative perfect passive. MA, 209, 2.

54. ἐν τούτῳ τῷ χρόνῳ] The preposition is sometimes omitted, as ταύτῃ τῇ ἡμέρᾳ, Xen. C. iii., 3, 29. SH, on BO, 426. Though Darius calculated on conquering Scythia in two months, he appears to have been in the country five months, and yet failed after all. LR.

55. αἱ ἡμέραι τῶν ἀμμάτων] i.e. τοσαῦται ἡ. δοτα ἀμματα ξει δ ίαδε. So αἱ τοῦ ἀριθμοῦ, iv., 136. STG.

56. ἐς τὴν ὑμετέρην αὐτῶν] The genitive of αὐτῶς is often added pleonastically to the pronoun possessive; vi., 97, 11; MA, 466, 1. iv., 130, 44; τοῖς οὖσιν αὐτοῦ, Soph. Ο. R. 1248; Pla. Mx. 14.

58. διώσασθαι] ‘to repulse;’ ἀπωθήσασθαι, ἀκελλεῖν, Hes. GR.

πλησιοχώρους ἀγγέλους τῶν δὲ καὶ δὴ οἱ βασιλῆς συνελθόντες ἐσουλεύοντο⁵⁹, ὡς στρατοῦ ἐπελαύνοντος μεγάλου. ήσαν δὲ οἱ συνελθόντες βασιλῆς Ταύρων⁶⁰ καὶ Ἀγαθύρσων⁶¹ καὶ Νευρῶν⁶² καὶ Ἀνδροφάγων⁶³ καὶ Μελαγχλαίνων⁶⁴ καὶ Γελωνῶν⁶⁵ καὶ Βουδίνων⁶⁶ καὶ Σαυροματέων.⁶⁷

(118) Ἐπὶ τούτων ὡν τῶν καταλεχθέντων ἑθνέων τοὺς βασιλέας ἀλισμένους ἀπικόμενοι, τῶν Σκυθέων οἱ ἄγγελοι ἔλεγον, ἐκδιάσκοντες, ὡς δὲ Πέρσης, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, γέφυραν ζεύξας ἐπὶ τῷ αὐχένι⁶⁸ τοῦ Βοσπόρου διασέβηκε ἐξ τήνδε τὴν ἡπειρὸν διαβάς δὲ, καὶ καταστρεψάμενος Θρήκιας, γεφυροῖ ποταμὸν Ἰστρον, βουλόμενος καὶ τάδε πάντα ὑπὲρ ἐσωτῆρα ποιήσασθαι. “Ὑμεῖς ὡν μηδενὶ τρόπῳ ἐκ τοῦ μέσου κατή-“ μενοι⁶⁹ περιιδῆτε⁷⁰ ἡμέας διαφθαρέντας, ἀλλὰ τωντὸν νοήσαντες⁷¹ “ἀντιάζωμεν⁷² τὸν ἐπιώντα. οὐκ ὡν⁷³ ποιήσετε ταῦτα, ἡμεῖς μὲν, “πιεζόμενοι, ἡ ἐκλεψίφομεν τὴν χώρην, ἡ, μένοντες, ὁμολογήγ χρη-“ σόμεθα. τί γὰρ πάθωμεν⁷⁴, μὴ βουλομένων ὑμέων τιμωρεῖν;

59. ἐσουλεύοντο] λέγεται τοὺς Κιμμερίους βουλεύεσθαι ὡς στρατοῦ ἐπινότος μεγάλου, iv. 11. STG.

60. Ταύρων] They were probably the remains of the Cimmerians formerly expelled by the Scythians; SW. and inhabited Chersonesus Taurica, in which the scene of the "Iphigenia in Tauris" lies, and which is now the Crimea. A. LR. Some of these names seem purely Grecian; and are therefore rather the nick-names given by that people, than the proper names of the nations: or perhaps the Greeks gave significant names, which in sound resembled the proper appellations. REN. TX. s. vii, 224, 40.

61. Ἀγαθύρσων] These occupied Transylvania, and the north-eastern part of Hungary, REN. and were said to derive their origin and name from a son of Hercules. A. LR. picti Agathyrsi, Vir. AE. iv, 146.

62. Νευρῶν] These dwelt in the eastern part of Galicia, and in part of the province of Lutzk or Lusuc. REN.

63. Ἀνδροφάγοι] These occupied Polish Russia. REN. Their proper name, as well as that of the following people, was Bastarnæ. SW.

64. Μελαγχλαίνων] These were probably the progenitors of the Russians, Herod. Vol. I..

MNN. and inhabited the governments of Naugorod, Orel, Mohilow, Kursk, &c. Tamerlane found on the Indian Caucasus a tribe named Sia- poshians 'black-clothed.' The Getæ beyond the Jaxartes had black ensigns. REN.

65. Γελωνῶν] These derived their origin and name from a son of Hercules; A. they were Greeks who had settled in the country of the Budini. LR. Virgil applies to them the epithets picti, G. ii, 115; acres, iii, 461; and segnitiferi, AE. viii, 725.

66. Βουδίνων] These dwelt in the vicinity of Woronetz. REN.

67. Σαυροματέων] The Latins called them Sarmatae. REN. They occupied the province of Astracan.

68. αὐχένι] s. iv, 89, 33; vi, 37, 6; vii, 36, 83. ED. αὐχήν is here applied to a strait; the Euxine might be compared to 'the body,' the Propontis to 'the head,' and the Bosphorus to 'the neck.' SW.

71. τωντὸν νοήσαντες] τ. φρονήσαντες, i, 60; or κατὰ τ. φ. v, 3; is more common. WE.

72. ἀντιάζωμεν] with an accusative; MA, 332, n. iv, 80; 121. Compare Hom. Il. A, 31; Eur. I. A. 150; Soph. An. 993. MV. s. ix, 7, 42.

“ ὑμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον. ήκει γὰρ ὁ Πέρσης
 “ οὐδέν τι μᾶλλον ἐπ’ ἡμέας ἢ οὐ καὶ⁷⁵ ἐπὶ ὑμέας, οὐδὲ οἱ κατα-
 “ χρῆσει, ἡμέας καταστρεψαμένῳ, ὅμεων ἀπέχεσθαι. μέγα δὲ ὑμῖν
 “ λόγων τῶνδε μαρτύριον ἐρέομεν” εἰ γὰρ⁷⁶ ἐπ’ ἡμέας μούνους
 “ ἐστρατηλάτες ὁ Πέρσης, τίσασθαι τῆς πρόσθε δουλοσύνης βουλό-
 “ μενος, χρῆν⁷⁷ αὐτὸν, πάντων τῶν ἄλλων ἀπεχόμενον, οὕτω ιέναι
 “ ἐπὶ τὴν ἡμετέρην καὶ ἀντὶ ἐδήλων πᾶσι, ὡς ἐπὶ Σκύθας ἐλαύνει,
 “ καὶ οὐκ ἐπὶ τοὺς ἄλλους. νῦν δὲ ἐπει τε τάχιστα διέβη τὴνδε τὴν
 “ ἥπεριν, τοὺς αἰεὶ ἐμποδῶν γινομένους ἡμεροῦται⁷⁸ πάντας, τοὺς
 “ τε δὲ ἄλλους ἔχει ὑπ’ ἑωυτῷ Θρῆκας, καὶ δὴ καὶ τοὺς ἡμῖν ἔοντας
 “ πλησιοχώρους Γέτας.” (119) Ταῦτα Σκύθεων ἐπαγγελλομένων,
 ἐξουλεύοντο οἱ βασιλέες οἱ ἀπὸ τῶν ἔθνέων ἥκοντες. καὶ σφεων
 ἐσχίσθησαν⁷⁹ αἱ γνῶμαι· ὁ μὲν γὰρ Γελωνὸς⁸⁰ καὶ ὁ Βουδίνος καὶ
 ὁ Σαυρομάτης, κατὰ τωντὸ γενόμενοι⁸¹, ὑπεδέκοντο Σκύθησι τιμω-
 ρήσεις, δὲ δὲ Ἀγάθυρος καὶ Νευρὸς καὶ Ἀνδροφάγος καὶ οἱ τῶν
 Μελαγχλαίνων καὶ Ταΐρων τάδε Σκύθησι ὑπεκρίναντο· “ Εἰ μὲν
 “ μὴ ὑμεῖς ἔστε οἱ πρότερον ἀδικήσαντες Πέρσας καὶ ἄρκαντες
 “ πολέμου, τούτων δεόμενοι, τῶν νῦν δέεσθε, λέγειν τε ἀν ἐφαίνεσθε
 “ ἡμῖν ὄρθα, καὶ ἡμεῖς, ὑπακούσαντες, τωντὸ ἀν ὑμῖν⁸² ἐπρήσσομεν.
 “ νῦν δὲ ὑμεῖς τε, ἐς τὴν ἐκείνων ἐσβαλόντες γῆν, ἀνευ ἡμέων, ἐπ-
 “ εκρατέετε Περσέων, ὅσον χρόνον ὑμῖν ὁ θεὸς παρεδίδουν” καὶ
 “ ἐκεῖνοι, ἐπει σφεας ὧντὸς θεὸς ἐγέιρει, τὴν ὁμοίην⁸³ ὑμῖν ἀπ-

74. τί πάθωμεν] τί πεισθεῖα, *Aesch.* S. 774; ‘what are we to do?’ P. 909; Th. 1060; Eur. *Hec.* 618; Ph. 909; S. 259; Soph. *Tr.* 974; Arist. *Pl.* 603; *Theoc.* iii. 24. The expression is in imitation of Hom. II. A. 404; and is imitated by *Æl.* V. H. ix. 27. It is equivalent to τί τοῦ; Ar. *Pl.* 1197; or τί δρῶμεν; *MA*, 515, 2. *VG*, v, 9, 12. *LR. BL. TX.* *Thu.* i, 40.

75. ἢ οὐ καὶ] v, 94; vii, 16, 66. The pleonasm of the negative particle is an Attic as well as an Ionic idiom. *SW.* The negative is inserted because the proposition after μᾶλλον is negative in its sense: s. *Thu.* ii, 62; (*AO. BF.*) iii, 36. (*BF.*) *MA*, 455, obs. 1, d.

76. μαρτύριον...εἰ γὰρ] μαρτύριον μοι τόδε οὐκ ἀλάχιστον τούτου πέρι γέγονε οὐ γὰρ, vii, 221, 21; μέγα δὲ καὶ τόδε μαρτύριον φαίνεται γὰρ, viii, 120, 45; τεκμήριον...αἱ μὲν γὰρ, ii, 58; the words μαρτύριον δὲ are often

put elliptically, all the other words before the colon being suppressed: σημεῖον δὲ and ἄλλον δὲ are used in the same way. *ZN*, on *VG*, iii, 11, 1. *MA*, 613, v. *STG.*

78. ἡμεροῦται] ‘he tames,’ i.e. [in the middle] ‘subdues to himself;’ v, 2; χόντα ἀνθερον τιθέντες ἡμερούτην, *Aesch.* *Eu.* 13; τιθαστεῶν κακῆμερῶν ἐπράντεν, *Phile* V. M. i, p. 606, v; *WE.* opposed to ἀγριοῦται: cum vi-deret effratos militia animos, mitigandum ferocem populum armorum de-suetudine ratus, *Liv.* i, 19.

79. ἐχωρίσθησαν] διχα ἐγίνοντο, vi, 109; ἐχωρίσθησαν, iv, 11. *STG.*

81. κατὰ τωντὸ γενόμενοι] τῇ αὐτῇ γνώμῃ χρησάμενοι. *STG.*

82. τωντὸ δῶν] ‘the same as you.’ *SW.* *MA*, 386, 1. a. iv, 132, 52.

83. τὴν ὁμοίην] vi, 21; understand χρήμα. *BO*, 297. This passage is one of those which may be explained by

“ διδοῦσι. ἡμεῖς δὲ οὐτε τι τότε ἡδικησαμεν τοὺς ἀνδρας τούτους
 “ οὐδὲν, οὔτε νῦν πρότεροι πειφησόμεθα ἀδικέειν. ήν μέντοι ἐπὶ τῷ⁸⁴
 “ καὶ ἐπὶ τὴν ἡμετέρην, ἀρξη τε ἀδικέων⁸⁵, καὶ ἡμεῖς οὐ πεισόμεθα.⁸⁶
 “ μέχρι δὲ τοῦτο ἰδωμεν⁸⁷, μενόμεν παρ’ ἡμῖν αὐτοῖσι· ἥκειν γὰρ
 “ δοκέομεν οὐν ἐπ’ ἡμέας Πέρσας, ἀλλ’ ἐπὶ τοὺς αἰτίους τῆς ἀδικίης
 “ γενομένους.” (120) Ταῦτα ὡς ἀπενειχθέντα ἐπύθοντο οἱ Σκύθαι,
 ἔβουλεντο ‘ιθυμαχίην μὲν μηδεμίαν ποιέσθαι ἐκ τοῦ ἐμφανέος,
 θτι δὴ σφι οὗτοι γε σύμμαχοι οὐ προσεγένοντο· ‘ὑπεξιόντες δὲ καὶ
 ὑπεξελαύνοντες, ‘τὰ φρέατα, τὰ παρεξίονεν αὐτοὶ, καὶ τὰς κρήνας
 ‘συγχοῦν, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διχοῦ σφέας διελόντες.
 ‘καὶ πρὸς μὲν τὴν μίαν τῶν μοιρέων, τῆς ἐβασιλευε Σκύπατις,
 ‘προστχωρέειν Σαυρομάτας· τούτους μὲν δὴ ὑπάγειν, ήν ἐπὶ τοῦτο
 ‘τράπηται ὁ Πέρσης, ιθὺ Τανάϊδος⁸⁸ ποταμοῦ παρὰ τὴν Μαιῆτιν⁸⁹
 ‘λίμνην ὑποφεύγοντας· ἀπελαύνοντός τε τοῦ Πέρσεω, ἐπόντας
 ‘διώκειν.’ αὕτη μέν σφι μία ἦν μοῖρα τῆς βασιλητῆς⁹⁰, τεταγμένη
 ταῦτην τὴν ὁδὸν, ψηφερ ἐρηται. ‘τὰς δὲ δύο τῶν βασιληῶν, τὴν τε
 ‘μεγάλην, τῆς ἡρχε ‘Ιδάνιθυρσος, καὶ τὴν τρίτην, τῆς ἐβασιλευε
 ‘Τάξακις, συνελθόντας ἐξ τωντὸ, καὶ Γελωνῶν τε καὶ Βουδίνων
 ‘προστγινομένων, ἡμέρης καὶ τούτους ὁδῷ προέχοντας τῶν Περσέων,
 ‘ὑπεξάγειν, ὑπίοντας τε καὶ ποιεῦντας τὰ βεβουλευμένα. πρώτα
 ‘μέν νυν ὑπάγειν σφέας ιθὺ τῶν χωρέων τῶν ἀπειπαμένων τὴν
 ‘σφετέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμώσωσι· εἰ δὲ μὴ
 ‘ἐκόντες γε ὑπέδυσαν τὸν πόλεμον τὸν πρὸς Πέρσας, ἀλλ’⁹¹ ἄκοντας

en allage of gender, MV. or ἀπόδοσιν
 may be supplied. Plato considered
 this expedition unjustifiable; ποιε δι-
 καιό χρώμενος ἔρεται ἐπὶ τὴν Ἑλλάδα
 δοτράτενεν, ή δ πατήρ αὐτοῦ ἐπὶ τὸν
 Σκύθας; Go. 86. VK.

84. ἐπὶ] namely, ὁ Πέρσης. STG.

85. ἀρξη ἀδικέων] ἀλ. is here a par-
 ticiple; though the preceding verb
 often has a genitive case to express the
 same sense; οὐκ ἀρχειν ἀδικων, ἀλλ’
 ἀμύνασθαι τὸν ἀρξαντα, ἌΕL. H.A. xvii,
 24; v, 34; ἀν τις τόπτη τινὰ ἀρχων
 χειρῶν ἀδικων, an Old Law in Dem.,
 c. Ar. p. 410: WE. it occurs with
 ἀδικίης, i, 130; vi, 119: SW. ἀρχειν
 is constructed with participles, when it
 signifies ‘to be the first to do.’ MA,
 549, 8. ὑπάρχειν has the same con-
 struction, ix, 78, 97; οἱ ἐμὲ ὑπῆρχεν
 ἀδικα ποιεῦντες, vii, 8, 2. WE. s. iv,
 1, 2.

86. οὐ πεισόμεθα] ought here to have
 the sense of οὐκ ἔστομεν, ‘we will not
 suffer it or allow of it:’ but the fol-
 lowing conjectures have been proposed,
 σφε τισμέθα, VK. οὐ παυσόμεθα, SW.
 οὐκ ὑπησμέθα, GAI. οὐ κατακεισμέθα,
 STG.

87. ιδωμεν] und. κν. STG.

88. Τανάϊδος] The Don: see A.
 LR.

89. Μαιῆτιν] The lake Maeotis is
 now the Sea of Azoph or Zabache. A.
 LR.

90. τῆς βασιλητῆς] i.e. τῶν βασιληῶν
 Σκυθέων, STG. φυλῆς may be under-
 stood.

91. εἰ...ἀλλ’] ‘though...yet;’ εἰ
 γὰρ πρότερον εἶναι δημότης, ἀλλ’ ἐν τῷ
 παρεόντι εἶναι αἰτῶν βασιλεὺς, ii, 172;
 Pla. A. ii, p. 148, c; Xen. C. i, 3, 6;
 viii, 6, 18; A. ii, 5, 3; STG. εἰ μὴ
 πλέον, ἀλλὰ μίαν ἡμέραν δύντες αὐτοῖς,

‘ἐκπολεμῶσαι.⁹² μετὰ δὲ τοῦτο, ὑποστρέφειν ἐς τὴν σφετέρην, καὶ ‘ἐπιχειρέειν, ην δὴ βουλευομένοισι δοκέη.’ (121) Ταῦτα οἱ Σκύθαι βουλευσάμενοι, ὑπηντίαζον τὴν Δαρείου στρατιὴν, προδρόμους ἀποστελλαντες τῶν ἵππων τοὺς ἀρίστους. τὰς δὲ ἀμάξας, ἐν τῇσι σφι διαιτᾶτο τὰ τέκνα τε καὶ αἱ γυναικεῖς πᾶσαι, καὶ τὰ πρόβατα πάντα, πλὴν ὅσα σφι ἐς φορβῆνα ἰκανὰ ἦν, τοσαῦτα ὑπολιπόμενοι⁹³, τὰ δόλλα ἔμα ἀμάξησι προέπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορέα ἐλαύνειν. ταῦτα μὲν δὴ προεκομίζετο. (122) Τῶν δὲ Σκυθέων οἱ πρόδρομοι, ὡς εἶρον τοὺς Πέρσας δσον τε⁹⁴ τριῶν ἡμερέων ὁδὸν ἀπέχοντας ἀπὸ τοῦ Ἰστρου, οὐτοὶ μὲν, τούτους εὑρόντες, ἡμέρης δδῷ προέχοντες, ἐστρατοπεδεύοντο, τὰ ἐπὶ τῆς γῆς φύσμενα λει-νούντες.⁹⁵ οἱ δὲ Πέρσαι, ὡς εἶδον ἐπιφάνειαν τῶν Σκυθέων τὴν ἵππουν, ἐπῆσαν κατὰ στίθεν αἰεὶ ὑπαγόντων καὶ ἐπειτα, πρὸς γὰρ τὴν μίαν τῶν μοιρέων Ἰθυσαν⁹⁶, οἱ Πέρσαι ἐδίωκον πρὸς⁹⁷ ἥω τε καὶ τοῦ Τανάϊδος, διαβάντων δὲ τούτων τὸν Τάναιν ποταμὸν, οἱ Πέρσαι ἐπιδιαβάντες⁹⁸ ἐδίωκον ἐς τὸ, τῶν Σαυροματέων τὴν χώρην διεξελθόντες, ἀπίκοντο ἐς τὴν τῶν Βουδίνων. (123) ‘Οσον μὲν δὴ χρόνον οἱ Πέρσαι ήσσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυρομάτιδος χώρης, οἱ δὲ εἴχον οὐδὲν σινέσθαι⁹⁹, ἀτε τῆς χώρης ἐούσης χέρσουν ἐπει τε δὲ ἐς τὴν τῶν Βουδίνων χώρην ἐσέξαλον, ἐνθαῦτα δὴ ἐντυ-χόντες τῷ ἔυλίνῳ τείχει, ἐκλεοπτόνων τῶν Βουδίνων καὶ κεκενω-μένου τοῦ τείχεος πάντων, ἐνέπρησαν αὐτό. τοῦτο δὲ ποιήσαντες, εἴποντο αἰεὶ τὸ πρόσω¹⁰⁰ κατὰ στίθεν ἐς δ, διεξελθόντες ταῦτην, ἐς τὴν ἐρήμου ἀπίκοντο. (124) Ἐπεὶ ὡν δὲ Δαρεῖος ἥλθε ἐς τὴν

H. i, 7, 20. *SD* understands καὶ after εἰ, ‘even though.’

92. ἐκπολεμῶσαι] und. ἐβουλεύοντο. *STG*.

93. ὑπολιπόμενοι] vi, 7. *WE*.

94. δσον τε] ἀπέχοντος αὐτοῦ δσον ἐβοδηκόντα σταδίους Ξάρδεων, *Arr. Al.* i, 18; *Pla. Phdr.* 6; and, followed by the preposition ἐς pleonastically, *Pau. vii.* p. 421, 35. *HGV*, on *VG*, iii, 9, 11. Homer and Herodotus add τε to δσον; *HE*. for instance, δσον τ' δρυνιαν, *O. I.* 325; *K.* 167. In these expressions the antecedent, τόσον δι-στημα, is to be understood, *DAM*. as in iv, 139, 87; i, 27, 90.

95. λεανούντες] ἐκτρίβοντες, *Hes. s. iv*, 120; λεγοντες τε καὶ ἐκτρίψαι τῶν Λογγισάρδων τὴν δύναμιν, *Men. Ex. L.* p. 102. *WE*.

96. Ιθυσαν] *Aeschylus* supplies the accusative case, Κύρου πάις ίθυνε στρατὸν, *P.* 779; so *I. δόρυ*, 417; compare *Eur. C.* 14; *Hel.* 1610. *BL*.

98. ἐπιδιαβάντες] vi, 70, 29; ‘crossing over after them.’ It would seem that there must have been a ford at this place. *L.R.* As the journey to the Tanais was one of twenty days to an expeditious traveller, the Persian army would be much longer than that on its march. *WE*. Darius perhaps never went so far, but either fancied, or represented, the Hypanis or the Borysthenes to be the Tanais. *PM.SW.*

99. σινέσθαι] v, 81; *WE*. x, 13 *SW*.

100. τὸ πρόσω] und. ἐς: s. i, 5, 34; 36; *MA*, 282. τοῦ πρόσω, *Xen. A. i*, 3, 1. (nn.)

έρημον, παυσάμενος τοῦ δρόμου¹, ἴδρυσε τὴν στρατιὴν ἐπὶ ποταμῷ 'Οάρῳ² τοῦτο δὲ ποιήσας, ὅκτὼ τείχεα³ ἔτείχεε μεγάλα, ἵσον ἀπ' ἀλλήλων ἀπέχοντα, σταδίους ὡς ἑξῆκοντα μάλιστά κη, τῶν ἔτι ἐς ἐμὲ τὰ ἐρείπια σῶσαι ἦν. ἐν φ⁴ δὲ οὗτος πρὸς ταῦτα ἐτράπετο, οἱ διωκόμενοι Σκύθαι, περιελθόντες τὰ κατύπερθε, ὑπέστρεφον ἐς τὴν Σκυθικὴν. ἀφανισθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφαντάζοντο σφι, οὕτω δὴ δὲ Δαρεῖος τείχεα μὲν ἐκεῖνα ἡμίεργα μετῆκε· αὐτὸς δὲ ὑποστρέψας ἥσε πρὸς ἐσπέρην, δοκέων τούτους τε πάντας τοὺς Σκύθας εἶναι, καὶ πρὸς ἐσπέρην σφέας φεύγειν. (125) Ἐλαύνων δὲ τὴν ταχίστην τὸν στρατὸν, ὡς ἐς τὴν Σκυθικὴν ἀπίκετο, ἐνέκυρσε ἀμφοτέρης τῆσι μοιρησι τῶν Σκυθῶν ἐντύχων δὲ, ἐδιώκε ὑπεκφέροντας⁵ ὥμερος ὁδῷ. καὶ, οὐ γάρ ἀνίεε⁶ ἐπιών δὲ Δαρεῖος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφευγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην· πρώτην δὲ, ἐς τῶν Μελαγχλαίνων τὴν γῆν. ὡς δὲ ἐσβαλόντες τούτους ἐτάραξαν οἱ τε Σκύθαι καὶ οἱ Πέρσαι, κατηγένοντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων τοὺς χώρους. ταραχθέντων δὲ καὶ τούτων, ὑπῆρχον ἐπὶ τὴν Νευρίδα. ταρασσομένων δὲ καὶ τούτων, ηὔσαν ὑποφεύγοντες οἱ Σκύθαι ἐς τὸν Ἀγαθύρσους. Ἀγάθυρσοι δὲ, φρέσοτες καὶ τοὺς ὅμοιόρους φεύγοντας ὑπὸ Σκυθέων καὶ τεταραγμένους, πρὶν ἡ σφι ἐμβαλέειν τοὺς Σκύθας, πέμψαντες κήρυκα, ἀπηγόρευον⁷ Σκύθησι 'μὴ ἐπιβαίνειν τῶν σφετέρων οὐρεων,' προλέγοντες 'ὡς, εἰ περίσσονται⁸ ἐσβαλόντες, σφίσι πρώτα διαμαχήσονται.' Ἀγάθυρσοι μὲν, προείπαντες ταῦτα, ἐβοήθεον ἐπὶ τοὺς οὖρους, ἐν νῷ ἔχοντες ἐρύκειν τοὺς ἐπιώντας. Μελάγχλαινοι δὲ καὶ Ἀνδροφάγοι καὶ Νευροὶ, ἐσβαλόντων τῶν Περσέων δῆμα Σκύθησι, οὕτε πρὸς ἀλκὴν ἐτράποντο⁹, ἐπλαθόμενοι τε τῆς ἀπειλῆς, ἔφευγον αἱεὶ τὸ πρὸς βορέω ἐς τὴν ἐρῆμον τεταραγμένου. οἱ δὲ Σκύθαι ἐς μὲν τοὺς Ἀγαθύρσους οὐκέτι, ἀπείπαντας¹⁰, ἀπικνέοντο· οἱ δὲ ἐκ τῆς Νευρίδος χώρης ἐς τὴν σφετέρην κατηγένοντο τοῖσι Πέρσῃσι.

1. παυσάμενος τοῦ δρόμου] iv, 126; by δν τοῦτφ. vi, 89, 67; Xen. C. ii, 6. π. πλάνης, ib. π. τῆς διώρυχος, ii, 159. HG V, on VG, ix, 3, 11. WE.

5. ὑπεκφέροντας] 'withdrawing out of sight': s. iv, 120. SW.

2. 'Οδρός] REN makes this the Wol-ga; but it is a river no longer in existence. LR.

6. ἀνίεε] The form ἀνίει also occurs, for the imperfect, ii, 113; iv, 152; and for the present, iv, 28. WE. SW. MA, 207, 6. This verb is constructed with

a participle; MA, 549, 8.

3. τείχεα] 'forta,' v, 125, 4; 'a fortress,' v, 34, 91; LR. Xen. H. ii, 1, 25; Liv. iv, 21, 6.

4. ἐν φ] iii, 105; vi, 89; und, χρόνφ, STG. 'whilst;' MA, 577. Soph. Tr. 946; Thu. viii, 29; VG. SH. δν φ ἔρχομαι ὅγι, ἄλλος πρὸ ἐμοῦ κατεβαίνει, St John v, 7: BO, 320. It is followed

9. πρὸς ἀλκὴν ἐτράποντο] iii, 78;

ἐκπλαγέστες, οὐδὲ ὀλίγον ἐς ἀπαπέντες, ἐγκαίνουσιν ἔστι δὲ οἱ καὶ διέφυγον ἐς τὰ δρεα, Arr. I. 24; App. xi, 34. WE.

(126) Ὡς δὲ πολλὸν¹¹ τοῦτο ἐγίνετο καὶ οὐκ ἐπαύετο, πέμψας Δαρεῖος ἵπτεα παρὰ τὸν Σκυθέων βασιλέα Ἰδάνθυρσον, ἔλεγε τάδε· “Δαιμόνες ἀνδρῶν¹², τί φεύγεις αἰτεῖ, ἔξον¹³ τοι τώνδε τὰ ἔτερα ποιέειν; εἰ μὲν γὰρ ἀξιόχρεος¹⁴ δοκέεις εἶναι σεωντῷ τοῖσι ἐμοῖσι πρήγμασι ἀντιωθῆναι, σὺ δὲ, στάς τε καὶ παυσάμενος πλάγης, μάχεσθαι¹⁵ εἰ δὲ συγγινώσκεαι εἶναι¹⁶ ἡσσων, σὺ δὲ, καὶ οὕτω παυσάμενος τοῦ δρόμου, δεσπότη τῷ σῷ δῷρῳ φέρων γῆν τε καὶ ὕδωρ¹⁷, ἐλθεῖ ἐς λόγους.” (127) Πρὸς ταῦτα δὲ Σκυθέων βασιλεὺς Ἰδάνθυρσος ἔλεγε τάδε¹⁸. “Οὐτώ τὸ ἐμὸν ἔχει, ὁ Πέρσας ἐγὼ οὐδένα καὶ ἀνθρώπων δεῖσας ἔφυγον, οὔτε πρότερον, οὔτε νῦν σε φέύγει, οὐδὲ τι νεώτερόν εἴμι ποιήσας νῦν οὐ καὶ ἐν εἰρήνῃ ἐώθεα ποιέειν. ὅ τι¹⁹ δὲ οὐκ αἰτίκα μάχομαι τοι, ἐγὼ καὶ τοῦτο σημανέω ἡμῖν οὔτε δοτεα²⁰ οὔτε γῇ πεφτευμένη ἐστι, τῶν πάρει δείσαντες, μὴ ἀλφή η καρῆ, ταχύτερον²¹ συμμίσγοιμεν ἀνὴρ ἐς μάχην ὑμῖν” εἰ δὲ δέοι πάντως ἐς τοῦτο²² κατὰ τάχος ἀπικνέεσθαι, τυγχάνουσι ημῖν ἔντες τάφοι πατρώιοι²³, φέρετε, τούτους ἀνευρόντες, συγχέειν πειρᾶσθε αὐτούς· καὶ γνώσεσθε τότε, εἴτε ὑμῖν μαχησόμεθα περὶ τῶν τάφων, εἴτε καὶ οὐ μαχησόμεθα. πρότερον δὲ, ἦν ήμεας λόγος αἰρῆν, οὐ συμμίζομέν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα

10. ἀτείωτας] ‘since they forbade it.’ iii, 153; WE. ἀταγορεύοντας. SW. The country of the Agathyrsi had a strong natural defence in the Alpine chain, now known by the name of the Carpathian mountains. LR.

11. πολλὸν] ὡς δὲ π. ἦν τοῦτο τὸ ἔτος, ii, 2; STG., ii, 98, 16.

12. δαμάστεις ἀνδρῶν] viii, 48; ‘most extraordinary of men’; δ. ξένων, Hom. O. Ζ., 443; with a genitive case because it partakes of the nature of a superlative: DAM. sancte deorum, Vir. Ξ. iv, 576. SH, on BO, 116.

14. ἀξιόχρεος] v, 65; SW. Ionic = ἀξιόχρεως.

16. συγγινώσκεαι εἶναι] The infinitive is here used for the participle. MA, 550, obs. 3.

17. γῆν τε καὶ δῶρο] τὸ διδόναι γ. κ. δ. δουλεύειν ἔστι, Arist. Rh. ii, 24; it was an acknowledgment of supremacy by land and by sea. The commission given to Holofernes by Nebuchadnezzar directed him to order the refractory nations ἔτοιμάσιν γ. κ. δ. lxx, Judith ii, 7. Compare vi, 48; vii,

32; 131...136; with Liv. xxxv, 17. BNS.

18. τάδε] This speech is remarkable for its natural simplicity; and is peculiarly adapted to the Scythian king, in whose mouth Herodotus has placed it. VK. WE.

20. οὔτε δοτεα] And so Artabanus had before told his brother, iv, 33. Euphorus speaks of them as οὐδὲν ἔχοντες ὃ πέρ οὐ δουλεύονται, in Stra. vii, p. 464, A. They told Sesostrius ‘tam opulentia populi ducem stolidae adversus inopes occupasse bellum: quod belli certamen anceps, præmia victoriae nulla, damna manifesta sint,’ Jus. ii, 3. VK.

21. ταχύτερον] MA, 130, 1.

22. τοῦτο] i. e. τὸ μάχεσθαι. STG.

23. τάφοι πατρώιοι] Σῆκαι προγόνων, Esch. P. 411; parentum monumenta, Charis, in Ru. Lu. p. 98; BL. responderunt ‘se nec urbes ullam, nec agros ceteros, pro quibus dimicarent, habere: ceterum cum ad parentum suorum monumenta venissent, sciturum quemadmodum Scytha preliari solerent,’ Max. v, 4. WE.

“ειρήσθω” δεσπότας δὲ ἐμοὺς Δία τε ἔγώ νομίζω, τὸν ἐμὸν πρόγονον,
“καὶ Ἰστίην, τὴν Σκυθέων βασιλειαν, μούνονς εἶναι. σοὶ δὲ, ἀντὶ²⁴
“μὲν δώρων γῆς τε καὶ ὑδάτος, δῶρα πέμψω τοιαῦτα, οἴλα σοι πρέπει
“ἐλθεῖν ἀντὶ δὲ τοῦ²⁴, διτὶ δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν²⁵
“λέγω.” Ὁ μὲν δὴ κήρυξ οἰχάκεε²⁶ ἀγγελέων ταῦτα Δαρείῳ.
(128) Οἱ δὲ Σκυθέων βασιλέες, ἀκούσαντες τῆς δουλοσύνης τὸ
οὐνομα, ὄργης ἐπλήσθησαν. τὴν μὲν δὴ μετὰ Σαυροματέων μοι-
ραν ταχθεῖσαν, τῆς ἥρχε Σκύπασις, τέμπουσι, “Ιωσὶ κελεύοντες ἐς
λόγους ἀπικέσθαι τούτοισι, οἱ τὸν Ἰστρὸν ἔζευγμένον ἐφρούρεον
αἴτῶν δὲ τοῖσι ὑπολειπομένοισι²⁷ ἔδοξε πλανᾶν²⁸ μὲν μηκέτι Πέρ-
σας, σίτα δὲ ἐκάστοτε ἀναιρεομένοισι²⁹ ἐπιτίθεσθαι.³⁰ χωμάντες³¹
ῶν σίτα ἀναιρεομένους τοὺς Δαρείου, ἐποίευν τὰ βεβουλευμένα. ἡ
μὲν δὴ ἵππος τὴν ἵππον αἰὲν τρέπεσκε³² ἢ τῶν Σκυθέων³³ οἱ δὲ τῶν
Περσέων ἵπποται φεύγοντες ἐσπεικτον ἐς τὸν πεζόν³⁴ ὁ δὲ πεζὸς ἀν
ἐπεκούρες³⁵ οἱ δὲ Σκύθαι, ἐσπαράξαντες τὴν ἵππον, ὑπέστρεφον, τὸν
πεζὸν φοβεόμενοι. ἐποιεῦντο δὲ καὶ τὰς νῦκτας παραπλησίας προσ-
Έολάς οἱ Σκύθαι. (129) Τὸ δὲ τοῖσι Πέρσησι τε ἦν σύμμαχον³²,
καὶ τοῖσι Σκύθησι ἀντίξουν, ἐπιτίθεμένοισι τῷ Δαρείου στρατοπέδῳ,
θῶμα μέγιστον ἔρω, τῶν τε ὄνων ἡ φωνὴ καὶ τῶν ἡμίόνων τὸ
εἶδος. οὔτε γάρ ὄνοι³³ οὔτε ἡμίονοι³⁴ γῇ ἡ Σκυθικὴ φέρει, οὐδὲ
ἔστι ἐν τῷ Σκυθικῷ πάσῃ χώρῃ τὸ παράπαν οὔτε ὄνος οὔτε ἡμίονος
διὰ τὰ ψύχεα. ἕβρίζοντες³⁵ ὡν οἱ ὄνοι ἐτάρασσον τὴν ἵππον τῶν
Σκυθέων πολλάκις δὲ, ἐπελαυνόντων³⁶ ἐπὶ τοὺς Πέρσας, μεταξὺ³⁷

24. ἀντὶ δὲ τοῦ] The neuter article often stands before an entire proposition. *MA*, 279.

25. κλαίειν] The Attics used the euphemism of χαλεψ λέγω or κελεύω; Bias says Ἄλιαντη κλείειν κρόμμια ἀσθίειν, *Diog. L.* i., 63; *VK. judeo plurare*, *Hor. i S. x.* 91. *TX. s. vi*, 23, 24.

26. οἰχάκεε] with οι for η. *MA*, 183, 6.

27. ὑπολειπομένοισι] those under Idanthyrsus and Taxacis. *LAU*.

28. πλανᾶν] ‘to cause to wander,’ i.e. by leading them about the country. *SW.*

29. σίτα ἐκάστοτε δ.] ‘as often as they were foraging.’ *SW.*

30. νομάντες] ‘watching, observing;’ *Eur. Ph.* 1271; ἐπισκοποῦντες, παρατηροῦντες, *Schol. SW.* τὸ νομᾶν καὶ τὸ σκοτεῖν, ταῦτα, *Pla. Crat.* 6;

Aesch. Th. 3; 25; *WE. Soph. OE. R. 300. MV.*

32. τρέπεσκε] The Cossack cavalry still resembles that of the Scythians; *s. MT*, vi, 3.

32. σύμμαχον] συντυχίη τοῖσι μὲν κακῷ, τοῖσι δὲ σύμμαχος, v, 65, 15. *WE. s. i*, 174, 55.

33. ὄνον] The ass was so common among the Hyperboreans, that they even sacrificed hecatombs of asses, *Pin. P. x*, 51; *Call. fr. 187*; 188.

34. ἡμίονον] ‘mule;’ literally ‘half ass.’

35. ὕβρίζοντες] σκυρτῶντες. *ΓΔ.* It also refers to their braying. *WE. s. i*, 189; *SD*, on *X. A. v*, 8, 3.

36. ἐπελαυνόντων] τῶν Σκύθων. *STG.*

37. μεταξὺ] i.e. τρὶν ἢ τοὺς Σκύθας ἀλθεῖν πρὸς τοὺς Πέρσας, καὶ συμπλα-κῆναι ἀτροῖς. *STG.*

δκως ἀκούσειαν³⁸ οἱ ἵπποι τῶν ὕνων τῆς φωνῆς, ἐταράσσοντό τε ὑποστρεφόμενοι, καὶ ἐν θώματι ἔσκον, ὄρθα ἰστάντες τὰ ὄτα³⁹, ἅτε σῦτε ἀκούσαντες πρότερον φωνῆς τοιαύτης, σῦτε ἰδόντες τὸ εἶδος. ταῦτα μέν νυν ἐπὶ σμικρόν τι ἐφέροντο⁴⁰ τοῦ πολέμου. (130.) Οἱ δὲ Σκύθαι, δκως τοὺς Πέρσας ἴδοιεν τεθορυβημένους⁴¹, ἵνα παραμένουν τε ἐπὶ πλέω χρόνον ἐν τῇ Σκυθικῇ, καὶ παραμένοντες ἀνιψάτο, τῶν πάντων ἐπιδενέες⁴² ἔόντες, ἐποίεν τοιάδε· δκως τῶν προβάτων⁴³ τῶν σφετέρων αὐτῶν⁴⁴ καταλίποιεν⁴⁵ μετὰ τῶν νομέων, αὐτοὶ ἀν ὑτεξήλαυνον ἐς ἄλλον χώρον, οἱ δὲ ἀν Πέρσαι ἐπελθόντες λάθεσκον τὰ πρόσθατα, καὶ λαβόντες ἐπήροντο⁴⁶ ἀν τῷ πεποιημένῳ.

(131) Πολλάκις δὲ τοιούτου γινομένου, τέλος Δαρεῖός τε ἐν ἀπορίῃσι εἰχετο· καὶ οἱ Σκυθέων βασιλῆες, μαθόντες τοῦτο, ἐπειπον⁴⁷ κήρυκα, δῶρα Δαρείῳ φέροντα, ὄρνιθά τε καὶ μῦν καὶ βάτραχον καὶ δίστον⁴⁸ πέντε. Πέρσαι δὲ τὸν φέροντα τὰ δῶρα ἐπειρώτεον τὸν νόον⁴⁹ τῶν διδομένων· δὲ ‘οὐδὲν’ ἔφη ‘οἱ ἐπεστάλθαι ἀλλο η· δόντα τὴν ταχιστὴν ἀπαλλάσσεσθαι, αὐτοὺς δὲ τοὺς Πέρσας’ ἐκέλευε, ‘εἰ σοφοὶ εἰσι, γνῶναι τὸ⁵⁰ ἔθελει⁵¹ τὰ δῶρα λέγειν.’ ταῦτα ἀκούσαντες, οἱ Πέρσαι ἐβούλευντο. (132) Δαρείου μέν νυν ἡ γνώμη ἦην, ‘Σκύθας ἑωντῷ διδόναι σφέας τε αἴτοὺς καὶ γῆν τε ‘καὶ ὕδωρ’ εἰκάζων⁵² τῇδε, “ώς μηδὲν ἐν γῇ γίνεται, καρπὸν

38. ἀκούσειαν] *ΜΑ*, 193, 6.

39. δρός ἰστάντες τὰ ὄτα] Ἰππος εὐγενῆς ἐν τοῦ δεινοῦ δρόνι ὃς ἰστησι, Soph. E. 25. *VK*. “The fiery courier, when he hears from far The sprightly trumpets and the shouts of war, Pricks up his ears,” Dryden, V. G. iii, 130.

40. ἐφέροντο] Understand of Πέρσαι. ‘The Persians then gained for themselves these advantages, of some slight moment in the war.’ *SW. GAI*.

41. τεθορυβημένους] und. ἀπε τὴ δή ἀρμημένους ἐκ τῆς χώρης Σκυθικῆς ἔξεινα. *STG*.

42. ἐπιδενέες] Homeric = ἐπιδεεῖς, *WE. O. Φ.* 185; 253; Ω, 170. The same as ἐνδεεῖς, *Eur. Ph.* 713. *DAM*.

43. τῶν προβάτων] und. μέρος τι· ‘a part only of their flocks.’ *ΜΑ*, 356, b.

45. καταλίποιεν] If the Scythians had driven off all their flocks, the Persians, despairing of subsistence, would have retired to save themselves from starvation. The few sheep left were

not sufficient to alleviate the famine, which began to distress the army of the invaders; but were just enough to decoy Darius on, and to involve him in greater perplexity, till the bridge should be broken down in his rear. *L.R. SW.*

46. ἐπήροντο] ‘were elated.’

47. ἐπειπον] Δαρεῖος Σκύθαι, ἐπερχομένῳ αὐτῷ τῇ χώρᾳ, ἐπειμψαν δρυν καὶ δίστον καὶ βάτραχον, *Ath.* viii, 9. *VK*.

48. τὸν νόον] ‘the meaning;’ τὴν διδούναν, ii, 162. *STG*.

50. ἔθελει] or βούλεται; i. e. τί διανοηθέντες, or τρὸς τί ἀφορῶντες, or τίνι ποτὲ γνώμῃ χρόμενοι ἐπειπον. The same expression occurs ii, 13; v, 80; vi, 37, 12; *Eur. Hi.* 860; 868; δύναται τοῦτο τὸ ἔθος, ii, 30; τοῦτο φρονεῖ ἡ ἀγαργή, *Thu. v.* 85: *VK*. compare St Matthew ix, 13.

51. εἰκάζων] instead of εἰκάζοντο to agree with Δαρείου, or εἰκάζοντα to agree with γνώμη, the nominative mas-

“τὸν αὐτὸν ⁵² ἀνθρώπῳ σιτεόμενος, βάτραχος δὲ ἐν ὕδατι, ὅρνις δὲ μάλιστα ἔουκε ⁵³ ἵππῳ τοὺς δὲ δῖστοὺς, ὡς τὴν ἑωυτῶν ἀλκὴν, “παραδίδοῦσι” αὗτη μὲν Δαρείῳ ἡ γνώμη ἀπεδέδεκτο συνεστήκεε ⁵⁴ δὲ ταύτῃ τῇ γνώμῃ ἡ Γωβρύεω, τῶν ἀνδρῶν τῶν ἐπτὰ ⁵⁵ ἑνὸς τῶν τὸν μάγον κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν· “ἢν μὴ ⁵⁶, ὅρνιθες “γενόμενοι, ἀναπτῆσθε ἐξ τὸν οὐρανὸν, ὡς Πέρσαι, ἢ, μύες γενόμενοι, “κατὰ τῆς γῆς ⁵⁷ καταδύητε, ἢ, βάτραχοι γενόμενοι, ἐξ τὰς λίμνας “ἐσπηδήσητε, οὐκ ἀπονοστήσετε ὄπίσω, ὑπὸ τῶνδε τῶν τοξευμάτων “βαλλόμενοι.” Πέρσαι μὲν δὴ οὕτω τὰ δῶρα εἴκαζον. (133) Ἡ δὲ Σκυθέων μία μοῖρα, ἡ ταχθεῖσα πρότερον μὲν παρὰ τὴν Μαιῆτιν λίμνην φρουρέειν, τότε δὲ ἐπὶ τὸν Ἰστρὸν ⁵⁸ Ιώσις ἐξ λόγους ἐλθεῖν, ὡς ἀπίκετο ἐπὶ τὴν γέφυραν, ἐλεγε τάδε· “Ανδρες Ἰωνες, ἐλευθερήν “ὑμῖν ἦκομεν φέροντες, ἥκηπερ γε ἐθέλητε ἐσακούειν. πυνθανόμεθα “γάρ Δαρείον ἐντελασθαι ὑμῖν, ἐξήκοντα ἡμέρας μούνας φρουρή· “σαντας τὴν γέφυραν, αὐτοῦ μὴ παραγινομένου ἐν τούτῳ τῷ χρόνῳ, “ἀπαλλάσσοσθαι ἐξ τὴν ὑμέτρην. νῦν ὧν ὑμεῖς, τάδε ποιεῦντες, “ἐκτὸς μὲν ἔσεσθε πρὸς ἑκείνους αἰτίης, ἐκτὸς δὲ πρὸς ἡμέων τὰς “προκειμένας ἡμέρας παραμείναντες, τὸ ἀπὸ τούτου ἀπαλλάσ- “σεοθε.” Οὗτοι μέν γυν., ὑποδεξαμένων Ἰώνων ποιήσειν ταῦτα, ὄπίσω τὴν ταχιστὴν ἐπείγοντο. (134) Πέρσαι δὲ, μετὰ τὰ δῶρα τὰ ἐλθόντα Δαρείῳ, ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι πεζῷ καὶ ἵπποισι, ὡς συμβαλέοντες τεταγμένουσι δὲ τοῖσι Σκύθησι λαγὸς ἐξ τὸ μέσον δῆξε ⁵⁹ τῶν δὲ, ὡς ἔκαστος ὕρεον τὸν λαγὸν, ἐδίκον. ταραχθέντων δὲ τῶν Σκυθέων καὶ βοῆ χρεωμένων, εἵρετο ὁ Δαρεῖος τῶν ἀντιπολέμων τὸν Θόρυβον πυθόμενος δὲ σφεας τὸν λαγὸν διώ- κοντας, εἶπε ἄρα πρὸς τούτου περ ἐώθεε ⁶⁰ καὶ τὰ ἄλλα λέγειν· “Οὗτοι “ἄνδρες ἡμέων πολλὸν καταφρονέοντο, καὶ μοι νῦν φαίνεται Γωβρύης

culine is used by a reference to the thing signified; namely ἔγω Δαρείος. *V.K.* Ἰστριον(ἥν γνώμη) ἐναντίν ταῦτη, λέγοντος, iv, 137.

53. μ. ἔουκε] in point of swiftness.

54. συνεστήκεε] i, 208, 58; δ δὲ Γωβρύεω ἀπεδείκνυτο γνώμην ταῦτη τῇ γνώμῃ ἐναντίην, as in i, 207. *STG.*

55. τῶν ἀνδρῶν τῶν ἐπτὰ] Had the adjective preceded the substantive, the first article only would have been requisite; *MA*, 276. iii, 153; and here, as there, ἐόντες might be understood. *WE.*

56. ἢν μὴ] ἢν μὴ με φεύγων ἐκφύγεις πρὸς αἰθέρα, *Eur.* Ph. 1231; [O. 1610;

M. 1293; *Ar.* Av. 349; (nn.) *ED.*] quadrigas si nunc inscendas Jovis, atque hinc fugias, ita vix poteris effugere infortium, *Plau.* Am. i, 1, 294. *V.K.*

“Prepare thyself a burrow under ground, or a ladder in the sky,” *Car-*men *Tograi*, 31.

57. κατὰ τῆς γῆς] *Arist.* Pl. 238; *N.* 189; *Eur.* Hi. 1363; οὖν κατὰ γῆς, *Pla.* Ti. 6; *V.K.* *MA*, 581, 3. γαῖαν δύναι, *Hom.* Il. Z, 19.

58. δῆξε] σκασμὸς δ. πλευρῶν, *Soph.* Tr. 1099; *Æsch.* P. V. 134; ὅρμησε, *Hes.* *BL.* Δαρείος παρεπάσσετο Σκύ-θαις λαγὸς δ. περὶ τὴν Σκυθικὴν φά-

“ εἰπαι περὶ τῶν Σκυθικῶν δώρων ὁρθῶς. ὡς ἡν δύτως ἥδη δοκεόν-
“ των⁶⁰ καὶ αὐτῷ μοι⁶¹ ἔχειν, βουλῆς ἀγαθῆς δεῖ, δκως ἀσφαλέως
“ ἡ κομιδὴ ἡμῖν ἔσται τὸ ὅπίσω.” Πρὸς ταῦτα Γωβρήνης εἶπε· “Ω
“ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ λόγῳ ἡπιστάμην τούτων τῶν ἀνδρῶν
“ τὴν ἀπορίην ἐλθῶν δὲ, μᾶλλον ἔξεμαθον, δρέων αὐτοὺς ἐμπαλ-
“ ζοντας ἡμῖν. νῦν μοι δοκέι, ἐπὴν τάχιστα νῦξ ἐπέλθῃ⁶²,
“ ἕκκανσαντας τὰ πυρὰ, ὡς καὶ ἀλλοτε ἐώθαμεν ποιέειν, τῶν στρα-
“ τιωτέων τοὺς ἀσθενεστάτους ἐξ τὰς ταλαιπωρίας⁶³ ἔξαπαθσαντας,
“ καὶ τοὺς ὄνους πάντας καταδῆσας, ἀπαλλάσσεσθαι πρὶν ἦ καὶ
“ ἐπὶ τὸν “Ιστρον” ιθύσαι Σκύθας λύσοντας τὴν γέφυραν, ἦ καὶ τι
“ Ιωσὶ δόξαι τὸ ἡμέας οἴλον τε ἔσται ἔξεργάσασθαι.” Γωβρήνης μὲν
ταῦτα συνεβούλευε.

(135) Μετὰ δὲ, νῦξ τε ἐγένετο, καὶ Δαρεῖος ἐχρῆτο τῇ γνώμῃ
ταύτῃ⁶⁴ τὸν μὲν καματηροὺς⁶⁵ τῶν ἀνδρῶν, καὶ τὸν ἦν ἐλάχιστος
ἀπολλυμένων λόγος⁶⁶, καὶ τοὺς ὄνους πάντας καταδῆσας, κατέλιπε
αὐτοῦ ταύτη⁶⁷ ἐν τῷ στρατοπέδῳ κατέλιπε δὲ τοὺς τε ὄνους καὶ
τοὺς ἀσθενέας τῆς στρατιῆς τῶνδε εἴνεκεν, ἵνα οἱ μὲν ὄνοι βοὴν
παρέχωνται, οἱ δὲ ἀνθρώποι ἀσθενεῖς μὲν εἴνεκεν κατελίποντο,
προφάσιος⁶⁸ δὲ τῆσδε δῆλα δῆ⁶⁹, αὐτὸς μὲν σὺν τῷ καθαρῷ⁶⁹ τοῦ
στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι, οὗτοι δὲ τὸ στρατόπεδον
τοῦτον τὸν χρόνον ῥυοτατο. ταῦτα τοῖσι ὑπολειπομένοισι ὑποθέμενος
δὲ Δαρεῖος, καὶ πυρὰ ἕκκανσας, τὴν ταχίστην ἐπείγετο ἐπὶ τὸν “Ιστρον”.
οἱ δὲ ὄνοι, ἐρημωθέντες τοῦ ὀμλοῦ, οὕτω μὲν δὴ μᾶλλον πολλῷ
λεσαν τῆς φωνῆς⁷⁰ ἀκούσαντες⁷¹ δὲ οἱ Σκύθαι τῶν ὄνων, πάγχυν
κατὰ χώρην⁷² ἥπιζον τὸν Πέρσας εἶναι. (136) Ἡμέρης δὲ
γενομένης, γγύντες οἱ ὑπολειφθέντες, ὡς προδεδομένοι εἶεν ὑπὸ
Δαρείου, χειράς τε προετίνοντο τοῖσι Σκύθησι, καὶ ἔλεγον τὰ κατή-
κοντα⁷³ οἱ δὲ, ὡς ἤκουσαν ταῦτα, τὴν ταχίστην συστραφέντες, αἴ
τε δύο μοῖραι τῶν Σκυθέων καὶ ἡ μία⁷⁴, Σαυρομάται τε καὶ Βουδίνοι

62. ἐπέλθῃ] ‘shall have come on;’ vili, 11. WE.

63. ἐς τὰς ταλαιπωρίας] i. e. ἐς τὸ φέρειν τὰς τ. STG.

64. καματηρὸς] the same as ἀσθε-
νέας which follows. SW.

65. τῶν ἦν ἐ. & λ.] στρατιῆς, τῆς οὐδεμίᾳ ἔσται δῆλη ἀπολλυμένης, iii, 165. STG.

66. προφάσιος] repeat εἴνεκεν from what precedes, in the same sense as δῆλα πρόφασιν τοιήδε: vii, 230. SW.

67. δῆλα δῆ] ‘to wit;’ after this word understand δῆτι, SW. δῆλα γὰρ δῆ δῆτι, i, 207.

70. Ιεσαν τῆς φωνῆς] μηδεμίαν φω-
νητέαν, ii, 2. The construction here
is Ιεσαν φωνὴν μᾶλλον τῆς εἰδισμένης
φωνῆς. SW.

71. ἀκούσαντες] καὶ τὰς σκηνὰς
ἀκεραίους δρῶντες, φοντο παρείναι τοὺς
Πέρσας. (Δαρεῖος γὰρ), θνατοί
τοὺς Σκύθας, τὸ στρατόπεδον, ὡς εἴχει,
ἔδη κατὰ χώραν μένειν, Polyæ. viii, 10,
4. VK.

72. κατὰ χώρην] iv, 201, 72; Xen.
A. i, 5, 16; Arist. Pl. 367; ἐν τῷ
αὐτῷ χώρῃ; Liv. xxii, 41, f.

74. ἡ μία] ‘the third;’ compare iv,
120; 128; and 133. LR. WE.

καὶ Γελωνὸν, ἔδικον τοὺς Πέρσας ἰθὺ⁷⁵ τοῦ "Ιστρου. ἄτε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ⁷⁶ ἐόντος πεζοῦ στρατοῦ, καὶ τὰς ὁδοὺς οὐκ ἐπισταμένου, ὥστε οὐ τετρημένων⁷⁷ τῶν ὁδῶν τοῦ δὲ Σκυθικοῦ, ἵπποτεω, καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένου ἀμαρτόντες ἀλλήλων, ἐφθησαν πολλῷ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικέμενοι.⁷⁸ μαθόντες δὲ τοὺς Πέρσας οὐ κω ἀπιγμένους, ἐλεγον πρὸς τοὺς "Ιωνας ἑόντας ἐν τῇσι γησί· "Ἄνδρες "Ιωνες, αἱ τε ἡμέραι "ὑμῖν τοῦ ἀριθμοῦ διοίχηται⁷⁹ καὶ οὐ ποιέετε γε δίκαια, ἔτι παρα- "μένοντες. ἀλλ', ἐπεὶ πρότερον δειμαλίοντες ἐμένετε, νῦν λύσαν- "τες τὸν πόρον τὴν ταχίστην ἅπιτε χαλρόντες ἐλευθέροι⁸⁰, θεοῖσι "τε καὶ Σκύθηι εἰδότες χάριν. τὸν δὲ πρότερον ἑόντα ὑμέων δε- "σπότην ἡμεῖς παραστησόμεθα οὕτω, ὥστε ἐπὶ μηδαμοὺς ἔτι ἀνθρώ- "πους αὐτὸν στρατεύσασθαι." (137) Πρὸς ταῦτα οἱ "Ιωνες ἑσυλεύοντο. Μιλτιάδεω⁸¹ μὲν τοῦ 'Αθηναίου⁸², στρατηγέοντος καὶ τυραννεύοντος⁸³ Χερσονησιτῶν⁸⁴ τῶν ἐν 'Ελλησπόντῳ, ἦν γνώμη, 'πείθεσθαι Σκύθους, καὶ ἐλευθεροῦν 'Ιωνίην· 'Ιστιαίου⁸⁵ δὲ

75. *Ιθὺ*] ἔλεγι *i.* τῆς ἀρχῆς τῆς Τομύριος, i, 207; *SW.* iv, 120; *Ιθὺ* is the same, v, 64, 11. It is of very frequent occurrence in Hom. I, M, 106 &c.

76. *τοῦ πολλοῦ*] 'the major part.'

77. *τετρημένων*] vii, 124, 13. Archelaus, on coming to the throne of Macedon, δδὸς εὐθέλες ἔτεμε, Thu. ii, 100. Philo uses the compound, πολυχεῖδες ἀνατέμων δδούς, λεωφόρους ἀπόστας, de M. O. p. 14, b; ἐν ἀνοδίᾳ ἀπλανεῖς καὶ λεωφόρους δδοὺς ἀνατεμεῖν, C. P. p. 723, b. *WE. WS.* The phrase originated in the circumstance of armies on the march being preceded by pioneers to clear a road, and to cut their way through forests, &c.

78. *ἐφθησαν... ἀπικόμενοι*] 'came to the bridge long before the Persians.' *MA.* 553, 3. s. iii, 78, 18.

79. *αἱ ἡμέραι... διοίχηται*] i. e. δταχθεῖς ἀριθμὸς τῶν ἡμέρων ὑμῖν διοίχηται, *STG.* by *enallage*, *SW.*

80. *χαλρότες ἐλεύθεροι*] A more usual turn of expression would be ἅπιτε χ. θεοῖς τε καὶ Σκ. εἰδότες χάριν, ἐλεύθεροι δύτες, as in iii, 125. or ἀνθ' ἐν ἐλεύθεροι ὅτε: *STG.* s. iii, 21, 10.

81. *Μιλτιάδεω*] This was the second Miltiades. *VK.*

82. *Αθηναίου*] Athens was so called after Minerva, the tutelary deity: its former name was Cecropis. *LR.*

83. *τυραννεύοντος*] *Chersonesi perpetuam obtinuerat dominationem, tyrannique fuerat appellatus, sed justus; non erat enim vi consecutus, sed suorum voluntate, eamque potestatem bonitate retinuerat. omnes autem et habent et dicuntur tyranni, qui potestate sunt perpetua in ea civitate, que libertate usus est.* *Nep.* i, 8. *LR.*

84. *Χερσονησιτῶν*] This Chersonesus is now called the peninsula of Romania: its ancient inhabitants were the Thracian Dolonci. *LR.* The people were called *Chersonesii* as well as *Chersonesite*: perhaps the latter perhaps denoted 'Greek Settlers'; as *Italiotes* and *Siceliotes* did, in contradistinction to *Itali* and *Sicili*. *s. BF*, on *Th.* ii, 109; 165; *Liv.* xxiii, 48, 0.

85. *Ιστιαίου*] *Histieus Milesius, non conficeretur, obstitit; dicens, 'non idem ipsis, qui summas imperii tenerent, expedire, et multitudini; quod Darii regno ipsis niteretur dominatio, quo extincto ipsis potestate expulsos civibus suis pœnas daturos: itaque adeo se abhorre a ceterorum consilio, ut nihil putet ipsis utilius quam confirmari regnum Persarum.'* *Nep.* i, 3. The opinion of Miltiades is there given more fully. *VK.*

τοῦ Μιλησίου ἐναντίη ταύτη, λέγοντος, “ώς νῦν μὲν διὰ Δαρεῖον “ἐκαστος αὐτῶν τυραννεύει πόλιος τῆς Δαρείου δὲ δυνάμιος καται-“ρεθείσης, οὐτε αὐτὸς Μιλησίων οἶδε τε ἔσται ἄρχειν, οὐτε ἄλλον “οὐδένα οὐδαμῶν⁸⁶ βουλήσεσθαι γὰρ ἐκάστην τῶν πολίων δημο-“κρατέεσθαι μᾶλλον ἢ τυραννεύεσθαι.” Ἰστιαίου δὲ γνώμην ταύτην ἀποδεικνυμένου, αὐτίκα πάντες ἡσαν τετραμμένοι πρὸς ταύτην τὴν γνώμην, πρότερον τὴν Μιλτιάδεω αἰρέθμενοι (139) Οὗτοι ὧν ἐπει τε τὴν Ἰστιαίου αἰρέοντο γνώμην, ἔδοξέ σφι πρὸς ταύτην τάδε ἔργα τε καὶ ἔπει προσθένταις τῆς μὲν γεφύρης λύειν τὰ κατὰ τοὺς Σκύθας ἔδυτα, “λύειν δὲ δόσον τόξευμα⁸⁷ ἔξικνέεται· ἵνα καὶ ποιέειν τὸ δοκέωσι, “ποιεῦντες μηδὲν, καὶ οἱ Σκύθαι μὴ πειράστο⁸⁸ βιώμενοι καὶ βουλό-“μενοι διαβῆναι τὸν Ἰστρὸν κατὰ τὴν γέφυραν εἰπεῖν τε, λύοντας τῆς γεφύρης τὸ ἐξ τὴν Σκυθικὴν ἔχον, “ώς πάντα ποιήσουσι τὰ “Σκύθησί ἔστι ἐν δοῦνῃ.” ταῦτα μὲν προσθέηκαν τῇ γνώμῃ μετὰ δὲ, ἐκ πάντων ὑπεκρίνατο Ἰστιαῖος, τάδε λέγων· “Ἄνδρες Σκύθαι, “χρηστὰ ἥκετε φέροντες⁸⁹, καὶ ἐξ καιρὸν ἐπειγεσθε, καὶ τά τε ἀπ’ “ὑμέων ἡμῖν χρηστῶς ὁδοῦται⁹⁰, καὶ τὰ ἀπ’ ἡμέων ἐξ ὑμέας ἐπιτη-“δέως ὑπηρετέεται. ὡς γὰρ δράτε, καὶ λύομεν τὸν πόρον καὶ προθυ-“μῆν πᾶσαν ἔξιμεν, θέλοντες εἶναι ἐλεύθεροι· ἐν φ δὲ ἡμέες τάδε “λύομεν, ὑμέας καιρὸς ἐστι δίζησθαι ἐκείνους, εὑρόντας δὲ, ὑπέρ τε “ἡμέων καὶ ὑμέων αὐτῶν τίσασθαι οὐτως, ὡς κείνους πρέπει.”⁹¹

(140) Σκύθαι μὲν, τὸ δεύτερον⁹² “Ιωσὶ πιστεύσαντες λέγειν ἀληθέα, ὑπέστρεφον ἐπὶ ζήτησιν τῶν Περσέων, καὶ ἡμάργανον πάσης τῆς ἐκείνων διεξόδου. αἴτιοι δὲ τούτον αὐτὸν οἱ Σκύθαι ἐγένοντο, τὰς νομὰς τῶν ἵππων τὰς ταύτην διαφθείραντες, καὶ τὰ ὑδατα συγ-χώσαντες. εἰ γὰρ ταῦτα μὴ ἐποίησαν, παρεῖχε ἄν σφι, εἰ ἐξούλοντο, εὐπετέως ἔξευρέειν τοὺς Πέρσας· νῦν δὲ, τὰ σφι ἔδόκεε ἀριστα βε-θουλεῦσθαι, κατὰ ταῦτα ἐσφάλησαν. Σκύθαι μέν νυν τῆς σφετέρης χώρης τῇ χιλός τε τοῖσι ἵπποισι καὶ ὑδατα ἦν, ταύτη δεξιόντες ἐδί-ζηντο τοὺς ἀντιπολέμους⁹³, δοκέοντες καὶ ἐκείνους διὰ τοιούτων τὴν ἀπόδρησιν ποιέσθαν· οἱ δὲ δὴ Πέρσαι, τὸν πρότερον ἐωτῶν γενό-μενον στίθιον, τοῦτον φυλάσσοντες, ἤσαν· καὶ οὐτα μόγις⁹⁴ εὗρον

86. οὐδαμῶν] und. ἔτεσθαι. SW. s. i, 91, 91.

87. τόξευμα] οὐ μόνον ἢ τοξεία, ἀλλὰ καὶ αὐτὸν τὸ τόξον, i. e. πᾶσα ἡ τοξικὴ σκευὴ, and particularly τὸ τοξεύμενον, Tho. M. πρὸ τόξευμα ἔξικνεσθαι, Xen. A. i. 8, 13; understand πρὸς or εἰς αὐτὸς or αὐτῶν. HU.

88. ἥκετε φέροντες] ‘you are come with.’ MA, 557.

90. δδοῦται] Aesch. P. V. 507; A. 169; Eur. I. 1050. Herodotus uses the compound verb εἰδόδω, vi, 73. WE. BL.

91. πρέπει] διπήλαξαν οὕτω ὡς κεί-νους ἔπρεπε, viii, 68, 2. WE.

92. τὸ δεύτερον] iv, 133. STG.

93. ἀντιπολέμους] iv, 134; vii, 236; viii, 68, 2. πολεμίους, Hea. SW.

94. μόγις] μόλις. DAM.

τὸν πόρον. οἷα δὲ γυντός τε ἀπικόμενοι, καὶ λελυμένης τῆς γεφύρης ἐντυχόντες⁹⁵, ἐς πᾶσαν ἄρρωδήντην ἀπίκατο⁹⁶, μή σφεας οἵ⁹⁷ Ιωνες ἔωσι ἀπολελοιπότες. (141) Ἡν δὲ περὶ Δαρεῖον ἀνὴρ Αἰγύπτιος, φωνέων μέγιστον ἀνθρώπων τοῦτον δὴ τὸν ἄνδρα, καταστάντα ἐπὶ τοῦ χείλεος τοῦ Ἰστρου, ἐκέλευ τὸν Δαρεῖον καλέειν Ἰστιαῖον Μιλήσιον. ὃ μὲν δὴ ἐποίεε ταῦτα· Ἰστιαῖος δὲ, ἐπακόντας τῷ πρώτῳ κελεύσματι⁹⁸, τὰς τε νέας ἀπάσις παρεῖχε διαπορθμεύειν τὴν στρατιὴν, καὶ τὴν γέφυραν ἔζευξε. (142) Πέρσαι μὲν ὡν οὕτω ἐκφεύγοντι· Σκύθαι δὲ, διζήμενοι, καὶ τὸ δεύτερον ἥμαρτον τῶν Περσέων καὶ τοῦτο μὲν, ὡς ἔοντας⁹⁹ "Ιωνας ἐλευθέρους, 'κακίστους τε καὶ ἀγαν- 'δροτάτους' κρίνονται 'εἶναι ἀπάντων ἀνθρώπων'¹⁰⁰; τοῦτο δὲ, ὡς δούλων Ἰωνων τὸν λόγον ποιεύμενοι, 'ἀνδράποδα φιλοδέσποτά' φασι 'εἶναι καὶ ἀδρηστα¹⁰⁰ μάλιστα.' ταῦτα μὲν δὴ Σκύθησι ἐς "Ιωνας ἀπέρριπται. (143) Δαρεῖος δὲ, διὰ τῆς Θρηίκης πορευόμενος ἀπικετο ἐς Σηστὸν¹ τῆς Χερσονήσου² ἐνθεῦτεν δὲ αὐτὸς μὲν διεἴη τῆσι νησὸν ἐς τὴν Ἀσίην, λείπει δὲ στρατηγὸν ἐν τῇ Εὐρώπῃ Μεγάλαζον, ἄνδρα Πέρσην τῷ Δαρεῖος κοτε ἔδωκε γέρας, τοιόνδε εἴπας ἐν Πέρσησι ἐπος· ὡρμημένον Δαρείον ῥοίας τρώγειν, ὡς ἄνοιξε τάχιστα τὴν πρώτην τῶν ῥοέων, εἴρετο αὐτὸν ὁ ἀδελφεὸς Ἀρτάβανος, 'ὅ τι βούλοιτ' ἂν οἱ τοσοῦτο πλῆθος γενέσθαι, ὅσοι ἐν τῇ ροῇ κόκκοι; ' Δαρεῖος δὲ εἶπε, 'Μεγαλάζους² ἂν οἱ τοσούτους ἀρι-

95. λ. τῆς γ. ἐντυχόντες] A compound sometimes takes the construction of a simple verb, *MA*, 382, *obs.* *Æsch.* S. 70; *Soph. Ph.* 323; *WE. Eur. Or.* 1284. *SW* however thinks this enallage scarcely allowable except by poetical license, and would understand τῷ πόρῳ, making λ. τῆς γ. the genitive absolute: and *POR* denies that ἐντυχάνειν, or συντυχάνειν, is ever constructed with a genitive. s. vii., 208, 56.

97. κελεύσματι] οὐ τῷ πρώτῳ οἱ κ. πειθόμενος, vii., 16. *WE.* κέλευμα was the more modern form of the word: *cēleūma est carmen, quod navigantes canere solent; vel clamor nauticus, id est, vox nautarum;* *Isid. de O.* xvi., p. 7. *BL.*

98. ὡς ἔοντας] The order of the words is "I. ὡς δ. ἐλευθέρους, κρ. εἰ. κ. τε καὶ δ. ἀνθρώπων. The expression is much the same as "I. δι μὲν δλ. 'they deem the Ionians, considered as free-men, &c.' Callicratidas gives the same

character of this people: to one asking δι ποίοις ἔνδρες οἱ Ιωνες; he answers δειθέροις μὲν κακοὶ, δοῦλοι δὲ ἀγαθοὶ, *Plu.* M. 16, p. 222, *d. WE. VK.*

99. ἀπάντων ἀνθρώπων] When the class, to which the substantive that the superlative agrees with belongs, is mentioned, it is put in the genitive plural, and often with πᾶς. *MA*, 459, 1. s. v., 24, 30.

100. ἀδρηστα] τὸν τῶν Ἰωνων τυρδίνους θέλθηρος διὰ τὴν τρὸς Δαρεῖον πότιστιν ἀνδράποδα χρηστά καὶ ὑδροστα ἐκάλει, *Plu. t. ii.*, p. 174, ε. ἀδρηστος is opposed to δρηπέτης 'a runaway'; η εἶναι ἐλευθέρους δὲ δούλοισι, καὶ τούτουις ὡς δρηπέτησι, vi., 11. *VK. WE.*

1. Σηστὸν] It was here that Xerxes built the bridge across the Hellespont. The modern town near the same spot is called Zemenic. *L.R. A.*

2. Μεγαλάζους] s. iii., 70, 68; 'Μεγαλάζους,' εἶτε, 'θέλειν αὐτῷ τοσούς τους εἶναι,' *Eust. on Il. B.*, p. 182, 27. *VK.*

‘ θμὸν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἐλλάδα ὑπῆκοον.’ ἐν μὲν δὴ Πέρσησι ταῦτα μινείπας ἔτιμα· τότε δὲ αὐτὸν ὑπέλιπε στρατηγὸν, ἔχοντα τῆς στρατῆς τῆς ἑωντοῦ ὄκτω μυριάδας. (144) Οὗτος δὴ ὁν τότε ὁ Μεγάθαζος, στρατηγὸς λειφθεὶς ἐν τῇ χώρῃ Ἐλλησποντίων, τοὺς μὴ μηδίζοντας³ κατεστρέφετο. οὗτος μὲν νῦν ταῦτα ἐπρησσε.⁴

(145) Τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύην ἄλλος στρατηγὸς μέγας στόλος.⁵ (200) Οἱ Φερείμης τιμωροὶ Πέρσαι, ἐπεὶ τε ἐκ τῆς Αἰγύπτου ἀπίκατο ἐξ τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν, ἐπαγγελλόμενοι ἐκδιδύναι τοὺς αἰτίους τοῦ φόνου τοῦ Ἀρκεσίλεω· τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος⁶ μετατίνων, οὐκ ἐδέκοντο τοὺς λόγους· ἐνθαῦτα δὴ ἐπολιόρκεον τὴν Βάρκην ἐπὶ μῆνας ἑννέα, ὥρυσσοντες τε ὄρύγματα ὑπόδγαμα⁷ φέροντα ἐξ τὸ τεῖχος, καὶ προσβολὰς καρτερὰς ποιεύμενοι. τὰ μὲν νῦν ὄρυγματα ἀνήρ χαλκεὺς ἀνεῦρε⁸ ἐπιχάλκῳ ἀσπίδι ὅδε ἐπιφρασθεὶς· περιφέρων αὐτὴν ἐντὸς τοῦ τείχεος προσίσχε πρὸς τὸ δάπεδον τῆς πόλιος. τὰ μὲν δὴ ἄλλα ἔσκε κωφὰ, πρὸς δὲ προσίσχε, κατὰ δὲ τὰ ὄρυσσόμενα ἡχεσκε ὁ χαλκὸς τῆς ἀσπίδος. ἀντορύσσοντες δὲ ἀν ταῦτη οἱ Βαρκαῖοι ἔκτεινον τῶν Περσέων τοὺς γεωργίζοντας, τοῦτο μὲν δὴ οὕτω ἔξερθη· τὰς δὲ προσβολὰς ἀπεκρούόντο οἱ Βαρκαῖοι. (201) Χρόνων δὲ δὴ πολλῶν τρι-Εομένων καὶ πιπτόντων ἀμφοτέρων πολλῶν καὶ οὐκ ἡσσον τῶν Περσέων, “Αμασις, ὁ στρατηγὸς τοῦ πεζοῦ, μηχανᾶται τοιάδε·

3. μηδίζοντας] Herodotus, and the ancient writers in general, often designate the Persians, and the nations dependent on the Persian empire, by the name of Medes; s. ix, 77, 91. L.R. In a like sense we have ἀπτικίειν, Thu. iii, 62. P.M., on Ar. Av. 768.

4. ἐπρησσε] The principal purposes of the Scythian expedition were probably accomplished; s. MT, vi, 3. TX.

5. στόλος] The pretext of which was to avenge the assassination, at Barce, of Arcesilaus, tyrant of Cyrene and son of Phereima.

6. τῶν δὲ . . . τὸ πλῆθος] i. e. δτι, or δάστι, δὲ τούτων τῶν τὸ πλ. SW. or ol δὲ, τῶν γὰρ ἦν αὐτῶν τὸ πλ. &c. STG.

7. ὄρυγματα ὑπόδγαμα] ὑπόνομοι, Eust. VK. ‘a mine.’ This is one of the earliest instances of mining and countermining being adopted in the siege and defence of towns. L.R.

8. χαλκεὺς ἀνεῦρε] ἀνήρ χ. ἀνεῦρε,

ἐνθυμήσας ἀστίδος χαλκωμα ἐπιφέρειν, καὶ ἐντὸς τοῦ τείχους ἐπάνω προσίσχει πρὸς τὸ δάπεδον τῇ μὲν δὴ ἄλλῃ κωφῇ ἦν, πρὸς δὲ προσίσχοι τὸ χαλκωμα⁹ ὃ δὲ ὄτωρόστετο, ἀντήχει· ἀντορύσσοντες οὖν οἱ Βαρκαῖοι, ταῦτη ἀπέκτειναν πολλῶν τῶν ὄπωροσόντων, Άπ. 37. WE. A similar device was used by the Ambraciots when undermined by the Romans; ἔχῆς ἔθηκαν ταφὰ τὸν ἔνα τούχον τῆς τάφρου ἐγγὺς τῷ τείχει χαλκώματα συνεχῆ, λεπτότατα τὰς κατασκευαῖς, οἷον λεκάνας καὶ ἔτερα ὅμοια ποτοῖς¹⁰ καὶ ταφὰ ταῦτα διὰ τῆς τάφρου παριύντες, ἡκροῦντο τοῦ ψόφου τῶν ὄρυτόντων ἔσθεις. ἐπεὶ δὲ ἐσημειώσαντο τὸν τόπον, καθ' οὐν ἐδήλουν τὰν τῶν χαλκωμάτων ἀντήχουν γὰρ πρὸς τὸν ἐκτὸς ψόφον ὄρυττον ἔσθειν ἄλλην κατὰ γῆς τάφρον &c. Pol. xxii, 11. SW. Livy merely says *aure admodum, sonitum fodientium capitabant*, xxxviii, 7. VK.

μαθὼν τοὺς Βαρκαίους, ὡς κατὰ μὲν τὸ ἴσχυρὸν οὐκ αἴρετο εἶεν, δόλῳ δὲ αἴρετο, ποιέει τοιάδε· γυντὸς τάφρην⁹ ὁρύξας εὑρέην, ἐπέτεινε ξύλα ἀσθενέα ὑπὲρ αὐτῆς· κατήπερθε δὲ, ἐπιπολῆς τῶν ξύλων, χοῦν γῆς ἐπεφόρησε, ποιέων τὴν ἄλλη γῆν ἴσπεδον. ἅμα ἡμέρῃ δὲ ἐς λόγους προσεκαλέετο τοὺς Βαρκαίους· οἱ δὲ ἀσπαστῶς ὑπῆκουσαν, ἐς ὅ σφι ἔαδε ὁμολογήρι χρήσασθαι. τὴν δὲ ὁμολογίην ἐποιεῦντο τοιήνδε τινὰ, ἐν¹¹ ἡ γῆ αὐτῇ οὕτω ἔχη μένειν τὸ ὄρκιον κατὰ χώρην¹² καὶ ‘Βαρκαίους τε ὑποτελέειν φάναι ἀξίην¹³ βασιλέῖ, καὶ Πέρσας μηδὲν ‘ἄλλο νεοχοῦν κατὰ Βαρκαίων.¹⁴ μετὰ δὲ τὸ ὄρκιον, Βαρκαῖοι μὲν, πιστεύσαντες τούτοις, αὐτοὶ τε ἔξησαν ἐκ τοῦ ἀστεος, καὶ τῶν πολεμίων ἔων παριέναι ἐξ τὸ τεῖχος τὸν βουλόμενον¹⁵, τὰς πύλας πάσας ἀνοίξαντες. οἱ δὲ Πέρσαι, καταρρήξαντες τὴν κρυπτὴν γέφυραν, ἔθεον ἔσω ἐξ τὸ τεῖχος, κατέρρηκαν δὲ τοῦδε εἰνεκα τὴν ἐποιησαν γέφυραν, ἵνα ἐμπεδορέοιεν¹⁶, ταμόντες τοῖσι Βαρκαίοισι ‘χρόνον ‘μένειν αἰεὶ τὸ ὄρκιον, δοσον ἀν ἡ γῆ μένη κατὰ τὰ τότε εἰχε’ καταρρήξασι δὲ, οὐκέτι ἔμενε τὸ ὄρκιον κατὰ χώρην. (202) Τοὺς μέν νυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπει τέ οἱ ἐκ τῶν Περσέων παρεδόθησαν, ἀγεσκολόπιτε κύκλῳ τοῦ τείχεος^a τοὺς δὲ λοιποὺς τῶν Βαρκαίων ληίην ἐκέλευσε θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἥσαν Βαττιάδα τε καὶ τοῦ φόνου οὐν μεταίτιοις τούτοισι δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη. (203) Τοὺς ὅν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδίσαμενοι ἀπήσαν δπίσω^b καὶ

9. τάφρην] iv, 28; and below, τάφρος: *so* ψάμμος, iv, 182; and ψάμμη, iv, 181: σαῦρος, iv, 183 [?] and σαύρη, iv, 192: δ and η κισών, iv, 184; and i, 92. SW.

10. ταμνόντες δρκια] δ. πιστὰ ταμνόντες, Hom. Il. B. 124; φιλότητα καὶ δ. π. τ. Γ. 73; στονδᾶς τ. Eur. Hel. 1234; i. e. δι' ἐπομῆς δυμάτων συνθήκας ποιήσαντες κατὰ τὸ ἀρχαῖον θεός, Eust. BNS. ἀρθρον καὶ φίλαν τ. Call. fr. 199; φίλα τ. Eur. S. 385; MR. ‘slaying’ a victim in order to ratify ‘the oaths.’ TX. Ιερά δύσσαντες, έρμοσαν ἐπὶ τῶν δρκίων, Dion. A. R. iii, 18. VG, ix, 4, 8. LAU. The same idiom holds good in Latin, where, in the present tense, *fædus ferire* is used, Cic. pro D. S. Liv. i, 24; ix, 5; and, in the preterperfect, *fædus icisse*, Cic. pro L. C. B. 15; in L. C. P. 12; Liv. i, 24; or f. *percussisse*, Liv. i, 24;

Jus. xlvi, 3. The ceremony itself is described in Liv. i, 24; ix, 5; and by Vir. AE. viii, 641; xii, 161. “To strike a league” is an English idiom also.

11. Εἰς τὸ ἀν] μέχρις ἀν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι, Dion. A. R. vi, 95; WE. στὰς μετὰ τῶν τὰ δρκια ταμνόντων ἔμοσεν, ἐφ' δοσον οὕτως ἡ γῆ μένει, φυλάκειν τὰ συγκείμενα, Poly. vii, 34; compare vi, 22. VK.

14. ν. κατὰ Β.] The same verb and preposition are followed by an accusative, v, 19. SW.

15. τὸν βουλόμενον] This is the common form of expression in decrees, laws, treaties, and proclamations. WE. MA, 269, obs.

16. ἐμπεδορέοιεν] Xen. de R. L. near the end; ἐμμένειν δρκφ, Eur. M. 752. MR.

ἐπει τε ἐπὶ τῇ Κυρηναίων πόλι ἐπέστησαν¹⁷, οἱ Κυρηναῖοι, λόγιόν τι ἀποσιεύμενοι, διεξῆκαν αἴτους διὰ τοῦ ἀστεος. διεξιώσης δὲ τῆς σίφατις, Βάρψις μὲν, ὁ τοῦ γαντικοῦ στρατοῦ στρατηγὸς, ἐκέλευε αἱρέειν τὴν πόλιν· “Ἄμασις δὲ, ὁ τοῦ πεζῶν, οὐκ ἔα· ‘ἐπὶ Βάρκην γάρ ἀποσταλῆναι μούνην Ἑλληνίδα πόλιν.’” ἐξ ὁ διεξελθοῦσι, καὶ ιζομένουσι ἐπὶ Διός Λυκαίου¹⁸ ὅχθον, μετεμέλησέ σφι οὐ σχῶσι τὴν Κυρηνην καὶ ἐπεφῶντο τὸ ἐντερον παρέναι ἐς αἰτήν· οἱ δὲ Κυρηναῖοι οὐ περιώρεον. τοῖσι δὲ Πέρσησι, οὐδενὸς μαχομένου, φόβος¹⁹ ἐγέπεσε ἀποδραμόντες δὲ οσσον ἔξηκοντα στάδια, ιζοντο· ἴερθεντι δὲ τῷ στρατοπέδῳ ταῦτη ἥλθε παρὰ Ἀριάνδεω ἄγγελος, ἀποκαλέων αἴτους. οἱ δὲ Πέρσαι, Κυρηναίων δεηθέντες ἐπόδιά σφι δοῦναι, ἐνυχον λαβόντες δὲ ταῦτα, ἀπαλλάσσοντο ἐς τὴν Αἴγυπτον. παραλαβόντες δὲ τὸ ἐνθεῦτεν αἴτους Λίβενος, τῆς τε ἐσθῆτος εἶνεκα καὶ τῆς σκευῆς, τοὺς ὑπολειπομένους αἴτῶν καὶ ἐπελκομένους ἐφένενον, ἐς δὲ τὸν Αἴγυπτον ἀπιέστο. (204) Οὗτος ὁ Περσέων στρατὸς τῆς Λιβύης ἐκαστάτω ἐς Εὔεστερίδας²⁰ ἥλθε. τοὺς δὲ ἡγραποδίσαντο τὸν Βαρκαίων, τούτους δὲ ἐκ τῆς Αἴγυπτου ἀνασπάστους²¹ ἐποίησαν παρὰ βασιλέᾳ· βασιλεὺς δὲ σφι Δαρεῖος ἔδωκε τῆς Βακτρίης²² χώρης κώμην ἐγκατοικῆσαι. οἱ δὲ τῷ κώμῃ ταῦτη οὐνομα ἔθεντο Βάρκην, ἥπερ ἔτι καὶ ἐς ἐμέ ἦν οἰκευμένη ἐν τῇ γῇ τῇ Βακτρῷ. (205) Οὐ μὲν οὐδὲ ἡ Φερετίμη εἴν τὴν ζόην κατέπλεξε.²³ ὡς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης, τισαμένη τοὺς Βαρκαίους, ἀπενόστησε ἐς τὴν Αἴγυπτον, ἀπέθανε κακῶς· ζῶσα

17. ἐπέστησαν] ‘halted,’ Xen. C. iv, 2, 18; ‘suddenly presented themselves,’ i, 34, 69.

18. Λυκαῖον] named after Lyceus, a mountain of Arcadia, consecrated to both Jupiter and Pan. *A.*

19. φόβος] Such unaccountable alarms were called ‘panics,’ and supposed to be inspired by Pan. *οἱ Μακεδόνες καὶ τὸ πλῆθος τῶν Βαρβέρων, εὖθυν φοβηθέντες ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσφάδας ἐκπληγύσθουσι· καταστάντες ἐς αὐλίδιον φυγήν, ἔχωρου δὲ οίκου,* Thuc. iv, 125; *ἄτοισ (οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβοι καὶ δείματα ἀγγίγνεσθαι) ἀπίστται παρεχή,* Thuc. vii, 80; *Πανὸς τρομερῷ μάστιγι φοβεῖ, φυλακάς δὲ λιτάνων, κινέισ στρατιῶν;* Eur. Rh. 36; VK. a. SH, on BO, 59. Curt. iv, 12, 14; Flac. iii, 44 &c. PC, iii, 9. “We sacrificed to Pan,

Assailed the unguarded ruffians in his name; He with his terrors smote their yielding hearts.” Glover, Leon. ii, 596; “God! whose power, By rumour vain, or echo’s empty voice, Can sink the valiant in desponding fear, Can disarray whole armies.” ib. 652.

20. Εὔεστερίδας] This people dwelt on the eastern side of the greater Syrtis; their capital was Hesperides, afterwards Berenice, now Bernic. *L.R.* They are not mentioned in *A.*

21. ἀνασπάστους] v, 12; vi, 32; denotes those ‘torn from their native country.’ *ἀνασπάστους* implies moreover that the country itself was conquered. *W.E.* s. i, 97, 14.

22. Βακτρίης] part of the modern Chorasan; its capital was Bactræ, now Balk. *L.R.*

23. κατέπλεξε] ‘wound up:’ *διαπλέκειν*, v, 92, 6.

γὰρ εὐλέων ἔξεσε.²⁴ ὃς δρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι πρὸς θεῶν ἐπίφθονοι²⁵ γίνονται. ἡ μὲν δὴ Φερετίμης τῆς²⁶ Βάττεω τοιαύτη τε καὶ τοσαύτη τιμωρή ἐγένετο ἐξ Βαρκαλοῦς.

24. [άστα εὐλέων ἔξεσε] cum viva vermisbus ebullisset, Tert. ad Sc. 3; ἔξ. αἱ ὑπερβολαὶ τῶν τιμωριῶν εἰσι, Rau. σκάληκας, lxx, Exodus xvi, 20; σκωλήκης, Luc. Al. Ps. 59; WE. λήκην ζέας, 26. τῆς] und. γυναικός. BO, 55. Ἡράδης, γενόμενος σκωληκόδρωτος, ἔψευδεν, Acts xii, 23. s. PK, ou i Samuel vi, 1.

25. ἐπίφθονοι] ἐ. δεῖ τῶς παρὰ θεῶν ix, 17; VK. i, 32; iii, 40. SW.

26. τῆς] und. γυναικός. MA, 273.

EXAMINATION QUESTIONS.

BOOK IV.

1. What part of the verb in Latin does a Greek participle frequently stand for?
2. In expressing what cardinal numbers, is circumlocution most frequently used?
3. Why was Chalcedon called ‘the City of the Blind’?
4. Why is Byzantium now called Istambol?
5. Give the etymology of Dionysus, and of names of places ending in *-βρίη*. n. 41.
6. Explain the terms *σχεδίη*, *τόξευμα*, *κέλευσμα*. n. 87.
7. What is the import of the phrase *πᾶσι δέκα*?
8. Explain the metaphors *αἰγάλην*, *στόματα*, and *κέρατα*, in speaking of a river: *αἰγάλην*, in speaking of the Bosphorus.
9. How are proper names in *-ησος* accented?
10. Among whom was the computation of time by *knots* in use? In what way did the Romans mark the lapse of years?
11. What genitive is often added pleonastically to the pronoun possessive? n. 44.
12. What was the proper name of the Androphagi and the Melanchlæni? From whom are the Russians probably descended?
13. When is *ἀρχεῖν* constructed with participles?
14. Why is it highly improbable that Darius ever reached the Don?
15. What reason may be assigned, in many places, for negative verbs being followed by a negative particle?
16. What strong natural defence did the country of the Agathyrsi possess?
17. Why is *δαιμόνιε* followed by a genitive case?
18. Express *κλαίειν λέγω* in the words of Horace. How did the Attics soften the expression?
19. What cavalry resembles that of the Scythians?
20. What proves that the ass was a common animal among the Hyperboreans?

21. What alteration do other authors make in the expression *αἰνοῦ ταύτη?*
22. How does Nepos define the word 'Tyrant'?
23. What was the proper distinction between Siculi and Siceliotæ, &c.? How did the Romans express this distinction?
24. Who denies the construction of *ἐντυγχάνειν* with a genitive? Upon what principle does Matthiæ defend the construction? In what way does Schweighæuser solve the difficulty?
25. What character does Callicratidas give of the Ionians?
26. Where did Xerxes build a bridge across the Hellespont?
27. What was the pretext for the expedition against Barca? What circumstance deserves notice in the details of the siege of this town?
28. By what method have the proceedings of besiegers been detected, and frustrated, in more than one case?
29. Give instances of nouns differing in gender and termination, but similar in other respects.
30. Explain the phrase *τάμνειν δρκία*; and give the corresponding idioms in Latin, and in English.
31. What name was given to sudden and unaccountable alarms? and for what reason?
32. What tyrant perished by the same death as Pheretima?

TERPSICHORE.

ARGUMENT OF THE FIFTH BOOK.

Megabazus reduces Perinthus and the rest of Thrace: 1; 2; 10. Darius rewards Histæus and Coes: 11. Reduction of the Pæonians: 14—16. Submission of the Macedonians: 17; 18. Histæus is summoned to the Persian court: 23; 24. Artaphernes, præfect of Sardis. Otanes, admiral of the fleet, takes Byzantium, Calchedon, &c. 25—27. Affairs of Naxos: 28; 30—34. Aristagoras, instigated by Histæus, revolts: 35—38. Affairs of Sparta; Cleomenes, Dorieus: 39; 42; 48. Failure of Aristagoras at Sparta: 49—51. Affairs of Athens; Hippias and Hipparchus, Harmodius and Aristogiton; the Alcmæonidae: 55; 62—66. Clisthenes: 67; 69; 70; 72; 73. Invasion of Attica: 74; 75. The Athenians retaliate on the Boeotians and Chalcideans; the Æginetans take part in the war: 77—81; 89. The Spartans fail in their design of reinstating Hippias, being opposed by the Corinthians: 90—94; 96. Aristagoras applies to the Athenians; they aid him; Sardis is taken and burnt: 97—104. Darius sends off Histæus to quell the rebellion: 105—107. The Ionians are reduced, and Aristagoras slain: 116—126.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΠΕΜΠΤΗ.

ΤΕΡΨΙΧΟΡΗ.

(1) ΟΙ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες ὑπὸ Δαρείου, τῶν δὲ Μεγάβαζος ἡρχε, πρώτους μὲν Περινθίους¹ Ἐλλησποντίτων, οἱ βουλομένους ὑπηκόους εἶναι Δαρείου, κατεστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως. (2) Τότε δὲ ἀνδρῶν ἀγαθῶν περὶ² τῆς ἐλευθερίης γενομένων τῶν Περινθίων, οἱ Πέρσαι τε καὶ δὲ Μεγάβαζος ἐπεκράτησαν πλήθεϊ. ὡς δὲ ἔχειρώθη ἡ Πέρινθος, ἥλαυνε τὸν στρατὸν δὲ τῆς Θρηήκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτη οἰκημένων ἡμερούμενος βασιλεῖ ταῦτα³ γάρ οἱ ἐντέταλτο ἐκ Δαρείου, Θρηήκην καταστρέφεσθαι. (10) Τὰ παραθαλάσσια δὲ ὧν αὐτῆς Μεγάβαζος Περσέων κατήκοα ἐποίεε.

(11) Δάρειος δὲ, ὡς διαβάς τάχιστα τὸν Ἐλλήσποντον ἀπίκετο ἐξ Σάρδις, ἐμνήσθη τῆς ἐξ Ἰστιαίου τε τοῦ Μιλησίου εὐεργεσίης, καὶ τῆς παραινέσσοις τοῦ Μυτιληναίου Κώεω⁴ μεταπεμψάμενος δέ σφεας ἐξ Σάρδις, ἐδίδον αὐτοῖσι αἴρεσιν. δὲ μὲν δὴ Ἰστιαῖος, ἅτε τυραννεύων τῆς Μιλήτου, τυραννίδος μὲν οὐδεμιῆς προσέχοργε⁵ δέ

1. Περινθίους] Perinthus was afterwards called Heraclea, from which its modern name Ereklı or Rheygia is derived. *LR.*

2. περὶ] 'for the sake of;' τυραννίδος τέρι, Eur. Ph. 534; i. e. βασιλεᾶς χάρις, Dion. A. R. iv; *BNS. regnandi gratia*, Cic. Of. iii, 21; Suet. i, 30; *pro regno*, Sen. Th. 662. *V.K. MA*, 589, 5, a. s. i, 169, 33.

3. ταῦτα] namely Θρ. καταστρέφεσθαι. *STG.* As ταῦτα here refers to 'what follows,' so ταῦται refers to 'what precedes,' i, 210; as does τοῦθε, vi, 39, 26; and thus *ille* is found relating to 'the latter,' and *hic* to 'the former,' *Liv. xxiv*, 29, 4. s. i, 30, 38.

5. προσέχοργε] The preposition denotes 'in addition,' προσταυσίμωτο, v, 34,

αἰτέει δὲ Μύρκινον⁶ τὴν Ἡδωνίδα⁷, βουλόμενος ἐν αὐτῇ πόλιν κτίσαι. οὗτος μὲν δὴ ταῦτην αἱρέεται· δὲ Κώης, οἴλα τε οὐ τύραννος δημότης τε ἐών, αἰτέει Μυτιλήνης τυραννεῦσαι. τελεωθέντων⁸ δὲ ἀμφοτέροισι, οὗτοι μὲν κατὰ τὰ εἴλοντο ἐτράποντο.

(14) Ἐνθαῦτα Δαρεῖος γράφει γράμματα πρὸς Μεγάβαζον, τὸν ἔλπετε ἐν τῇ Θρηίκῃ στρατηγόν· ἐντελλόμενος ἔξαναστῆσαι ἐξ ἡθέων Παιονας, καὶ παρ’ ἑωτὸν ἀγαγεῖν καὶ αὐτὸν καὶ τέκνα τε καὶ γυναῖκας αὐτῶν, αἰτίκα δὲ ἵππενδὲς ἔθεε φέρων τὴν ἀγγελήν ἐπὶ τὸν Ἑλλήσποντον περαθεῖς δὲ, διδοῖ τὸ βιβλίον τῷ Μεγαβάζῳ. ὁ δὲ, ἐπλεξάμενος, καὶ λαβὼν ἡγεμόνας⁹, ἐτῆς Θρηίκης, ἐστρατεύετο ἐπὶ τὴν Παιονίην. (15) Πυθόμενοι δὲ οἱ Παιόνες τοὺς Πέρσας ἐπὶ σφέας ἴεναι, ἀλισθέντες ἔξεστρατεύσαντο πρὸς θαλάσσης δοκέοντες ταῦτη ἐπιχειρήσειν τοὺς Πέρσας ἐμβάλλοντας. οἱ μὲν δὴ Παιόνες ἥσαν ἐτοίμοι τὸν Μεγαβάζου στρατὸν ἐπιώντα ἐρύκειν· οἱ δὲ Πέρσας, πυθόμενοι συναλίσθαι τοὺς Παιονας, καὶ τὴν πρὸς θαλάσσης ἐσβολὴν φυλάσσοντας, ἔχοντες ἡγεμόνας, τὴν ἄνω ὁδὸν¹⁰ τράποντας λαθόντες δὲ τοὺς Παιονας, ἐστίπτουσι ἐξ τὰς πόλιας αὐτῶν, ἕούσας ἀνδρῶν ἐρήμους· οἴλα δὲ κεινῆσι¹¹ ἐπιπεσθέντες, εἰπέτεις κατέχον, οἱ δὲ Παιόνες, ὡς ἐπίθοντο ἐχομένας τὰς πόλιας, αἰτίκα διασκεδασθέντες, κατ’ ἑωτὸν ἔκαστοι ἐτράποντο, καὶ παρεδίδοσαν¹² σφέας αὐτὸν τοῖσι Πέρσησι. (16) Παιόνων μὲν δὴ οἱ χειρωθέντες ἤγοντο ἐς τὴν Ἀστήν.

(17) Μεγάβαζος δὲ, ὡς ἔχειρώσατο τοὺς Παιονας, πέμπει ἀγγέλους ἐς Μακεδονίην ἄνδρας ἐπτὰ Πέρσας, οἱ, μετ’ αὐτὸν κείνον¹³, ἥσαν δοκιμάτατο ἐν τῷ στρατοπέδῳ. ἐπέμποντο¹⁴ δὲ οὗτοι παρ’ Ἀμύντην, αἰτήσοντες γῆν τε καὶ ὑδωρ Δαρείῳ βασιλεῖ. (18) Οἱ

6. Μύρκινον] Μύρκινος, Ἡδωνικὴ πόλις, Thu. iv, 107. The penult is long, and the name is also written Μύρκινος or Μύρκων; whereas, according to LABBE, Μύρσινος, the name of another city, has its penult short.

7. Ἡδωνίδα] Edonis was celebrated for its vines, Hor. II O. vii, 27; Ov. M. xi, 69. Δάρειος τὸν Κάρην μὲν, τῆς συμβούλῆς ἔνεκα τῆς προτέρας, ἐξ ἰδίωτον [i., 86, 22;] τύφλων ποιῆσας Μυτιλήνης, τῷ Ἰστιακῷ δίδωσι κτίσει δὲ τὴν Μύρκινον, Tzetz. Ch. iii, 503. VK.

8. τελεωθέντων] namely τούτων ὡν εἴλοντο. STG.

9. ἡγεμόνας] v, 100, 59; viii, 35; Soph. OE. C. 1542; Eur. Ph. 1632;

Arist. Pl. 1160; Xen. C. ii, 4, 22 &c. und. τῆς ὁδοῦ, viii, 31; or τῶν ὁδῶν, Thu. iii, 98; τοὺς τῆς ὁδοῦ ἥγουμένους, Zon. VK. δόδυον, Hes. SS. duces, Vir. AE. iii, 470.

10. τὴν ἄνω ὁδὸν] ‘the upper road.’ MA, 270, a.

11. κεινῆσι] from κειωδς, ‘empty;’ κείνως for ἔκείνως, ‘he;’ v, 17, 13.

12. παρεδίδοσαν] ‘delivered up;’ a word of frequent occurrence in the New Testament. SS.

13. μετ’ αὐτὸν κείνον] ‘after Megabazus himself.’ MA, 587, c. v, 15, 11.

14. πέμπει . . . ἐπέμποντο] The accusative after the active verb becomes the nominative to the passive verb. MA, 490. s. iii, 137, 62.

ῶν Πέρσαι, οἱ πεμφθέντες οὐτοὶ παρὰ τὸν Ἀμύντην, ὡς ἀπίκοντο, αἴτεον, ἐλθόντες ἔς ὅψιν τὴν Ἀμύντεω, Δαρεῖψ βασιλεῖ γῆν τε καὶ ὑδωρ. δὲ ταῦτα ἐδίδουν.¹⁵

(23) Μεγάβαζος δὲ, ἄγων τοὺς Παιόνας, ἀπίκετο ἐπὶ τὸν Ἐλήσθποντον ἐνθεῦτεν δὲ διακεραιωθεὶς ἀπίκετο ἔς Σάρδις. ἀπε δὲ τειχέοντος¹⁶ ἥδη Ἰστιαίου τοῦ Μιλησίου, τὴν παρὰ Δαρείου αἰτήσας ἔτυχε δωρεὴν, μισθὸν φυλακῆς¹⁷ τῆς σχεδίης· ἐόντος δὲ τοῦ χώρου τούτου παρὰ Στρυμόνα ποταμὸν, τῷ οὖνορά ἐστι Μύρκινος· μαθὼν δὲ Μεγάβαζος τὸ ποιεύμενον ἔκ τοῦ Ἰστιαίου, ὡς ἤλθε τάχιστα ἔς τὰς Σάρδις ἄγων τοὺς Παιόνας, ἔλεγε Δαρεῖψ τάδε· “ ὃ βασιλεῦ, “ κοῦόν τι χρῆμα ἐποίησας, ἀνδρὶ “ Ἑλληνι δεινῷ τε καὶ σοφῷ δοὺς “ ἐγκτήσασθαι¹⁸ πόλιν ἐν Θρήκῃ; ἵνα ἴδη τε ναυτηγήσιμός ἐστι “ ἀφθονος, καὶ πολλοὶ κωπέες¹⁹, καὶ μέταλλα ἀργύρεα· διμιλός τε “ πολλὸς μὲν “ Ἑλλην περιουκέει, πολλὸς δὲ βάρβαρος” οἱ, προστάτεω “ ἐπιλαβόμενοι²⁰, ποιήσουσι τοῦτο, τὸ ἀν κείνος ἐξηγέρηται, καὶ ἡμέ- “ ρης καὶ νυκτός. σύ νυν τοῦτον τὸν ἄνδρα παῦσον ταῦτα ποιεῦντα, “ ἵνα μὴ οἰκητῷ πολέμῳ συνέχησαι τρόπῳ δὲ ἡπίῳ μεταπεμψάμενος, “ παῦσον ἐπέαν δὲ αὐτὸν περιλάβῃς, ποιέειν²¹, δκως μηκέτι κείνος “ ἔς “ Ἑλληνας ἀπίξεται.” (24) Ταῦτα λέγων ὁ Μεγάβαζος, εἰπε- τέως ἐπειθεὶς Δαρεῖον, ὡς εὖ προορέων τὸ μέλλον γίνεσθαι. μετὰ δὲ²², ἄγγελον πέμψας ὁ Δαρεῖος ἔς τὴν Μύρκινον, ἔλεγε τάδε²³ “ Ἰ- “ στιαίε, βασιλεὺς Δαρεῖος τάδε²⁴ λέγει· ἔγω φροντίζων εὑρίσκω ἐμοὶ “ τε καὶ τοῖσι ἐμοῖσι πρήγμασι οὐδένα εἶναι σεῦ ἄνδρα εἰνοόστερον· “ τοῦτο δὲ οὐ λόγοισι, ἀλλ’ ἔργοισι οἶδα μαθών²⁵ νῦν ὡν, ἐπινοέω “ γὰρ πρήγματα μεγάλα κατεργάσασθαι²⁶, ἀπικνέο μοι πάντως,

15. ἐδίδου] ix, 109; ‘offered,’ or ‘promised, to give;’ App. R. x, 29; διδόμενον χρημάτων ἐπὶ τῷ τοῦ διδόντος συμφέροντι ἀπέξεσθαι, Pol. xxxii, 8, 6; iii, 100, 3. SW.

16. ἀπε τειχέοντος] δοτε, v, 35, 96; 101, 66. The construction with the participle is very often preceded by such particles; and when the subject of the participle has not gone before, it is to be put in the genitive absolute. MA, 568, 2. ZN, on VG, ii, 15.

17. δωρεὴν, μισθὸν φ.] πιστοπάτοις διμέσσους ἐλευθερίην καὶ ἀπονα, μισθὸν ἀπηρεσῆς, Metrod. Ep. ἀνδραγαθίας, οὐ πατραγαθίας, μισθὸν καὶ δωρεὰς δι- δωμι, Sto. S. lxxxv, p. 497. WE.

18. ἐγκτήσασθαι] Houses and lands, which a man possessed in his own

country, were called κτήματα: ἐγκτη- μα was an estate in any other country than his own. VK.

19. καπτέει] τὰ ξύλα τὰ πρὸς τὰς κάπτεις ἐπιτήδεια, Schol. τὰ εἰς κάπας εἴθετα ξ. Hes. VK.

20. προστάτεω ἐπιλαβόμενοι] i, 127. STG.

21. ἔλεγε τάδε] i, 206; iv, 126; WE. iii, 122. STG.

22. τάδε] ὕδε is more frequently used in letters and messages; iii, 40; 122; Thu. i, 129. STG.

23. οὐ λ. ἀλλ’ ξ. οἶδα μ.] οἱ. δὲ οὐ λόγο μ. Eur. Hr. 5; ἔργο κού λ. τεκ- μαρομα, Aesch. P. V. 344. EE. a. POR, on Eur. Ph. 512.

24. πρήγματα μ. κατεργάσασθαι] μ. πράττειν, Xen. A. ii, p. 91, δ. πράγμα

“ίγα τοι αὐτὰ ὑπερθέωμαι.”²⁷ τούτοισι τοῖσι ἐπεσι πιστεύσας ὁ Ἰστιαῖος, καὶ ἄμα μέγα ποιεύμενος βασιλέος σύμβοντος γενέσθαι, ἀπίκετο ἐς τὰς Σάρδις. ἀπικομένῳ δέ οἱ ἐλεγε Δαρεῖος τάδε· “Ἰστιαῖε, ἔγω σε μετεπεμψάμην τῶνδε εἰνεκεν ἐπει τε τάχιστα ἐνόστησα ἀπὸ Σκυθέων, καὶ σύ μοι ἐγένεο ἐξ ὀφθαλμῶν²⁸, οὐδέν “κω ἄλλο χρῆμα οὐτω ἐν βραχῖ ἐπεζήτησα, ὡς σὲ ἰδέειν τε καὶ ἐς “λόγους μοι²⁹ ἀπικέσθαι, ἔγνωκὼς, ὅτι κτημάτων πάντων³⁰ ἐστὶ “τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὐνοος³¹ τά τοι ἔγω καὶ “ἀμφότερα συνειδὼς ἔχω μαρτυρέειν³² ἐς πρήγματα τὰ ἐμά. νῦν “ῶν, εὖ γάρ ἐποίησας ἀπικόμενος³³, τάδε τοι ἔγω προτείνομαι Μί-“λητον μὲν ἔα καὶ τὴν νεόκτιστον ἐν Θρηήῃ πόλιν³⁴ σὺ δὲ ἐμοὶ ἐπό-“μενος ἐς Σοῦσα, ἔχε τά περ ἄν ἔγω ἔχω, ἐμός τε σύσσιτος ἔων “καὶ σύμβοντος.

(25) Ταῦτα Δαρεῖος εἶπας, καὶ καταστήσας Ἀρταφέρνεα³⁵, ἀδελφεὸν ἔωντοῦ ὀμοπάτριον, ὑπαρχον εἶναι³⁶ Σαρδίων, ἀπήλαυνε ἐς Σοῦσα ἄμα ἀγόμενος Ἰστιαῖον, Ὁτάνεα δὲ ἀποδέξας στρατηγὸν εἶναι τῶν παραβαλασσίων ἀνδρῶν³⁷ τοῦ τὸν πατέρα Σισάμνην βασιλεὺς Καμβένσης, γενόμενον τῶν βασιληῶν δικαιτέων³⁸, ὅτι ἐπὶ

τράσσων μέγα, Soph. E. 322; μεγάλα τράσσων, Eur. An. 388. MR. The phrase μ. π. sometimes denotes ‘prospering exceeding.’ KU.

27. ὑπερθέωμαι] vii, 8, 52; ἀνακοινώσωμαι, VK. from ὑπερθέωναι, i, 108; iii, 71; ‘to communicate.’ MA, 208, 3.

29. μοι] σοι would seem more natural; but it would be a less dignified expression. WE.

30. κτημάτων πάντων] For these words κτῆμα might have been used, s. iii, 36, 77. σύμβοντος ἀγαθὸς χρησιμότατον καὶ πυρανικότατον ἀνάντων κτημάτων ἐστι, Iso. ad N. p. 25, 8; MA, 437. s. iv, 142, 99. ED. τοὺς φίλους πλουσίους ποιῶν, τούτους μοι νομίζω ὅπαρνος, Xen. C. viii, 2, 19. WE.

31. τὰ... μαρτυρέειν] i. e. τὰ τοι ἀμφότερα (viz. τὸ συνετόν τε καὶ εὐνοον εἶναι σε, οἱ τὴν τε σύνετον καὶ τὴν εὐνοιαν) ἐντὸντα καὶ ἔχω μ. LAU. This is one instance among many in which ἔχω, signifying ‘I am able’ (i, 2, 59), is not used with a negative; though SW says that the negative particle is constantly added to the verb in

this sense: another is v, 92, 25. s. Liv. xxx, 29, 5.

32. εὖ ἐποίησας ἀπικόμενος] The participle expresses the action, with reference to which the finite verb determines any condition or quality; ‘thou hast well done in coming:’ so οὐ καλῶς ποιέεις ἀπαρνεύμενος, vi, 69. MA, 554. This is rendered in Latin by quod with the subjunctive.

33. Ἀρταφέρνεα] The Greeks absurdly derive the name, from having τὰ φέρεις ἀρτίας καὶ ἀκεράτας: hence Aeschylus says, φέρεις γὰρ αὐτοῦ δυμὸν φακοστόρφον, P. 773. WE.

34. εἶναι] is redundant, as in v, 94; 99; vii, 154; it is omitted in vii, 105. The same pleonasm occurs in δῶκε ξεωθίον εἶναι, Hom. Il. K, 269; Λ, 20; esse sui dederat monumentum et pignus amoris, Vir. Ἀ. v, 572; ferre sui, δ. c. 538.

35. στρατηγὸν τῶν τ. ἀνδρῶν] σ. τ. π. ἀνθρώπων, vii, 135. WE.

36. τῶν βασιληῶν δικαιτέων] οἱ βασιλῆιοι δικαιοτάλ κεκριμένοι ἄνδρες γῆνονται Περσέων, ἐς οὐ διοθύνονται, ή σφι παρερεθῆ τι ἄδικος, μέχρι τούτου, iii, 31; STG. iii, 14; WE. vii, 194, 7.

χρήμασι³⁷ δίκην ἄδικον ἐδίκασε, σφάξας, ἀπέδειρε πᾶσαν τὴν ἀνθρωπήν·³⁸ σπαδίζας³⁹ δὲ αὐτοῦ τὸ δέρμα, ιμάντας ἐξ αὐτοῦ ἔταμε, καὶ ἐνέτεινε τὸν θρόνον, ἐξ τὸν ἵζων ἐδίκαζε· ἐνταγύσας δὲ, ὁ Καμβύσης ἀπέδειξε δικαστὴν εἰναὶ ἀντὶ τοῦ Σισάμνεω, τὸν ἀποκτεῖνας ἀπέδειρε, τὸν καὶ διατηρεῖν τὸν Σισάμνεω, ἐντελάμενός οἱ μεμνῆσθαι, ἐν τῷ κατίζων θρόνῳ δικάζει. (26) Οὗτος ὢν δὲ Ὁτάνης, δὲ ἐγκατίζομενος ἐξ τοῦτον τὸν θρόνον, τότε διάδοχος γενόμενος Μεγαβάζῳ τῆς στρατηγίης, Βυζαντίους τε εἶλε καὶ Καλχηδονίους⁴⁰, εἶλε δὲ "Αντανδρον"⁴¹ τὴν ἐν τῇ Τρωάδι γῆ, εἶλε δὲ Λαμπτών⁴², λαβὼν δὲ παρὰ Λεσβίων νέας, εἶλε Δῆμνον⁴³ τε καὶ "Ιμβρον".⁴⁴ ἀμφοτέρας ἔτι τότε ὑπὸ Πελασγῶν⁴⁵ οἰκεομένας. (27) Αἴτιη δὲ

37. ἐπὶ χρήμασι] vii, 194; WE. 'for' or 'on condition of receiving,' or 'in order to get,' or 'on account of, a sum of money'; MA, 585, β. or χρήματα λαβών, 'after receiving a sum of money:' ἐπὶ κόσφῳ χρήματι; 'for how large a sum?' and ἐπὶ τίνι χ. 'for what sum?' iii, 38. Cambyses asked the people, respectively, 'how much they would take,' and 'what they would take' to do so and so. STG.

38. ἀνθρωπῆν] und. δορήν. BO, 70. Eustathius gives many instances of a similar ellipsis. VK.

39. σπαδίζας] ἀκδέπας: σπάδης γάρ, φλοίδς βίην πρωτίης: ΓΛ. 'after stripping off;' from σπάν. SM. Some etymologists fancifully derive the English word FLAY from φλοίδς, Todd's JO. s. v, 77, 73. This barbarous punishment was inflicted on the living. Sapor, king of Persia, ordered the emperor Valerian to be flayed alive: his skin was afterwards tanned, and painted red; and, that the ignominy might be perpetuated, it was nailed up in a Persian temple. One of the earliest instances of this punishment is the flaying of Marsyas by Apollo. A. Cambyses mali cuiusdam judicis ex corpore pelleam detractam sellæ intendi, in ea que filium ejus iudicaturum considerere jussit, Max. vi, 3, 3. VK. Artaxerxes punished more than one of the judges in a similar manner, Diod. x, 10. LR. Darius crucified one for a like offence, vii, 194.

40. Καλχηδονίους] Calchedon, Lam. Herod. Vol. I.

ponium, and Antandros were in Asia, and consequently not under the jurisdiction of Otanes, the successor of Megabazus, who commanded only in Europe. But perhaps Otanes was governor of the Asiatic coasts before he succeeded to the command of Megabazus. LR. s. v, 26, 45; 30, 57.

41. Αντανδρον] This town also bore the names of Edonis and Cimberis. LR.

42. Λαμπτών] A town of Troas, to the north of the Adramyttian gulf, between Antandros and Gargara. It was an Aeolian town, and was also called Lamponia. LR. It is omitted by A.

43. Δῆμνον] This island was sacred to Vulcan; it is now called Lemno or Stalamene A. LR.

44. Ιμβρον] now Imbro. LR.
45. Πελασγῶν] vi, 138. BHK. Otanes was not appointed to the command in Thrace, till 507 or 508 B.C. The Pelasgians were expelled from these islands 510 B.C. by Miltiades, vi, 139. But Otanes had taken the two islands 511 or 512 B.C. when governor of the Asiatic coasts; v, 26, 40. Compare the Essay on Chronology, viii, 11, p. 262 &c. LR. They called themselves Raseni or Tysreni; and received the name of Pelasgi, or Πελασγοι, 'storks,' from their periodical incursions resembling the visits of birds of passage. A. The whole article PELASGI (in A.) is well deserving of perusal.

τούτου⁴⁶ ἥδε πάντας ἡνδραποδίζετο καὶ κατεστρέφετο, τοὺς μὲν λειποστρατίης ἐπὶ Σκύθας αἰτιώμενος, τοὺς δὲ, σίνεσθαι τὸν Δαρείον στρατὸν ἀπὸ Σκυθέων δύσιω ἀποκομιζόμενον. οὗτος μέν νυν τοσαῦτα ἔξεργάσατο στρατηγήσας.

(28) Μετὰ δὲ, οὐ πολλὸν χρόνον ἀνεσις⁴⁷ κακῶν ἦν. Καὶ ἥρχετο τὸ δεύτερον ἐκ Νάξου τε καὶ Μιλήτου Ἰωσὶ γίνεσθαι κακά. τοῦτο μὲν γάρ, ἡ Νάξος εἰδαιμονή τῶν νήσων προέφερε⁴⁸ τοῦτο δὲ, κατὰ τὸν αὐτὸν χρόνον ἡ Μιλήτος αὐτή τε ἐωντῆς μάλιστα⁴⁹ δὴ τότε ἀκμάσασα, καὶ δὴ καὶ τῆς Ἰωνίης ἦν πρόσχημα.⁵⁰ (30) Τότε δὲ ἐκ τουτέων τῶν πολίων ὡδεὶ ἥρχετο κακὰ γίνεσθαι τῇ Ἰωνίᾳ. ἐκ Νάξου ἔφυγον ἀνδρεῖς τῶν παχέων⁵¹ ὑπὸ⁵² τοῦ δήμου· φυγόντες δὲ, ἀπίκοντο ἐς Μιλήτον. τῆς δὲ Μιλήτου ἐτύγχανε ἐπίτροπος⁵³ ἐών Ἀρισταγόρης δο Μολπαγόρεω, γαμβρός τε ἐών καὶ ἀνεψιὸς Ἰστιαίου τοῦ Λυσαγόρεω, τὸν δὲ Δαρεῖος ἐν Σούσοισι κατεῖχε. ὁ γάρ Ἰστιαῖος τίραννος ἦν Μιλήτου, καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἐών ἐν Σούσοισι, ὅτε οἱ Νάξιοι ἥλθον, ξεῖνοι πρὶν ἐόντες τῷ Ἰστιαίῳ. ἀπικόμενοι δὲ οἱ Νάξιοι ἐς τὴν Μιλήτον, ἐδέοντο τοῦ Ἀρισταγόρεω, εἴ κως αὐτοῖσι παράσχοι⁵⁴ δύναμιν τινα, καὶ κατέλθοιεν ἐς τὴν ἐωντῶν. δὲ, ἐπιλεξάμενος, ὡς, ἦν δὲ ἐωντοῦ κατέλθωις ἐς τὴν πόλιν, ἄρξει τῆς Νάξου, σκῆψιν δὲ ποιεύμενος τὴν ξεινίην τὴν Ἰστιαίου, τόνδε

46. τούτου] 'of his doing thus.'

47. ἀνεσις] ἀνάπτωσις, Hes. SW.

48. Νάξος... προέφερε] N. μεγάθει μὲν οὐ μεγάλη δοτίη, ἄλλως δὲ καλῇ τε καὶ ἀγαθῇ, ἀγχοῖ τῆς Ἰωνίας, χρήματα ἔχοντα πολλὰ, Eust. on Di. Pe. BT, Ch. i. 14.

49. ἐωντῆς μάλιστα] The superlative is often accompanied by the genitive of the reflexive pronoun, to denote the highest degree to which a person or thing attains. MA, 460. For a similar use of the comparative, s. Thu. i, 8, n. 11. (BF.)

50. πρόσχημα] 'the pride, the ornament.' καλλάπισμα, Tho. M. τὸ κλεινὸν Ἑλλάδος π. Soph. E. 683; τὸ παλαιὸν π. τῆς Ἐ. ἡ τάντα τὰ πολισμάτα, Stra. x, p. 691, v; xi, p. 786. In the same sense the simple noun σχῆμα is found, Eur. An. I: LR. κάλλος, εὐπρέπεια, κόσμος, ἀξίωμα, δόξα, Schol. τὸ σ. τοῦ κόσμου τούτου, i Corinthians vii, 31. BNS.

51. παχέων] πλουσίων, ΓΛ. παχεῖς· οἱ Ἀθηναῖοι τοὺς πλουσίους καλοῦσι

συνήθως, Phav. LR. literally, 'fat; substantial'; v, 77, 69; vi, 91; vii, 156; Arist. V. 288. This, according to Lexicographers, is an Atticism. The verb παχέω occurs in a cognate sense, Άsch. Th. 769; S. 633. BL. WE. ED.

52. έφυγον ὑπὸ] ὑπὸ precedes the agent not only after verbs passive, but after neuters which have a passive sense, as φεύγειν 'to be banished'; MA, 592, 7, a, a. τελευτῶν and ἀποθησκειν, vi, 92, 87; Pla. Mx. 13; 15; (nn.) mori, Liv. ii, 38.

54. ἐδέοντο εἰ καὶ παράσχοι] The regular construction would have required an infinitive mood, without a conjunction, to follow the former verb: MA, 531, obs. 2. a. vi, 133, 58. 'if so be that he would furnish a certain force, and that they might return from exile, &c. ED. vii, 145, 35; Βουλομένην εἰ καὶ ἀμύντεροι γενολατο βασιλέες, vi, 52; LAU. bacchatur vates, magnum si pectore possit excussisse deum, Vir. AE. vi, 78; ii, 756.

σφι λόγον προσέφερε· “αὐτὸς μὲν ὑμῖν οὐ φερέγγυος⁵⁵ εἰμι δύναμιν “ τοσαύτην παρασχεῖν, ὥστε κατάγειν ἀεκόντων τῶν τὴν πόλιν “ ἔχόντων Ναξίων πυνθάνομαι γὰρ ὀπτακισχιλίην ἀσπίδα⁵⁶ Ναξί-“ οισι εἶναι, καὶ πλοῖα μακρὰ πολλά· μηχανήσομαι δὲ, πᾶσαν “ σπουδὴν ποιεύμενος ἐπινοέω δὲ τῇδε. Ἀρταφέρνης μοι τυγχάνει “ ἐών φιλος· ὁ δὲ, Ὑστάσπεω μέν ἐστι πάτερ, Δαρείου δὲ τοῦ βασιλέος “ ἀδελφεός, τῶν δὲ ἐπιθαλασσῶν τῶν ἐν τῇ Ἀσίῃ⁵⁷ ἄρχει πάντων, “ ἔχων στρατιήν τε πολλὴν καὶ πολλὰς νέας. τοῦτον ὡν δοκέω τὸν “ ἄδρα ποιήσειν τῶν ἀν̄ χρηζῶμεν.” Ταῦτα ἀκούσαντες, οἱ Νάξιοι προσέθεσαν⁵⁸ τῷ Ἀρισταγόρῳ πρήσσειν ἢ δύναμιτο δριστα- καὶ ὑπίσχεσθαι⁵⁹ δῶρα ἐκέλευνον καὶ δαπάνην τῇ στρατιῇ, ὡς⁶⁰ αὐτοὶ διαλύσοντες ἐλπίδας πολλὰς ἔχοντες, ὅταν ἐπιφανέστι ἐξ τὴν Νάξον, πάντα ποιήσειν τοὺς Νάξιους, τὰ ἀν̄ αὐτοὶ κελεύωσι, ὡς δὲ καὶ τοὺς ἄλλους νησιώτας· τῶν γὰρ νῆσων τουτέων τῶν Κυκλαδῶν⁶¹ οὐδεμία καὶ ἦν ὑπὸ Δαρείω. (31) Ἀπικόμενος δὲ ὁ Ἀρισταγόρης ἐξ τὰς Σάρδεις, λέγει πρὸς τὸν Ἀρταφέρνεα, ὡς Νάξος εἶη νῆσος μεγάθει μὲν οὐ μεγάλη, ἄλλως δὲ καλή τε καὶ ἀγαθὴ καὶ ἀγχοῦ Ἰωνίης, χρήματα δὲ ἔνι⁶² πολλὰ καὶ ἀνδράποδα. “Σὺ ὦν ἐπὶ ταύτην τὴν “ χώρην στρατηλάτεε, κατάγων ἐς αὐτὴν τοὺς φυγάδας ἐξ αὐτῆς. “ καὶ τοι ταῦτα ποιήσαντι, τοῦτο μέν, ἐστι ἐτοῖμα παρ’ ἐμοὶ χρήματα “ μεγάλα παρέξ τῶν ἀναισιμωμάτων τῇ στρατιῇ ταῦτα μὲν γὰρ “ δίκαια⁶³ ἡμέας τοὺς ἀγοντας παρέχειν τοῦτο δὲ, νῆσους προσκτή- “ σεις βασιλεῖ, αὐτήν τε Νάξον καὶ τὰς ἐκ ταύτης ἡρτημένας⁶⁴, “ Πάρον⁶⁵ τε καὶ Ἄνδρον⁶⁶ καὶ ἄλλας τὰς Κυκλαδας καλευμένας.

55. φερέγγυος] Βεβαιωτής, ΓΛ. ἀξιώτατος, ἔγγυητής, Hes. It is a favourable word with Ἀesch. Th. 392; 445; 466; 798. BL. The simple word ἔγγυος occurs in the Anthol. ἀνέγγυος in Anac. ἔχαγγυος and ἀνεχέγγυος in Thu. iii. 46; 81. WS.

56. ἀσπίδα] by entallage of number for ἀστίδας, so τῆς νεώς for τῶν νεῶν, Thu. vi. 67; πρόμναν for πρόμνας, ib. 40; τῷ κερδῷ, Th. iii. 74; τῇ ἀμ-πέλῳ, Th. iv. 100. WS. ἀσπίς was the shield of the heavy-armed troops, τέλτη of the light infantry, LR. ἀριθμὸς ἔγένετο τῶν Ἐλλήνων ἀσπίς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ τετρακοσοι, Xen. A. i. 7, 9. BL. ib. ii. 4, 11. s. i. 27, 83.

57. Ἀσίῃ] Perhaps Artaphernes succeeded Otanes. Compare v., 26, 40.

58. προσέθεσαν] ‘enjoined,’ i. 108; iii. 62. GR. SW.

59. ὑπίσχεσθαι] τῷ Ἀρταφέρνει. STG. vii. 168, 76; WE. vii. 104, 5: ἵσχω is formed from ἴσχων, and used for ἔχω; and from this compound comes ὑπίσχεσθαι. MA. 234; 252.

61. Κυκλαδῶν] The Cyclades were so named, from κύκλος ‘a circle,’ as surrounding Delos; ἄκμης *loīōs* Δῆ-λον ἐκπλώσαντο, καὶ οὖν ονομα Κυκλάδες εἰσι, Dio. P. 525; WE. but the name is inaccurate, as they lie mostly west and south of Delos. They were upwards of fifty in number. A. LR.

63. δίκαια] viii. 22; for δίκαιον ἐστι: ἐνόμισαν σφίσιν ἐτι δυνατὰ εἶναι τὰ πρόγυματα περγανέσθαι, Thu. viii. 106; iii. 86. DU. WE.

65. Πάρον] Paros bore many other names. It was celebrated for its sta-

“ ἐνθεῦτεν δὲ ὄρμεώμενος, εὐπετέως ἐπιθῆσεαι Εὔβοιῃ⁶⁷, νήσῳ
“ μεγάλῃ τε καὶ εὐδαίμονι, οὐκ ἐλάσσονι Κύπρου καὶ κάρτα εὐπετεῖ
“ αἰρεθῆναι. ἀποχρῶσι δὲ ἔκατὸν νέες ταῦτας πάσας χειρώσασθαι.”
Ο δὲ ἀμείζετο αὐτὸν τοῖσδε: “ σὺν ἐξ οἰκον τὸν βασιλέος⁶⁸ ἑξηγητὴς
“ γίνεαι πρηγμάτων ἀγαθῶν, καὶ ταῦτα εὖ παραινέεις πάντα, πλὴν
“ τῶν νεῶν τοῦ ἀριθμοῦ. ἀντὶ δὲ ἔκατὸν νεῶν, διηκόσια τοι ἑτοῖμοι
“ ἔσονται ἄμα τῷ ἔαρι· δεῖ δὲ τούτοισι καὶ αὐτὸν βασιλέα συνέπαι-
“ νον γίνεσθαι.” (32) Ο μὲν δὴ Ἀρισταγόρης, ὃς ταῦτα ἤκουσε,
περιχαρῆς ἐὼν, ἀπήγε ἐς Μίλητον. ὁ δὲ Ἀρταφέρνης, ὃς οἱ πέμ-
ψαντι ἐς Σοῦσα, καὶ ὑπερθέντι τὰ ἐκ τοῦ Ἀρισταγόρεω λεγόμενα,
συνέπαινος καὶ αὐτὸς Δαρεῖος ἐγένετο, παρεκενάστατο μὲν διηκοσίας
τριήρεας, πολλὸν δὲ κάρτα ὅμιλον Περσέων τε καὶ τῶν ἄλλων
συμμάχων· στρατηγὸν δὲ τουτέων⁶⁹ ἀπέδεξε Μεγαβάτην, ἀνδρα
Πέρσην τῶν Ἀχαιμενιδέων, ἐωντοῦ τε καὶ Δαρείου ἀνεψιόν τοῦ
Πανσανίης ὁ Κλεομέροτεν Λακεδαιμόνιος, εἰ δὴ ἀληθῆς γε ἔστι ὁ
λόγος⁷⁰, ὑστέρῳ χρόνῳ τούτων ἡρμόσατο⁷¹ Θυγατέρα, ἔρωτα σχῶν
τῆς Ἑλλάδος τύραννος γενέσθαι. ἀποδέξας δὲ Μεγαβάτην στρα-
τηγὸν, Ἀρταφέρνης ἀπέστειλε τὸν στρατὸν παρὰ τὸν Ἀρισταγόρεα.
(33) Παραλαβών δὲ ὁ Μεγαβάτης ἐκ τῆς Μίλητον τὸν τε Ἀριστα-
γόρεα καὶ τὴν Ἰάδα στρατηὴν καὶ τοὺς Ναξίους, ἔπλεε πρόφασιν⁷²
ἐπ’ Ἑλλησπόντου· ἐτεί τε δὲ ἐγένετο ἐν Χίῳ, ἔσχε τὰς νέας ἐς
Καύκασα⁷³, ὃς ἐνθεῦτεν βορέῃ ἀνέμῳ ἐς τὴν Νάξον διαβάλοι.⁷⁴

tuary marble, v, 62, 92. Archilochus was born there. A. LR. He was also called a Thasian. ML, D. i, 6, 10, r.

66. *Ἄνδρον* Andros also, now Andro, had many names. A. LR.

67. *Εὔβοιῃ*] also called Macris, now Negrepont, which is a corruption of Euripus. A. LR. ἐς τὸν εὐρίκου, s. v., 74, 55; 77, 65.

68. ἐς οἰκον τὸν β.] An oriental phrase, to denote the kingdom and the royal family, vi, 9; ix, 107; which occurs in the letter of Artaxerxes (if genuine) to Hystanes; Hipp. E. p. 1272. WE.

69. *τουτέων*] τῶν τριηρέων. AP.

70. εἰ...λόγος] Hence it appears that our author had no knowledge of Pausanias's letter soliciting in marriage the daughter of Xerxes, Thu. i, 128. WE.

71. *ἡρμόσατο*] 'courted, sought in marriage'; s. vi, 65, 7. SW.

72. *πρόφασιν*] The sense expressed

at length, is οὐ τῇ μὲν προφάσει ἐπ' Ε., ἔργῳ δὲ ἄλλο τι ἐν νῷ εἶχε διαπράσασθαι, or ἀνθρητὸς ὁς ἐπ' Ε. δῆθεν πλευσόμενος. STG. i, 59, 7. τάλλα μὲν ἔστι λόγοι ταῦτα καὶ προφάσεις, πράττεται δὲ τοῦτο καὶ παρασκευῆσαι, Dem. de Ch. 4. s. BF, on Th. i, 23, n. 22.

73. *Καύκασα*] might have been a port, or merely road or anchorage, of the isle of Chios. It is now totally unknown; no other ancient author having mentioned it: LR. but it cannot be supposed that the name of every place has come down to us; BHK, or that every name which has, will be found in more than one author, s. v., 62, 87; 63, 2; 74, 54; viii, 35, 35.

74. *διεβάλοι*] In the next chapter the accusative, τὰς νέας, is supplied. SBL, on BO, 181. πρὸς Ἀργος δια-
βαλεῖν, Eur. S. 933; κάκεθεν εἰς τὴν Ἰταλίαν ἀνέμῳ νότῳ διεβάλομεν τὸ πέλαγος εἰς Μεσσαπίους, Dem. S. in Ath. iii, 73. MR.

καὶ, οὐ γὰρ ἔδεε⁷⁵ τούτῳ τῷ στόλῳ Ναξίους ἀπολέσθαι, πρῆγμα τοιώνδε συνηνείχθη γενέσθαι περιύντος Μεγαβάτεω τὰς ἐπὶ τῶν νεῶν φυλακὰς, ἐπὶ νεὸς Μυνδίης⁷⁶ ἔτυχε οὐδεὶς φυλάσσων ὁ δὲ, δεινόν τι ποιησάμενος, ἐκέλευσε τοὺς δορυφόρους, ἔξευρόντας τὸν ἄρχοντα ταύτης τῆς νεὸς, τῷ οὐνομα ἦν Σκύλαξ, τοῦτον δῆσαι, διὰ θαλαμίης⁷⁷ διελόντας⁷⁸ τῆς νεὸς, κατὰ τοῦτο⁷⁹, ἔξω μὲν κεφαλὴν ποιεῦντας, ἔσω δὲ τὸ σῶμα. δεθέντος δὲ τοῦ Σκύλακος, ἔξαγγέλλει τις τῷ Ἀρισταγόρῃ, διτὶ τὸν ξεῖνόν οἱ τὸν Μύνδιον Μεγαβάτης δῆσας λυμαίνοιτο. ὁ δὲ ἐλθὼν παρατέτει⁸⁰ τὸν Πέρσην τυγχάνων δὲ οὐδενὸς, τῶν ἐδέετο, αὐτὸς ἐλθὼν ἔλυσε. πυθόμενος δὲ, κάρτα δεινὸν ἐποιήσατο ὁ Μεγαβάτης, καὶ ἐσπέρχετο⁸¹ τῷ Ἀρισταγόρῃ, ὁ δὲ εἶπε· “σοὶ δὲ καὶ τούτοισι τοῖσι πρῆγμασι τί ἔστι⁸²; οὐ σὲ “ἀπέστειλε Ἀρταφέρης ἐμέο πείθεσθαι⁸³, καὶ πλέειν τῇ ἀν ἐγώ “κελεύω; τί πολλὰ πρήσσεις;”⁸⁴ Ταῦτα εἶπε Ἀρισταγόρης. ὁ δὲ θυμωθεὶς τούτοισι, ὡς νῦν ἐγένετο, ἔπειμπε ἐς Νάξον πλοιῷ ἄνδρας φράσοντας τοῖσι Ναξίοισι πάντα τὰ παρεόντα σφι πρῆγματα.

75. οὐ ἔδεε] ‘it was not destined;’ ii., 161; iv., 79; v., 92, 4; ix., 109: χρῆν is used in the same sense of πεπρωμένον ἦν, as in i., 8; Agath. Epig. WE. and so is χρέων ἔστι, viii., 141. SW.

76. Μυνδίης] Myndus is now Mيندوس or Mentese. LR.

77. θαλαμίη] Arist. P. 1198; ἡ κάτω τῆς νεῶς τρύγλη θαλαμίη λέγεται, Schol. ‘one of the port-holes of the bow oars;’ τοῦς is understood. SH, on BO, 201. ‘Megabates, with the haughty and undistinguishing imperiousness of a modern Turkish bashaw, immediately ordered him to be tied in his own cabin, with his head out of the window,’ MT, vii., 1. TX. PC, iii., 22.

78. διελόντας] διαιρέσαντας, διαιρέμαντας, Hes. WE. διαλαθόντας, iv., 68. The body being within, and the head without, the man might be said to be ‘divided.’ SW.

79. κατὰ τοῦτο] v., 3; 37; vi., 44; ‘for this reason.’ These words are to be connected with δῆσαι. SW.

80. παρατέτει] Arist. V. 1257; ἀλιωρεῖ, παρεκάλει, Schol. Xenophon expresses himself more at length, σὺ τοὺς δέοντας παρατίθησι συγγνώμονάς τοι εἶναι, M. ii., 2. VK.

81. ἐσπέρχετο] ‘was enraged:’ Τελαμῶνι δυμώδες δρινθῆ, σπερχόμενος δύναρουσε δώῶς, Apol. iii., 515; θεῶν βασιλείᾳ σπερχθεῖσα δυμῷ πέμπε δρακοντας ἄφαρ, Pin. N. i., 59. WE.

82. τί ἔστι] und. κουδὺ or ξυνδύ, agreeing with πρῆγμα also understood. The ellipsis is partly supplied, in Ach. T. vi., p. 387; and Anth. Gr. iv., 12, ep. 31; SS. σφίσι τε καὶ Ἀθηναίοις εἴναι οὐδὲν πρῆγμα, v., 84; σοὶ τί καὶ Πρωτεύλεα κοινόν; Philost. p. 662; τίς κατόπτρῳ καὶ τυφλῷ κοινωνίᾳ; a Comic Poet in Sto. p. 501, 4; quid tibi rei tecum est? Ter. quid tecum est tibi? Plau. St. ii., 2, 9; Liv. viii., 25. VK. The words ἐτιμάσῃ are added either when κοινόν is expressed, Eur. I. 1283; or when it is understood, Hr. 185; τί κυρηγεστὸν καὶ τοι μελέτη; Hi. 224; MA, 385, 10. sibi cum viro forti negotium esse, Nep. xiv., 7; τί ἐμοὶ καὶ σοὶ; St John ii., 4; St Matthew viii., 29; xxvii., 19: ‘what business have you with these matters?’

84. τί πολλὰ πρήσσεις] ‘why intermeddle thus?’ i.e. ‘why do you busy yourself about many things’ which do not belong to you? Arist. R. 228; 748 &c; opposed to διλγα πρήσσεις, Anton. iv., 24; or τὰ ἑαυτοῦ πράττεις, Xen. M. ii., 9, 1. MR.

(34) Οἱ γὰρ ὧν Νάξιοι οὐδὲν πάντως προσεδέκοντο ἐπὶ σφέας τὸν στόλον τοῦτον δρμῆσεσθαι. ἐπεὶ μέντοι ἐπύθοντο, αὐτίκα μὲν ἐσηνεκαντο⁸⁵ τὰ ἐκ τῶν ἀγρῶν ἐς τὸ τεῖχος, παρεσκευάσαντο δὲ, ὡς πολιορκησόμενοι⁸⁶, καὶ σῆτα καὶ ποτὰ τὸ τεῖχος ἐσάξαντο.⁸⁷ Καὶ οὗτοι μὲν παρεσκευάσατο ὡς παρεσομένου σφι πολέμου· οἱ δὲ, ἐπεὶ τε διέβαλον ἐκ τῆς Χίου⁸⁸ τὰς νέας ἐς τὴν Νάξον, πρὸς πεφραγμένους προσεφέροντο, καὶ ἐπολιόρκεον μῆνας τέσσερας. ὡς δὲ, τὰ τε ἔχοντες ἥλθον⁸⁹ χρήματα οἱ Πέρσαι, ταῦτα καταδεκάνητό σφι, καὶ αὐτῷ τῷ Ἀρισταγόρῳ προσανισμώτῳ πολλὰ, τοῦ πλεῦνός τε ἐδέετο⁹⁰ ἡ πολιορκίη, ἐνθαῦτα, τείχεα⁹¹ τοῖσι φυγάσι τῶν Νάξιων οἰκοδομήσαντες, ἀπαλλάσσοντο ἐς τὴν ἡπειρον, κακῶς πρήσσοντες.

(35) Ἀρισταγόρης δὲ οὐκ εἶχε τὴν ὑπόσχεσιν τῷ Ἀρταφέρνῃ ἐκπληρῶσαι⁹² ἅμα δὲ, ἐπίειζε μιν ἡ δαπάνη τῆς στρατιῆς ἀπαιτομένην ἀρρώδεε τε, τοῦ στρατοῦ πρήζαντος κακῆς, καὶ Μεγαλάγη διαβεβλημένος⁹³ ἐδόκεε τε τὴν βασιλητῆν⁹⁴ τῆς Μιλήτου ἀπαιφῆσεσθαι.⁹⁵ ἀρρώδεων δὲ τούτων ἔκαστα, ἐβούλευετο ἀπόστασιν. συνέπιπτε γὰρ καὶ τὸν ἐστιγμένον⁹⁶ τὴν κεφαλὴν ἀπῆχθαι ἐκ Σαυσέων παρ' Ἰστιαίον, σημαίνοντα ἀπίστασθαι Ἀρισταγόρη

85. ἐσηνεκαντο] ἐσκευαγγήσαντο εἰς τὴν πόλιν οἱ ἀπὸ τῶν ἀγρῶν, Schol. on Ar. VK.

86. παρεσκευάσατο . . . ὡς π.] This verb, here and just below, as well as in other places, seems to be considered as an independent verb, not requiring the addition of the participle, which follows, to complete the meaning; and the participle appears to be used as an accessory definition of the preceding verb, and not as the necessary result of it. MA, 550, obs. 4.

87. ἔχοντες ἥλθον] s. i., 102, 29: πλήθει χρημάτων ἡ ἥλθει ἐκ τῆς Ἀσταξῶν, Thu. i., 9; (BF.) εἴπειν, διὶ τὸ μὲν παρὰ βασιλέως χρήματα ἀπηλωμένα εἴη, καὶ ἦτι πλειστοὶ πολλῷ, Xen. H. ii, 1, 11.

88. πλεῦνός τε ἐδέετο] ἐπεὶ τε τοῦ π. αἰεὶ θεε, iv, 43. LAU.

89. ἐκπληρῶσαι] ἐκτελέσαν. WE.

90. τὴν βασιλητῆν] 'the regency.'

91. ἀπαιφῆσεσθαι] The middle future is especially put for the passive; MA, 496, 8. ἀλασσώσεσθαι, vi, 11, 53; WE. πολιορκησόμενοι, v, 34; [ix,

58, 97,] SW. μετήσεσθαι, v, 35, 99; Soph. Ε. R. 436; 687.

92. ἐστιγμένος] Ἰστιαῖος βουλόμενος τῷ Ἀρισταγόρῳ σημῆναι, ἀλλὰ μὲν οὐδαμῶς εἶχεν ἀσφαλῶς δηλώσαι, ἀτε φυλασσομένων τῶν ὁδῶν, καὶ οὐν ἐπορευόντων τὸν πιστότατον ἀποκυρῆσας ἤτικε, καὶ ἐτέσχεν, ἔντον ἔφυταν αἱ τρίχες εἴτα τάχιστα ἐπειπεῖται εἰς Μίλητον ἐπιστείλας τῷ ἐπεστιγμένῳ κἄλλο μὲν οὐδὲν, ἐπειδὴ δὲ ἀφίκοιτο εἰς Μίλητον πρὸς Ἀρισταγόραν, κελεύειν ἐρήσαντα καπιδέν εἰς τὴν κεφαλὴν τὰ δὲ στύγματα ἐσῆμανεν, δεῖ ποιεῖν, ΛΕΠ. T. 31. Polyænus says the words were "Ιστιαῖος Ἀρισταγόρῳ Ἰωνίων ἀπόστησον," i, 24. According to Gellius, Histiaeus chose a servant who had bad eyes, and told him, that he would cure him by shaving his head, &c. He then wrote the message on his head and sent him to Aristagoras, who was to effect his cure by shaving his head a second time: *inopinabilitatebra barbarico astu excogitata*, N. A. xvii, 9. BEO. TX. VK. s. i, 123, 13.

ἀπὸ βασιλέος. ὁ γὰρ Ἰστιαῖος, βουλόμενος τῷ Ἀρισταγόρῃ σημῆναι ἀποστῆναι, ἀλλως μὲν οὐδαμῶς εἶχε ἀσφαλέως σημῆναι, ὅστε⁹⁶ φυλασσομενέων τῶν ὀδῶν· ὁ δὲ, τῶν δούλων τὸν πιστότατον ἀποξυρήσας τὴν κεφαλὴν ἔστιξε, καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας.⁹⁷ ὡς δὲ ἀνέψυσαν τάχιστα, ἀπέπεμπε ἐς Μίλητον, ἐντειλάμενος αὐτῷ ἄλλο μὲν οὐδὲν, ‘ἐπεὰν δὲ ἀπίκηται ἐς Μίλητον, κελεύειν Ἀρι-‘ σταγόρην ἔνρησαντά μν τὰς τρίχας κατιδέσθαι ἐς τὴν κεφαλὴν’ τὰ δὲ στίγματα ἐσῆμαινε, ὡς καὶ πρότερόν μοι εἰρηται, ἀπόστασιν. ταῦτα δὲ ὁ Ἰστιαῖος ἐποίει, συμφορὴν ποιεύμενος μεγάλην τὴν ἑωτοῦ κατοχῆ⁹⁸ τὴν ἐν Σούσουσι· ἀποστάσιος ὡν γυγομένης, πολλὰς εἶχε ἐλπίδας μετήσεσθαι⁹⁹ ἐπὶ θαλασσαν¹⁰⁰ μὴ δὲ νεώτερόν τι ποιεύσης τῆς Μιλήτου, οὐδαμὰ ἐς αὐτὴν ἥξειν ἔτι ἐλογίζετο. (36) Ἰστιαῖος μέν νυν, ταῦτα διαγοεύμενος, ἀπέπεμπε τὸν ἄγγελον· Ἀρισταγόρη δὲ συνέπικτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελθόντα, ἔβολεύετο ὡν μετὰ τῶν στασιών, ἐκφίνας τὴν τε ἑωτοῦ γνώμην¹⁰⁰ καὶ τὰ παρὰ τοῦ Ἰστιαίου ἀπιγμένα. οἱ μὲν δὴ ἄλλοι πάντες γνώμην κατὰ τωντὸ ἔξεφέροντο, κελεύοντες ἀπίστασθαι, ‘Ἐκαταῖος¹ δὲ, ὁ λογοποίος² πρώτα μὲν οὐκ ἔα³ πόλεμον βασιλεῖ τῶν Περσέων ἀναιρέεσθαι⁴, καταλέγων τά τε ἔθνεα πάντα, τῶν ἥρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ ἐπειλέπτει τε δὲ οὐκ ἔπειθε, δεύτερα συνεβούλευε ‘ποιέειν, ὅκως ναυκράτεες τῆς θαλάσσης⁵ ἐσονται· ταὶ ἄλλως μέν νυν οὐδαμῶς⁶ ἔφη λέγων⁶ ‘ἐνορᾶν ἐσόμενον τοῦτο· ‘ἐπίστασθαι γάρ τὴν δύναμιν τὴν Μιλησίων ἑοῦσαν ἀσθενέα· εἰ δὲ τὰ ‘χρήματα καταιρεθείνει τὰ ἐκ τοῦ ἱροῦ τοῦ ἐν⁷ Βραγχίδησι⁸, τὰ Κροῖσος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατήσειν τῆς θαλάσσης· καὶ οὕτω αὐτούς τε ἔξειν χρήμασι χρᾶσθαι, καὶ τοὺς πολεμίους ‘οὐ συλήσειν αὐτά·’ τὰ δὲ χρήματα ἦν ταῦτα μεγάλα. αὕτη μὲν δὴ οὐκ ἐνίκα η γνώμη, ἐδόκει δὲ ὅμως ἀπίστασθαι· ἔνα τε αὐτῶν πλώ-

97. ἀ. ἀ. τὰς τρίχας] viii, 56. MA, 536.

98. κατοχῆν] ‘detention.’

100. ἐκφίνας γνώμην] ἀποφαίνεσθαι γ. is more usual, vii, 152, 81; ix, 5; Eur. S. 345; Iso. ad Ph. p. 827. MR.

1. Ἐκαταῖος] MA, 273. Ε. ὃς πρῶτος Ιστορίαν ἔγνωκε, Suid. SM.

2. δ λογοποίος] i, 1, 17; ii, 143; v, 125; Arg. ii, 16; δ ὦφη ἡμῶν Ιστορικὸς λεγόμενος, Harp. Xen. C. viii, 5, 28; δ Ἡρόδοτος δ λογ. Arg. iii, 30. The word also means ‘fabulist,’ ii, 134. WE. SW.

3. οὐκ ἔα] ‘dissuaded,’ or ‘urged them not;’ as opposed to κελεύειν ‘to urge,’ iv, 203; vi, 109; this sense is evident from οὐκ ἔπειθε following: SW. LR. ii, 30; iv, 164; viii, 36; Thu. vi, 72; Xen. H. ii, 1, 14; VK. Hom. II. E, 819 &c.

4. πόλεμον ἀναιρέεσθαι] Xen. A. v, 7, 16; Eur. S. 502. MR.

5. ναυκράτεες τῆς θ.] ναυκράτορες, vi, 9; θαλασσοκράτορες, Thu. viii, 63. VK.

7. ἐκ τοῦ I. τοῦ ἐν] Instead of the latter preposition, ἐκ is repeated, vi, 46, 79. MA, 596, a.

σαντα ἐς Μνοῦντα ἐς τὸ στρατόπεδον τὸ ἀπὸ τῆς Νάξου ἀπελθὸν, ἐὸν ἐνθαῦτα, συλλαμβάνειν πειρᾶσθαι τοὺς ἐπὶ τῶν νεῶν ἐπιπλέοντας στρατηγούς. (37) Ἀποπεμφθέντος δὲ Ἰητραγόρεω κατ’ αὐτὸ τοῦτο, καὶ συλλαβόντος δόλῳ Ὀλίστον Ἰθανώλιος⁹ Μυλασσέα¹⁰, καὶ Ἰστιαῖον Τύμνεω Τερμερέα¹¹, καὶ Κώην Ἐρδάνδρεω, τῷ Δαρεῖος Μυτιλήνην ἐδωρήσατο, καὶ Ἀρισταγόρην Ἡρακλείδεω Κυμαῖον, καὶ ἄλλους συχνοὺς, οὕτω δὴ ἐκ τοῦ ἐμφανέος¹² δὲ Ἀρισταγόρης ἀπεστήκεε, πᾶν ἐπὶ Δαρείῳ μηχανώμενος. Καὶ πρῶτα μὲν, λόγῳ μετεῖς τὴν τυραννίδα, ἰσονομίην¹³ ἐποίεις τῇ Μιλήτῳ, ως ἀν ἐκόντες αὐτῷ οἱ Μιλήσιοι συναπισταίσθαι μετὰ δὲ, καὶ ἐν τῇ ἀλλῃ Ἰωνίῃ τωντὸ τοῦτο ἐποίεις, τὸν μὲν ἔξελαύνων τῶν τυράννων τοὺς¹⁴ δὲ ἔλασθε τυράννους ἀπὸ τῶν νεῶν τῶν συμπλευσασέων ἐπὶ Νάξον, τούτους δὲ, φίλα βουλόμενος ποιέεσθαι τῇσι πόλισι, ἔξεδίδοντες ἄλλοιν ἐς ἄλλην πόλιν παραδιδούν, διθεν εἴη ἔκαστος. (38) Κώην μέν νυν Μυτιληναῖον, ἐπει τε τάχιστα παρέλαβον, ἔξαγαγόντες κατέλευσαν, Κυμαῖον δὲ τὸν σφέτερον αὐτῶν¹⁵ ἀπῆκαν ως δὲ καὶ ἄλλοι οἱ πλεῦνες¹⁶ ἀπεσταντες τυράννων μέν νυν κατάπαυσις ἐγένετο ἀνὰ τὰς πόλιας. Ἀρισταγόρης δὲ ὁ Μιλήσιος, ως τὸν τυράννους κατέπαυσε, στρατηγούς¹⁷ ἐν ἐκάστη τῶν πολίων κελεύσας ἐκάστους κατασῆσαι, δεύτερα αὐτὸς ἐς Λακεδαιμονα τριήρει ἀπόστολος ἐγίνετο· ἔδει γάρ δὴ συμμαχίης τινός οἱ μεγάλης ἔξευρεθῆναι.¹⁸

(39) Τῆς δὲ Σπάρτης Ἀναξανδρίδης μὲν ὁ Λέοντος οὐκέτι περιεώνει ἔβασιλεν, ἀλλὰ ἐτελευτήκεε. Κλεομένης δὲ ὁ Ἀναξανδρίδεω εἶχε τὴν βασιλήτην, οὐ κατὰ ἀνδραγαθήν σχῶν, ἀλλὰ κατὰ γένος. (42) Οἱ μὲν δὴ Κλεομένης, ως λέγεται, ἦν τε οὐ φρενήρης

9. Ὀλίστον Ἰθανώλιος] As the mention of the descent is frequently not so much a precise definition of the person in contradistinction to others, as a mere customary addition, the article is often omitted. *MA*, 273. This omission appears hardly allowable where the preceding noun happens also to be in the genitive case. *SH*, on *BO*, 289. *BF*, on *Th.* i., 24, n. 6.

10. Μυλασσέα] Mylissa is now named Melasso or Marmara, from its ‘marble’ quarries. *A. LR.*

11. Τερμερέα] Termera in Caria, and on the borders of Lycia, though mentioned by Steph. *Stra.* and *Pli.* *LR.* is omitted in *A.*

12. σφέτερον αὐτῶν] *MA*, 466, 1.

13. ισονομίην] ‘most of the others.’ *MA*, 268, *obs.*

17. στρατηγὸς] The *Strategus* was a magistrate, who combined civil with military authority, and whose functions probably corresponded with those of the Archons in Athens, the *Cosmi* in Crete, &c. The title occurs on medals. *LR.* In like manner *Imperator* and *Dux*, though originally confined to military rank, afterwards became titles of political distinction.

18. οὗτος... ἔξευρεθῆναι] und. ἔστε before the infinitive. φιλίων χρήσις στράτου ταῖς προστάζεσθαι, Eur. *M.* 1396; σ. φ. χ. σέθεν φωνής ἀκούσαι, the Author of *X. II.* 460. *POR.* The use of the infinitive here is a pleonasm, and results from the blending of two constructions, viz. the accusative with a verb, and the genitive without one. *MA*, 613, iv. Soph. *Œ. R.*

ἀκρομανής¹⁹ τε ὁ δὲ [τούτου ἀδελφεός] Δωριεὺς ἦν τῶν ἡλίκων πάντων πρῶτος, εὗ τε ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχῆσων²⁰ τὴν βασιληῖην. ὅστε ὡν οὕτω φρονέων, ἐπειδὴ δὲ τε Ἀναξανδρίδης ἀπέθανε, καὶ οἱ Λακεδαιμόνιοι, χρεώμενοι τῷ νύμφῳ, ἐστήσαντο βασιλέα²¹ τὸν προεβύνταν Κλεομένεα, ὁ Δωριεὺς, δεινόν τε²² ποιεύμενος καὶ οὐκ ἀξιῶν ὑπὸ Κλεομένεος βασιλεύεσθαι, αἰτήσας λαὸν Σπαρτίτας, ἄγε ἐξ ἀποκίνην²³ (48) Εἰ δὲ ἡνέχετο βασιλευόμενος ὑπὸ Κλεομένεος, καὶ κατέμενε ἐν Σπάρτῃ, ἔβασλενε ἄντα Λακεδαιμονος· οὐ γάρ τινα πολλὸν χρόνον ἤρξε ὁ Κλεομένης, ἀλλ' ἀπέθανε ἄπαις, θυγατέρα μούνην λειπών, τῇ οὔνομα ἦν Γοργώ.²⁴

(49) Ἀπικνέεται δὲ ὡν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένεος ἔχοντος τὴν ἀρχήν τῷ δὴ ἐς λόγους ἦσε, ὡς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πίνακα²⁵, ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέμητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες, ἀπικνεόμενος δὲ ἐς λόγους, ὁ Ἀρισταγόρης ἔλεγε πρὸς αὐτὸν τάδε· “Κλεόμενες, σπουδὴν μὲν τὴν ἐμὴν μὴ θωμάσῃς τῆς ἐν-“ θαῦτα ἀπέξιος²⁶ τὰ γάρ κατήκοντά²⁷ ἔστι τοιαῦτα²⁸ Ιώνων παῖδας “δούλους εἶναι ἀντ’²⁹ ἐλευθέρων ὄνειδος καὶ ἀλγος μέγιστον μὲν “αὐτοῖσι ήμῖν, ἔτι δὲ τῶν λοιπῶν ὑμῖν, δσφ³⁰ προεστέατε³¹ τῆς

19. ἀκρομανής] ὑπομαργύθερος, iii; 29, 43; ‘almost out of his mind,’ ‘somewhat deranged,’ ‘half mad,’ ‘not quite right in his intellects.’ ἄκρος, compounded with other adjectives, has the force of ὑπὸ or ἡμί-, of *sub* or *semi-* in Latin. ἀκρόπατος ‘slightly salted,’ Sop. in Ath. iii, 88; ἀκροθάραξ, Diph. in Ath. x, 18; ἀκροχάλξ, ἡμιεύθωσος, ‘half-drunk,’ Hes. CY. SW. In this interpretation (according to LAU) SD coincides, although the contrary is stated by SW. Compare BL, on ΣΔ. A. 778.

20. ἐπίστατο σχῆσων] ‘he believed he should have.’ MA, 547, 2.

22. δεινόν τε] δ. τι and κάρτα δ. occur, v, 33.

23. ἀποκίνη] Δ. (οὐ γάρ ἡνέχετο διπάσοντες Κλεομένει μένων ἐν Λακεδαιμονοι.) ἐς ἀποκίνα στέλλεται, Pau. iii, 3. VK.

24. Γοργὼ] married Leonidas, vii, 239; LR. v, 51.

25. χάλκεον πίνακα] The art of constructing geographical maps was probably an invention of the Egyptians; from them the Israelites appear to

have learnt it, Joshua xviii, 4...9; as well as the Greeks. Sesostris, who colonized Colchis, left tables of this description with the settlers, οἱ γράπτοις πατέραις ἔθεν εἰρύνται κύρβις, οἰς ἐν πᾶσαι δδοὶ καὶ πείρατ' ξανθὸν ὑγρῆς τε γραφεῖς τε πέριξ ἐπινεισμένοισιν, Apol. iv, 279. Anaximander, a disciple of Thales, was the first Greek who published a geographical chart, in the sixth century B.C. Erat. in Stra. i, p. 13, c; Diog. L. ii, 2; LR. πυνθκιον ἔχον γῆς περίοδον, ΑΞ. V. H. iii, 28; τοὺς πίνακας, ἐν οἷς αἱ τῆς γῆς περίοδοι εἰσι, Diog. L. v, 51; VK. Arist. Rh. i, 4, 5. Though the art of delineating maps was known to the ancients, no map, prior to those which were formed in order to illustrate the geography of Ptolemy, have reached our times. ROB, India, ii, p. 192.

26. τῆς ἀπέξιος] und. περὶ, ‘with respect to.’ MA, 320, 1.

27. τὰ κατήκοντα] ‘the circumstances of the case,’ i, 97, 10.

28. τοιαῦτα] ὅστε ταχεῖας δεῖσθαι βοηθεῖς. STG.

29. δσφ] ‘in as much as.’ MA,

“ Ἐλλάδος. νῦν δν, πρὸς θεῶν ³² τῶν Ἐλληνῶν, ρύσασθε ³³ Ιωνας
“ ἐκ δουλοσύνης, ἀνδρας ὀμαίμονας. εὐπετέως³⁴ δὲ ὑμῖν ταῦτα οἴλα
“ τε ³⁵ χωρέειν ἔστι: οὐ τε ³⁶ γὰρ οἱ βάρκαροι ἀλκιμοὶ εἰσι, ὑμεῖς τε,
“ τὰ ἐς τὸν πόλεμον³⁷, ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι. ή τε
“ μάχη αὐτῶν ἔστι τοιδέ: τόξα, καὶ αἰχμὴ βραχέα ³⁸, ἀναξυρί-
“ δας ³⁹ δὲ ἔχοντες, ἔρχονται ἐς τὰς μάχας, καὶ κυρβασίας ⁴⁰ ἐπὶ
“ τῆσι κεφαλῆσι· οὕτω εὐπετέες χειρωθῆναι εἰσι. ἔστι δὲ καὶ ἀγαθὰ
“ τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι, ὅσα οὐδὲ τοῖσι συνάπασι
“ ἄλλοισι, ἀπὸ χρυσοῦ ἀρξαμένοισι ⁴¹, ἄργυρος, καὶ χαλκὸς, καὶ
“ ἐσθῆς ποικιλῆ, καὶ ὑποζύγια τε, καὶ ἀνδράποδα· τὰ, θυμῷ βου-
“ λόμενοι ⁴², αὐτοὶ ἀν ἔχοιτε, κατοίκηνται δὲ ἀλλήλων ἔχόμενοι, ὡς
“ ἔγώ φράσω. Ἰώνων μὲν τῶνδε οἵδε ⁴³ Λυδοί, οἰκέοντές τε χώρην
“ ἀγαθὴν, καὶ πολυαργυρώτατοι ἔόντες.” δεικνὺς δὲ, ἔλεγε ταῦτα, ἐς
τῆς γῆς τὴν περίοδον, τὴν ἐφέρετο ἐν τῷ πίνακι ἐντεγμημένην.
“ Λυδῶν δὲ,” ἔφη λέγων ὁ Ἀρισταγόρης, “ οἵδε ἔχονται Φρύγες
“ οἱ πρὸς τὴν ἥση, πολυπροσατάτατοι τε ἔόντες ἀπάντων, τῶν ἔγώ
“ οίδα, καὶ πολυκαρπότατοι. Φρυγῶν δὲ ἔχονται Καππαδόκαι ⁴⁴,
“ τοὺς ἡμεῖς Συρίους καλέομεν· τούτοισι δὲ πρόσουροι Κλικες, κατή-
“ κοντες ἐπὶ θάλασσαν τήδε, ἐν ἦ δὲ Κύπρος νῆσος κέεται· οἱ

405, 7; 455, obs. 3. It is sometimes put for δτι, obs. 4. and after τοσούτῳ, viii. 13. MA, 480, obs. 2.

31. προετέπετε] MA, 205, 3.

32. πρὸς θεῶν] ‘by the gods;’ per deos, Hor. i O. viii, 1. MA, 590, 8.

33. ρύσασθε] Compare a similar passage, ix, 90, 59: SW. s. ix, 76, 82.

34. εὐπετέως] is to be connected with χωρέειν. LAU.

37. τὰ ἐς τὸν π.] κατὰ τὰ ἐς τὸν π. πρήγματα. MA, 270, b.

38. βραχέα] for βραχέη, WE. refers only to αἰχμῇ: GR. αἰχμὰς βραχέας εἶχον, τόξα δὲ μεγάλα, vii, 61; HU. ib. 211, 72.

39. ἀναξυρίδας] ‘loose trowsers.’ They were of skin, i, 71; *pellibus et laxis arcent male frigora braccia*, Ov. v T. vii, 49; by the figure hendiadys: *hos Persica bracca tegit*, ib. x, 34. Tacitus calls it *tegmen barbarum*, H. ii, 20; *οι Γαλάται χάντας ἀναξυρίσων*, οι ἐκεῖνοι βράκας προσαγορεύουσι, Diod. v, 30. LR. From this Gallic name, the English word BREECHES is derived.

40. κυρβασίας] τιρπας. The word

also signifies ‘a cock’s-comb:’ LR. Περισκός δρυς ρχων, δσπερ βασιλεὺς δ μέγας, διαδόκει ἐπ τῆς κεφαλῆς τὴν κυρβασίαν τῶν δρυθῶν μόνος δρθην, Arist. Av. 485; *cidarim Persae regium capitius vocabat insigne*, Curt. iii, 3, 19. Xenophon describes Cyrus as δ. Ε. τὴν τιρπαν καὶ περὶ τοῖς σκέλεσιν ἀναξυρίδας ὑσγινοβαρέις, C. viii, 3, 13. That this mode of wearing the tiara was peculiar to the king is mentioned by the same author, A. ii, 5, 3.

BNS. also by Photius, Suidas, BL. Lucian, and Dio Chrys. From their use of the tiara instead of a helmet the Persians are said ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν, A. i, 8, 6: on other occasions we read of their brazen head-pieces, vii, 84. HU.

41. ἀ. χ. ἀρξαμένοισι] ‘primarily’ or ‘especially, gold;’ MA, 557, ‘gold to begin with.’ LAU. s. v, 51, 72.

42. θυμῷ βουλόμενοι] τὰ, εἰ τῶνδε δμῶν ἀν ἦν θυμός, αὐτοὶ ἀν ἔχοιτε, VK. ‘if you really wish it,’ ‘if you wish it in your hearts.’

43. οἵδε] und. ἔχονται. LAU. οἵδε, ‘these;’ οἵδε, ‘he has known.’

“ πεντακόσια τάλαντα βασιλέει τὸν ἐπέτειον φόρον ἐπιτελεῦσι. Κιλί-
“ κων δὲ τῶνδε ἔχονται Ἀρμένιοι⁴⁵ οἵδε, καὶ οὗτοι ἔόντες πολυ-
“ πρόβατοι Ἀρμενίων δὲ Ματιηνοὶ⁴⁶, χώρην τήνδε ἔχοντες, ἔχεται
“ δὲ τούτων γῆ ἡδε Κισσίη.⁴⁷ ἐν τῇ δὴ παρὰ ποταμὸν τόνδε Χοά-
“ σπην⁴⁸ κείμενά ἔστι τὰ Σοῦσα⁴⁹ ταῦτα, ἐνθα βασιλεύς τε μέγας
“ δίαιταν ποιέται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαῦτά εἰσι·
“ ἐλόντες δὲ ταύτην τὴν πόλιν, θαρσέοντες ἡδη τῷ Διὶ πλούτου
“ πέρι ἐρίζετε,⁵⁰ ἀλλὰ περὶ μὲν χώρης ἄρα οὐ πολλῆς, οὐδὲ οὕτω
“ χρηστῆς, καὶ οὔρων σμικρῶν, χρεών ἔστι ὑμέας μάχας *ἀναλα-
“ θέσθαι⁵¹ πρός τε Μεσηνίους, ἔόντας ἰσοπαλέας, καὶ Ἀρκάδας⁵²
“ τε, καὶ Ἀργείους· τοῖσι οὗτε χρυσοῦ ἔχόμενόν⁵³ ἔστι οὐδὲν, οὗτε
“ ἀργύρου, τῶν πέρι καὶ τινα ἐνάγει⁵⁴ προθυμίη μαχόμενον ἀπο-
“ θνήσκειν. παρέχον⁵⁵ δὲ τῇς Ἀσίης πάσῃς ἄρχειν εὐτετέως, ἀλλο
“ τί⁵⁶ αἱρήσεσθε;” Ἀρισταγόρης μὲν ταῦτα ἔλεξε· Κλεομένης δὲ
ἀμείβετο τοῖσδε· “ ὦ ξεῖνε Μιλήσιε, ἀναβάλλομαί τοι ἐξ τρίτην
“ ἡμέρην ἀποκρινέσθαι.”⁵⁷ (50) Τότε μὲν ἐξ τοσοῦτον ἥλασαν⁵⁸
ἐπει τε δὲ ἡ κυρίη ἡμέρη ἐγένετο τῇς ἀποκρίσιος, καὶ ἥλθον ἐς τὸ
συγκείμενον⁵⁹, εἴρετο ὁ Κλεομένης τὸν Ἀρισταγόρην, ‘ ὁκοσέων
‘ ἡμερέων ἀπὸ Θαλάσσης τῆς Ἰώνων⁶⁰ ὅδος εἴη παρὰ βασιλέα· ’

45. Ἀρμένιοι] Armenia was divided into Greater and Lesser, now Turcomania and Genech. *A.*

48. Χοάσπη[ον] or Eulæus. The Persian kings drank no other water than that of this river. *LR. A.* τοῦ μονού πίνει βασιλεύς, καὶ ἄλλον οὐδενὸς ποταμοῦ, i, 188 ; *Ath.* ii, 23 ; tam puro fluore inclutum est, ut omnes inde reges non alias quam ejus aquas bibant, *Sol.* 33, 2 ; reges non ex alio bibunt, et ob id in longinqua portant, *Pli.* N. H. vi, 27 ; regia lympha Choaspes, *Tib.* iv, 1, 140 ; *HILL.* “ Choaspes, amber stream, The drink of none but kings.” *Milton, P. R.* iii, 288. *GAI.*

50. ἐρίζετε] ‘vie.’ This verb is often used poetically in making comparisons, iv, 152 ; *Dio. P.* 757 ; *Theoc.* iv, 63 ; *Lync.* in *Ath.* iii, 8 ; *Callist.* p. 894 ; certantem uram purpure, *Hor. E.* ii, 20 ; viridi certat bacca *Venafro*, ii *O.* vi, 15. *VK.*

51. ἀναβάθεσθαι] iii, 69 ; ‘to undertake.’ This conjectural reading of *SW* is approved by *MA.*

52. Ἀρκάδας] Arcadia was anciently

called Drymotis, from δρῦς, ‘an oak.’ *A.*

54. ἐνάγει] ‘induces;’ similar in sense to ζύγει, ‘excites’ (*παροξύνει*, *Hes.*), which occurs, *Eur. S.* 90 ; *Al. 1099* ; *I. 364. MR.*

55. παρέχον] i. e. ἔξην, παρόν; so παρέχει ἀναστάσθαι τὴν ἀρχὴν, iii, 73 ; μοι παρέχει νῦν ὑμέων ἄρχειν, iii, 142 ; ν. π. κάλλιστον ὑμέας ἔργον ἔξεργασθαι, viii, 75 ; i, 9 ; iv, 140 ; v, 98 ; vii, 120 ; viii, 8, 40 ; 30 ; 100 ; ix, 122 ; παρέδοι is more common, *VK. WE. SW.* s. i, 129, 61.

57. ἀποκρινέσθαι] i. e. τὴν ἀπόκρισιν. *MA*, 541, *obs. I.*

58. ἐξ τοσοῦτον ἥλασαν] ‘they got thus far.’

59. τὸ συγκείμενον] und. χωρίον. *FI. BO*, 328. This place was either the public assembly of the Lacedæmonians, or at least the chamber of the Ephors. *SW.*

60. τῆς Ἰώνων] When a genitive follows the noun which governs it, the article of the former noun is prefixed to the latter. *MA*, 277. This ‘sea of

ό δὲ Ἀρισταγόρης, τάλλα ἐών σοφὸς καὶ διαβάλλων⁶¹ ἑκεῖνον εὖ, ἐν τούτῳ ἐσφάλη⁶² χρεῶν γάρ μιν⁶³ μὴ λέγειν τὸ ἔδον, βουλόμενόν γε Σπαρτιήτας ἔξαγαγεῖν ἐς τὴν Ἀσίην, λέγει δὲ δὲν ‘τριῶν μηνῶν’ φάσ⁶⁴ ‘εἶναι τὴν ἀνοδον.’⁶⁵ ὁ δὲ, ὑπαρπάσας⁶⁶ τὸν ἐπίλοιπον λόγον, τὸν δὲ Ἀρισταγόρης ὄφρητο λέγειν περὶ τῆς ὁδοῦ, εἰπε “ὦ “ξένε Μιλήσιε, ἀπαλλάσσεο ἐκ Σπάρτης πρὸ δύντος ἡλίουν οὐδένα “γὰρ λόγον εὐεπέα⁶⁷ λέγεις Λακεδαιμονίοισι, ἐθέλων σφέας ἀπὸ “Ἵαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν.” ὁ μὲν δὴ Κλεομένης, ταῦτα εἴπας, ἦσε ἐς τὰ οἰκία. (51) Ὁ δὲ Ἀρισταγόρης, λαβὼν ἰκετηρίην⁶⁸, ἦσε ἐς τοῦ⁶⁹ Κλεομένεος ἐσελθὼν δὲ εἰσω⁷⁰, ἀτε ἰκετεύων, ‘ἐπακοῦσαι’ ἐκέλευε τὸν Κλεομένεα, ‘ἀποπέμψαντα τὸ παιδὸν’ προσετήκεε γάρ δὴ τῷ Κλεομένεῃ ἡ θυγάτηρ, τῇδε νομα ἦν Γοργώ· τοῦτο δέ οἱ καὶ μοῦνον τέκνον ἐτύγχανε ἐὸν ἐτέων ὅκτων ἦνέα ἡλικίην. Κλεομένης δὲ ‘λέγειν’ μιν ἐκέλευε, τὰ βούλεται,

the Ionians' was the Aegean and not the Ίώνιον πέλαγος or Adriatic; *LR.* s. ix, 92, 64.

61. διαβάλλων] ‘deceiving, beguiling, imposing upon,’ v, 97, 43; 107, 4; viii, 110; ix, 116; iii, 1, 11. *WE. SW. STG.*

62. ἐσφάλη] He also acted injudiciously in the style and fashion which he assumed, ἐσθῆτα ἔχων πολυτελῆ καὶ τὴν ἄλλην τρυφὴν τὴν Ιωνικήν, *Zen. C.* v, 57. *WE.*

63. χρεῶν γάρ μιν] ‘for whereas he ought,’ s. i, 129, 61.

66. ὑπαρπάσας] ‘catching up,’ ix, 91, 60; where the whole construction of the passage is similar. *SW.*

67. εὐεπέα] Though Aristagoras was plausible in the speech which he addressed to those authorities before whom he now appeared, Cleomenes intimates that such words might have a very good effect upon other auditors, but that ‘they would not tell well’ with the Lacedæmonians. One of the Ephors is said to have exclaimed, “οἴκοι τὰ Μιλήσια!” *Suid. SW.*

68. ἰκετηρίην] *Eur. I. A.* 1216; *Arist. Pl.* 383. und. κλέδον, which is feminine as well as masculine, *SH. SBL*, on *BO*, 133. or φέδον, *LAU*. or εἵρεσιών. Suplicants held in their hand a branch of bay or olive, round which were twined fillets of white wool, which fell over the hand so as partly to conceal it: τι δεῦρο ἀφίκεσθ

ἰκετίσιοι: σὸν κλέδοις; ξέπτε χθονὸς, *Eur. Hr.* 518; *S.* 113; ἰκετῆρι δαλλᾷ, 10; 269; ἵερδι στέμματα, 36; σεμνὰ στέρπη, 369; *HE.* δεσμὸν ἀδεσμονιών, 32; *PC*, ii, 5. *TR.*, on *H. II. A.* 12. δαφνηφόρος λαβούστα κλάνας, *Eur. I.* 425; ἰκετηρίοις κλέδοισιν ἐξεστεμένοι, *Soph. OE. R.* 3; *HF.* ἔχων ἀλαλας ὑψηλῶντον κλέδον, λήνει ἐστεμένον, ἀργῆτι μαλλᾶ, *Aesch. Eu.* 43; σὺν τοισθ̄, ἰκετῶν ἔχειριδίους, ἐριστέπτοσι: κλέδοισι, *S.* 22; *MR.* (May not ἔχειριδίου here be a substantive, and the metaphor similar to that by which a shield is called the ‘cup of Mars?’ The indirect allusion to ‘the sword in the myrtle bough’ [s. v, 55, 80;] would be readily caught by an Athenian audience. *ED.*) λευκοστεφεῖς ἰκετηρίας ἔχοντα διὰ χερῶν, 206; 256; 356; 497; *SN.* Those who went to consult the Pythian oracle on account of any misfortune used to bear these boughs; s. vii, 141, 90; *Aesch. Ch.* 1021; *BL. ramis velati Palladis*, *Vir. AE.* vii, 154; *preferre manibus vittas*, 237; *MV. paciferae manu ramum pretendere olive*, viii, 116; *vitta comptos pr. ramos*, 128; *velati ramis oleæ*, xi, 101; *pacis m. pr. ramos*, 332; *HY. orant Cecropie prælata fronde Minerve*, *Luc.* iii, 306; *vittata laurus et supplicis arbor olive*, *Sat. Th.* xii, 491. *BNS. FI. Liv. xxiv*, 30, 7.

70. εἰσω] ‘within, (and going up to the hearth.)’ *WE.*

μηδ' ἐπισχεῖν τοῦ παιδὸν εἶνεκα.' ἐνθαῦτα δὴ δὲ Ἀρισταγόρης ἄρχετο ἐκ δέκα ταλάντων⁷¹ ὑπισχυέμενος⁷², ην οἱ ἐπιτελέσῃ, τῶν ἐδεετο. ἀνανεύοντος δὲ τοῦ Κλεομένεος, προέβαινε τοῖσι χρήμασι ὑπερβάλλων δὲ Ἀρισταγόρης, ἐξ δὲ⁷³ πεντήκοντά τε τάλαντα ὑποδέδεκτο, καὶ τὸ παιδὸν ηὐδάξατο.⁷⁴ “πάτερ⁷⁵, διαφθερέει σε δὲ ξεῖνος, ην μὴ “ἀποστὰς ἵρες.”⁷⁶ δὲ τε δὴ Κλεομένης, ἡσθεὶς τοῦ παιδὸν τῇ παρανέσει, ηἱε ἐξ ἔτερον οἰκημα⁷⁷, καὶ δὲ Ἀρισταγόρης ἀπαλλάσσετο τὸ παράπαν ἐκ τῆς Σπάρτης, οὐδὲ οἱ ἐξεγένετο *ἐπὶ *πλέον⁷⁸ ἔτι σημῆναι περὶ τῆς ἀνόδου τῆς παρὰ βασιλέα.

(55) Ἀπελαυνόμενος δὲ δὲ Ἀρισταγόρης ἐκ τῆς Σπάρτης, ηἱε ἐς τὰς Ἀθήνας, γενομένας τυράννων ὀδεί τελεθέρας. Ἐπεὶ Ἰππαρχον⁷⁹ τὸν Πεισιστράτου, Ἰππίεω δὲ τοῦ τυράννου ἀδελφεὸν, κτείνουσι⁸⁰ Ἀριστογείτων καὶ Ἀρμόδιος, γένος ἐόντες τὰ ἀνέκαθεν⁸¹ Γεφυραῖοι⁸², μετὰ ταῦτα⁸³ ἐτυραννεύοντο Ἀθηναῖοι ἐπ' ἔτεα τέσσερα⁸⁴ οὐδὲν ἥσσον, ἀλλὰ καὶ μᾶλλον, ἢ πρὸ τοῦ. (62) Ἰππίεω τυραννεύοντος, καὶ ἐμπικραινομένου Ἀθηναίοις διὰ τὸν Ἰππάρχου θάνατον Ἀλκμαιωνίδαι, γένος ἐόντες Ἀθηναῖοι, καὶ φεύγοντες Πεισιστρατίδας, ἐπεὶ τέ σφι, ἀμα τοῖσι ἄλλοισι Ἀθηναίων φυγάσι,

71. ταλάντων] In round numbers a talent may be reckoned as £200.

72. ἄρχετο ἐκ δ. τ. ὑπισχυέμενος] ‘began by offering ten talents;’ MA, 557. τελευτῶν ἔλεγε, ‘he concluded by saying,’ iii, 75, 99: s. v, 49, 41.

74. ηὐδάξατο] ii, 55; 57; an Ionic and poetic verb. *Ἄ.*

75. πάτερ] “καταφθερεῖ σε, δ. π. τὸ ξενύλλιον, ὃν μὴ τάχιον αἴρων τῆς οἰκίας ἐκβάλλεις,” Plu. t. ii. p. 240, n. VK.

77. ἔτερον οἰκημα] ‘another room.’

78. ἐπὶ πλέον] iii, 104; BE. ἐπὶ πλεῦν, v, 120. WS. The MSS. give ἐπιπλέον, but this was corrected in the index to my former edition.

79. Ἰππαρχον] Ἰππίας μὲν πρεσβύτατος ὁ δῆρε τῶν Πεισιστράτου θέσιν, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ θσαν αἴρον, Thu. i, 20; Π. γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι, οὐχ Ι. (ὅστεροι οἱ πολλοὶ οἰονται) ἀλλ᾽ Ι. πρ. ὁ ξεῖνος τὴν ἄρχην, Th. vi, 54. Plato agrees with those who consider Hipparchus the eldest son, and differs from Thucydides in other points, in Hch. 4. LR.

80. κτείνουσι] ἐν μόρτου κλαδὶ τὸ ξίφος φορήσω, μάστερ Ἀρμόδιος κ' Ἀρι-

στογείτων, ὅτε τῶν τύραννον κτανέτηρ, στονόμους τ' Ἀθήνας ἐποιησάτην... δτ' Ἀθηναῖς ἐν Δινταῖς καύδα τύραννον Ἰππαρχον ἐκανέτην, Callis. in Ath. xv, 50. LR.

82. Γεφυραῖοι] Γεφυρεῖς δῆμος Ἀττικός ἀπὸ τοῦ ἔχειν γέφυρα, δι' ἡσ ἐπὶ Ἐλευσίνα κάτεισιν οἱ μόσται, Etym. This bridge was over the Cephissus. BT, Ch. i, 21. LR thinks that bridges were called γέφυρα, from this people, who were named Gephyræans long before they came into Attica. Gephyra was a town about twenty miles from Antioch.

83. μετὰ ταῦτα] The Athenians notwithstanding paid the highest honours to Harmodius and Aristogiton; who were deemed the destroyers of tyranny, as having struck the first blow in favour of liberty, and having infused by their example a spirit into their countrymen, which ultimately triumphed. VK. Consult MT, i, 5, 5; and ii, 7, 5.

84. τέσσερα] From a comparison of Thu. vi, 59; and Pla. Hch. i. c. it appears that Hippias was ejected from Athens in the course of the fourth year. WE.

πειρωμένοισι κατὰ τὸ ἴσχυρὸν οὐ προεχώρεε κάτοδος, ἀλλὰ προσ-
έπταιον⁸⁶ μεγάλως, πειρώμενοι κατιέναι τε καὶ ἐλευθεροῦν τὰς
'Αθήνας, Λειψύδριον⁸⁶ τὸ ὑπὲρ Παιωνίης⁸⁷ τειχίσαντες. ἐνθαῦτα οἱ
'Αλκμαιωνίδαι, πᾶν ἐπὶ τοῖσι Πεισιστρατίδησι μηχανώμενοι, παρ'
'Αμφικτυόνων⁸⁸ τὸν νηὸν⁸⁹ μισθοῦνται τὸν ἐν Δελφοῖσι, τὸν νῦν

85. προσέπταιον] The Pisistratidae besieged and took Lipsydrion; *αἱ, αἱ, Λειψύδριον προδωσέπταιον, οἵους κύρρας ἀπόλεσας, μάχεσθαι ἄγαδος τε καὶ εὐ-πατρίδας, οἱ τότε θειέαν, οἵουν πατέρων ξσαν*, Callis. in Ath. xv, 50. *LR.*

86. Λειψύδριον] on mount Parnes, near the frontiers of Boeotia, was so named from 'the failure of water.' *LR.* s. nn, on Arist. L. 665.

87. Παιωνίης] There are reasons for believing this to have been the name of an Attic town at the foot of mount Parnes. *LR.* s. v, 33, 73.

88. Ἀμφικτυόνων] The Amphictyons are generally considered a federative diet; but this is disproved, vii, 145, 36. The object of the meeting was to guard the temple of Delphi with its treasures, and to administer justice to the multitudes resorting thither for the purpose of consulting the oracle: i, 54, 82 f. If it had the right, it seems scarcely to have had the power, of interference in political disputes. It assembled twice a year, in spring and in autumn, and the place of meeting originally was Thermopylæ. In later times the spring meeting was at Delphi, and the autumnal one in the temple of Ceres Amphicyonis near Anthela, s. vii, 176, 27; 200, 24. Δελφοί, πολεμοῦντες πρὸς τὸν δύμορον, τὸν Ἀκρίσιον μετεπέμψαντο ἐξ Ἀργούς, δι, κατὰ σῆλον τὸν Ἀμφικτυόνικοῦ συνεδρίου, δι κατεστήσατο Ἀμφικτύονας δευτελίανος ἐν Θερμοπόλαις τῆς Θεσσαλίας, ἔτερον ἐν Δελφοῖς κατεστήσατο, καὶ τὸ ἐν Θερμοπόλαις ἀναλαβόν, τὰς συνθέους ἀντὶ μιᾶς δύο πετοίτηκε, καὶ νόμους ἔθετο, καθ' οὓς ἐμελλον ἔκαστο διοικεῖν, Schol. on Eur. O. 1093; τὸν Ἱερομνήμονά φησι τὸν Ἀθηναῖον καὶ τὸν Πυλαγύρας (vii, 213, 81;) τὸν δὲ πυλαγοροῦντας πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφοὺς ἐν τοῖς τεταγμένοις χρόνοις ὅπε τὸν προγόνων, Ἀsch. in Ct. 40. The Py-

lagoræ were οἱ προεστῶτες Πυλαίας. ή οἱ πειρόμενοι ἀπὸ τῶν πλέων εἰς Ἀμφικτυονίαν δήροπες, διτε έκεῖ ἀγορεῦσαι, Etym. M. Ἐλλάνων ἀγοραὶ Πυλάτιδες, Soph. T. 648. Besides these members of the council, there were the 'Ιερομνήμονες οἱ πειρόμενοι εἰς Πυλαίαν ἱερογραμματεῖς, Heb. οἱ π. εἰς τὸ τῶν Αμφικτυόνων συνέδριον ἐξ ἐκάστης πόλεως τῶν τοῦ συνεδρίου μετεχουσῶν οἱ εἰς Π. ἐκπειπόμενοι γραμματεῖς, Suid. οἱ π. σύνεδροι εἰς τὸν Ἀμφικτυόνων ὑπὲρ τῆς πόλεως, Liban. Ἀschines, when elected Πυλαγύρας, ἀφίκετο εἰς τὸν Ἀμφικτύονας, καὶ τὸν ἱερομνήμονας πειθεὶς ψηφίσασθαι &c.; Dem. Co. 49. The latter officers appear to have acted as registrars or notaries. The etymology corresponds with those of the titles REMEMBRANCE and RECORDER. The Amphictyonic decrees run thus: Εδοξε τοῖς Πυλαγύραις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων &c.; Dem. Co. 51 twice. From Ἀschines we gather the following additional particulars: ἐκκλησίαν τῶν Ἀμφικτυόνων ὑνομάζουσιν, δταν μὴ μόνον τὸν Πυλαγύρας καὶ τὸν Ἱερομνήμονας συγκαλέστωσιν, ἀλλὰ καὶ τὸν συνθέωντας καὶ χρωμένους τῷ θεῷ, 39; and that the deputation from Athens consisted of three Pylagoræ and one Hieromnemon. Originally each town of the union sent two deputies, a counsellor and a notary: and the states were twelve in number; viz. Ξenianes, (vii, 132, 50;) Dolopes, Dorians, Ionians, Locrians, Magnetes, Melienses, Perrhebians, Phocians, Achæan Phthiotæ, Thebans, and Thessalians. Ἀschines omits one, the Dolopes; and, instead of the Ξenianes, names the Εἵδεαns, probably the same people, F. L. 36. Harpocration makes the Achæans and Phthiotæ distinct; and substitutes the Delphians for the Thessalians and Locrians. A. BRT, V.

έόντα, τότε δὲ οὐ κω, τοῦτον ἔζοικοδομῆσαι. οἷα δὲ χρημάτων εν
ήκουντες⁹⁰, καὶ ἔόντες ἄνδρες δύκιμοι ἀνέκαθεν ἔτι, τὸν τε νηὸν ἔξερ-
γάσαντο τοῦ παραδείγματος κάλλιον, τά τε ἄλλα, καὶ, συγκειμένου
σφι πωρίνου⁹¹ λίθου ποιέειν τὸν νηὸν, Παρίον⁹² τὰ ἐμπροσθεν αὐτοῦ
ἔξεποιησαν. (63) Ὡς ὅν δὴ οἱ Ἀθηναῖοι⁹³ λέγουσι, οὗτοι οἱ ἄνδρες,
ἐν Δελφοῖσι κατήμενοι, ἀνέπειθον⁹⁴ τὴν Πυθίην χρήμασι, δικιᾶς ἐλθούειν
Σπαρτιητέων ἄνδρες, εἴτε ἴδιῳ στόλῳ⁹⁵ εἴτε δημοσίῳ, χρηστόμενοι,
προφέρειν σφι τὰς Ἀθήνας ἐλευθερούν. Λακεδαιμόνιοι δὲ, ὡς σφι
αἱεὶ τῶντὸ πρόφατον ἐγένετο, πέμπουσι Ἀγχιμόλιον τὸν Ἀστέρος,
ἔόντα τῶν ἀστῶν ἄνδρα δύκιμον, σὺν στρατῷ ἔξελῶντα Πεισιστρα-
τίδας ἐξ Ἀθηνέων, διμως καὶ ξεινίους⁹⁶ σφι ἔόντας τὰ μάλιστα· τὰ
γὰρ τοῦ θεοῦ⁹⁷ πρεσβύτερα⁹⁸ ἐποιεῦντο ἢ τὰ τῶν ἄνδρῶν. πέμ-

du J. A. 35. LR. LEL, Pr. Dis. to L.
of Ph. MT, i, 3, 3. ML, D. i, 7, 13;
ii, 3, 5. PC, i, 16. TY. VK. WE. WO.
ED.

89. τὸν νηὸν] The temple, having been accidentally burnt, was rebuilt by subscription, ii, 180. WE. The Amphictyons contracted to erect it, for 300 talents. LR.

91. πωρίνου] *Pario similis candore et duritate, minus tamen ponderosus, qui Porus vocatur*, Pli. H. N. xxxvi, 17. It was brought from Elis, Pau. v, 10 : and differed from *tophus* which was friable. LR.

92. Παρίον] Pin. N. iv, 131; Πα-
πλασίθου, Theoc. vi, 38. BNS. This
marble was held in the highest esti-
mation; Phidias, Praxiteles, and the
first-rate sculptors used it for their
best works. *quem lapidem cæpere lych-
niten appellare, quoniam ad lucernas
in cuniculis cæderetur, ut auctor est
Varro*, Pli. H. N. *lychnicus*, Hyg. F.
223, p. 342. The Greeks often call it
λυχνίας, or λυχνεύς, Callix. in Ath. v,
39. STE, Th. L. G. 5861. It was also
called λύγδων, Anac. xxviii, 27;
candida Lygdos, Mart. vi, 13, 3; 42,
21: LR. s. v, 31, 65.

93. Ἀθηναῖοι] more probably Λα-
κεδαιμόνιοι, as appears on a comparison
of v, 90 and 91. SW.

94. ἀνέπειθον] Ιππίας ὡμῶς ἐκράτει
τῶν Ἀθηναίον μὴ φέροντες τοῦτον τὴν
βίαν οἱ Ἀλκμαιονίδαι ἐκῆλον ἐκ τῆς
Ἀττικῆς, ὃν εἰς ἦν καὶ δικλεισθέντης,

δις τὴν Πυθίαν (τοῦτο) ἐστὶ τὴν ἐν Δελ-
φοῖς (έρεισα) παρεκάλει ἐπὶ τὸ χρῆσαι
τοῖς Λακεδαιμονίοις βοηθῆσαι ταῦς Ἀθη-
ναῖος, Schol. on Aristid. Pan. The
priestess Perilla was deprived of her
office for a similar want of integrity,
vi, 66; Pau. iii, 4. When Lycurgus
submitted any of his new laws to the
approval of the oracle, ἡ προφῆτις,
χρήμασι πεπεισμένη, ἀεὶ συμφέρειν
ἔχει, Poly. i, 16, 1. In later times
instances of corruption occurred more
frequently. VK. Themistocles induced
the prophetess to give the sanction of
the oracle to his political measures.
WE.

95. ἴδιῳ στόλῳ] 'on a private foot-
ing, in a private capacity.'

96. ξεινίους] elsewhere ξείνους, as in
v, 90 and 91. WE.

97. τὰ τοῦ θεοῦ] ἐγὼ διμᾶς, δικιᾶς
Ἄθηναῖοι, ἀστάζομεν μὲν καὶ φιλῶ,
πειθομεν δὲ θεῷ μᾶλλον ἢ διμῶν, Pla.
A. S. 17; πειθαρχεῖν δεῖ θεῷ μᾶλ-
λον ἢ ἀνθρώποις, Acts v, 29. The
entire controversy of Antigone with
Creon hinges on this point, Soph. An.
460 &c. VK.

98. πρεσβύτερα] 'more entitled to
their regard, possessing a prior and
stronger claim upon them'; longē anti-
quissimum ratus sacra publica facere,
Liv. i, 32. Compare the signification
of this word with the senses of νεώτερον,
iii, 62, 6. ED. From this idiom the
philologist may derive a wholesome
moral lesson. LAU.

πουσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. ὁ μὲν δὴ, προσχών ἐς Φάληρον⁹⁹, τὴν στρατὶην ἀπέκεσε¹⁰⁰ οἱ δὲ Πεισιστρατίδαι, προπυνθανόμενοι ταῦτα, ἐπεκαλέοντο ἐκ Θεσσαλίης¹ ἐπικουρίην· ἐπεποίητο γάρ σφι συμμαχίη τρὸς αὐτοῖς. Θεσσαλοὶ δὲ σφι δεομένοισι ἀπέπεμψαν, κοινῆ γνώμῃ χρεώμενοι, χιλίην τε ἵππον καὶ τὸν βασιλέα τὸν σφέτερον Κινέην, ἄνδρα Κονιαῖον² τοὺς ἐπει τε ἔσχον συμμάχους, οἱ Πεισιστρατίδαι ἐμηχανέατο³ τοιάδε· κείραντες⁴ τὸν Φαληρέων τὸ πεδίον, καὶ ἵππασιμον⁵ ποιήσαντες τοῦτον τὸν χῶρον, ἐπῆκαν τῷ στρατοπέδῳ τὴν ἵππον⁶ ἐμπεσοῦσα δὲ, διέφθειρε ἄλλους τε πολλοὺς τῶν Λακεδαιμονίων, καὶ δὴ καὶ τὸν Ἀγχιμόλιον⁷ τοὺς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατέρξαν.⁶ ὁ μὲν δὴ πρώτος στόλος ἐκ Λακεδαιμονίους οὕτω⁷ ἀπῆλλαξε. (64) Μετὰ δὲ, Λακεδαιμονίοι μέζου στόλον στελαντες ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα Κλεομένεα τὸν Ἀγαζανδρίδεων, οὐκέτι κατὰ θάλασσαν στελαντες, ἀλλὰ κατ’ ἡπειρον. τοῖσι δὲ ἐσκαλοῦσι ἐς τὴν Ἀττικὴν χώρην ἡ τῶν Θεσσαλῶν ἵππος πρώτη προσέμιξε, καὶ οὐ μετὰ πολὺ ἐτράπετο⁸, καὶ σφεων ἔπεσον

99. *Φάληρον*] The ancient harbour of Athens, before Themistocles fortified the Piraeus. It is now called Tripyrgi 'Three Towers' or Porto. *LR. A.*

100. *ἀπέκεσε*] 'disembarked: in a transitive sense, as in vi, 107, 68; viii, 95; *SH. STE.*, Th. L. G. 2534. *ἀνέσησε*, 'mounted,' i, 80.

1. *Θεσσαλίης*] Thessaly had many names in ancient times; it now bears that of Janna. It was celebrated for its breed of horses, (*Theoc.* xviii, 30; *Oracle in Sch.* xi, 48;) of which Bucephalus was one; and for its cavalry. *LR. A.* The fable of the Centaurs originated in the circumstance of the Thessalians having first employed horses in war.

2. *Κονιαῖον*] There is a town in Phrygia called Conium; and the Bryges, a colony of Phrygian origin, settled near Mount Bermion in Macedonia, to the north of Thessaly. *LR. A.* It is however very possible that there was a town of this name in Thessaly itself, or in the neighbourhood. *BHK. s. v.*, 33, 73.

3. *ἐμηχανέατο*] Analogy would require *ἐμηχανάσθατο*, as *ἐπειράσθατο*, i, 76; s. also 68; or *ἐμεμηχανέατο*, *MA*, 505, iii, 2. but *ἐμηχανέατο* occurs viii,

7; *ἀντεμηχανέατο*, 52; *MA. i*, 2, 75. Our author however frequently employs syncope, i, 6, 47; and consequently he may adopt the above form, instead of *ἐμηχανέατο*, for the sake of euphony.

4. *κείραντες*] 'after clearing' from trees and hedges. *LR.*

5. *ἵππασιμον*] ἡν δὲ Μαραθὼν ἐπιτηδεώτατον χωρὸν τῆς Ἀττικῆς ἐνιπεῦσαι, vi, 102, 34.

6. *κατέρξαν*] vi, 102; *ἀπεργμένους*, v, 64. *SW.* Pausanias says of bees, οὐδὲ σφᾶς ἐς σύμβλους κατείρκωνται, i, 32. καταράσσειν would be a stronger expression: ἐκείνους εἰς τὸ τεῖχος κατηράξαν, *D. Cas.* xvii, p. 396; τούς πεζοὺς εἰς τὸ τ. κ. xlvi, p. 416; ἐσαρδέσατες σφεας ἐς τὰς νέας, v, 116; *WE. iv*, 128.

8. *ἐτράπετο*] Cleomenes Lacedaemonius aduersus Hippiam Atheniensem, qui equitatu prevalebat, planitiem, in qua dimicaturus erat, arboribus prostratis impediavit, et inviam equiti fecit, *Fro. S. ii*, 2, 9; *LR. ol* Λάκωνες ἐλθόντες δορὶ πολλούς μὲν κυδρας θετταλῶν ἀπάλεσαν, πολλούς δὲ ἑταῖρους Ἰππίου καὶ ξυμμάχους, ξυνεκαρχοῦτες τῇ τοδὶ ἡμέρᾳ μόνοι, καλευθέρωσαν, *Arist. L.* 1150. *WE.*

ὑπὲρ⁹ τεσσεράκοντα ἄνδρας· οἱ δὲ περιγενόμενοι ἀπαλλάσσοντο, ὡς εἶχον¹⁰, ιθὺς¹¹ ἐπὶ Θεσσαλίης. Κλεομένης δὲ, ἀπικόμενος ἐς τὸ ἄστον, ἀμα Ἀθηναίων τοῖσι βουλομένοισι εἶναι ἐλευθέροισι, ἐποιώρκες τοὺς τυράννους ἀπεργμένους ἐν τῷ Πελασγικῷ¹² τείχεϊ. (65) Καὶ οὐδέν τι πάντως¹³ ἀν ἔξειλον τοὺς Πεισιστρατίδας οἱ Λακεδαιμόνιοι· οὐ τε γὰρ ἐπέδρην ἐπενέθον ποιήσασθαι, οἵ τε Πεισιστρατίδαι σίτουσι καὶ ποτοῖσι εὐ παρεσκευάδατο· πολιορκήσαντές τε ἀν ἡμέρας ὀλίγας, ἀπαλλάσσοντο ἐς τὴν Σπάρτην. νῦν δὲ συντυχίη τοῖσι μὲν κακῇ ἐπεγένετο, τοῖσι δὲ ἡ αὐτῇ αὔτῃ¹⁴ σύμμαχος¹⁵ ὑπεκτιθέμενοι¹⁶ γὰρ ἔξω τῆς χώρης, οἱ παῖδες τῶν Πεισιστρατίδων ἤλωσαν.¹⁷ τοῦτο δὲ ὡς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα συνετεράρακτο· παρέστησαν¹⁸ δὲ, ἐπὶ μισθῷ¹⁹ τοῖσι τέκνοισι, ἐπ' οἷσι ἔβούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν πέντε ἡμέρησι ἐκχωρῆσαι ἐκ τῆς Ἀττικῆς. μετὰ δὲ, ἔξεχώρησαν²⁰ ἐς Σίγειον²¹ τὸ ἐπὶ τῷ Σκαμάνδρῳ²², ἀρκαντες μὲν Ἀθηναίων ἐπ' ἔτεα ἔξι τε καὶ τριήκοντα,²³ οὕτω μὲν Ἀθηναῖοι τυράννων ἀπαλλάχθησαν. δόσα δὲ, ἐλευθερω-

9. ὅπερ] 'above,' i.e. more than. *MA*, 582, b.

10. ὡς εἶχον] 'as they were,' i.e. instantly; *Ach. T. ii.*; *Soph. An. 1120. BGS*, on *DW*, p. 355. *LR.*

12. Πελασγικῷ] The Pelasgi built the wall surrounding the Acropolis, vi, 137; *LR.* *Thu. ii.*, 17. *WE.* The latter author is speaking of a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis; where the dwellings of the Pelasgi might have been situated, while they were building the fortifications of the citadel. A skill in building appears to have characterized the Pelasgian race. *AO.*

13. οὐδέν τι πάντως] vi, 3; οὐδέν τι. v, 34; *WE.* οὐδέν τι μᾶλλον, iv, 118.

14. ἡ αὐτῇ αὐτῇ] 'the very same.'

16. ὑπεκτιθέμενοι] 'while being clandestinely removed, in the act of being privately removed;' *Thu. i.*, 89; *Dem. de F. L.* p. 73; *Æn. T.* 10; *VK. Soph. E.* 299; ὑπεκτέμπτεν, *Eur. M.* 6; 14; *hunc Priamus furtim mandarat alendum Threicio regi; cum jam diffideret armis, cingique urbem obsidione videret*, *Vir. Æ. iii.*, 49. *CS.*

17. ἤλωσαν] Andocides, de M. speaks of a victory at Pallenium,

which restored liberty to Athens: if he alludes to this capture, the children must have had a large escort, which seems incompatible with the design of sending them away privately. *LR.*

20. ἔξεχώρησαν] τυραννεύοντας ἦταν τρία ἵππας ἦτι Ἀθηναίων, καὶ πανθεῖς ἐν τῷ τετάρτῳ διτὸς Λακεδαιμόνιοις καὶ Ἀλκαμανίδων τῶν φευγόντων, ἔχορει ὑποσκονδος ἐς Σίγειον, *Thu. vi.*, 59. *WE.*

21. Σίγειον] v, 94. *WE.* Sigeum, now Gaurkioi, was situated on a promontory of the same name, now Cape Jenisari. *LR. A.*

22. Σκαμάνδρῳ] ὁν Εάνθον καλέουσι θεοι, ἄνδρες δὲ Σκάμανδρον, *Hom. Il. T.* 7, 13. *TR.* It is still called Scamandro, or Palestcamandria 'old Scamander,' *LR.* or *Menderes REN.* Its waters have still the 'yellow' colour, which obtained it the name of Xanthus. *A.*

23. ἐπ' ξ. ἔξ τε καὶ τρ.] ἡ τῶν Πεισιστρατίδων τυραννίς Ἀθηνησιούς ἐγένετο συνεχῆς, ὃς γὰρ ἔφυγε Πεισιστρατος τυραννῶν ὥστε ἐτέσι λγ, ις ἐτη τούτων ἀντράνενοντος ηδὲ οἱ παῖδες ὥστε τὰ πάντα ἐγένετο ἐτη λε, *Arist. P. v.*, 12. *WE.* The thirty-sixth year had probably commenced: *LR. Schol. on Arist. V. 502. SW.*

θέντες, ἔρξαν ἡ ἔπαθον ἀξιόχρεα ἀπηγήσιος, πρὶν ἡ Ἰωνίην τε ἀποστῆναι ἀπὸ Δαρείου, καὶ Ἀρισταγόρεα τὸν Μιλήσιον, ἀπικόμενον ἐς Ἀθήνας, χρῆσαι σφέων βοηθείν, ταῦτα πρῶτα φράσω. (66) Ἀθῆναι, ἔοῦσαι καὶ πρὶν μεγάλαι, τότε, ἀπαλλαχθεῖσαι τυράννων, ἐγίνοντο μέζονες. ἐν δὲ αὐτῇσι δύο ἄνδρες ἐδυνάστευον, Κλεισθένης τε, ἀνὴρ Ἀλκμαιωνίδης, δσπερ δὴ λόγον ἔχει²⁴ τὴν Πιθίην ἀναπεῖσαι, καὶ Ἰσαγόρης ὁ²⁵ Τισάνδρου, οἰκίης μὲν ἐών δοκίμου, ἀτὰρ τὰ ἀνέκαθεν οὐκ ἔχω φράσαι. Θύνουσι δὲ οἱ συγγενέες αὐτοῦ Διὶ Καρψ.²⁶ οὗτοι οἱ ἄνδρες ἐστασίασαν περὶ δυνάμιος· ἐσσούμενος δὲ, ὁ Κλεισθένης τὸν δῆμον προσεταφίζεται μετὰ δὲ, τετραφύλους²⁷ ἔοντας Ἀθηναίους δεκαφύλους²⁸ ἐποίησε, τῶν Ἰωνος²⁹ παιδῶν, Γελέοντος³⁰ καὶ Αἰγικόρεος³¹ καὶ Ἀργάδεω³² καὶ

24. δσπερ λόγον ξ.] the same as δηπερ λόγος ξ. vii. 5. So ξ. φάτιον ιουνοφάνης, ix. 84; and η φάτιον ξ. vii. 3; οὐκέτι δυοκέλαδος φάμα γυναικας ξει, Eur. M. 419. WE.

25. δ] BO, 289.

26. Διὶ Καρψ] ἀποδεικνύσι ἐν Μυλάσιοις Διὸς Καρψον ἰδρυ ἀρχαῖον, τὸν Μυσσοῖς καὶ Λαδοῖσι μέτεστι, ὡς καστηρίσοις ἔοισι τοῖσι Καρψοι, i. 171; WE. Stra. xiv, p. 659, v. The same community of religious rites naturally belonged to men of the same blood. AO. The Carians were proverbially a servile mercenary race, Aristid. t. iii, p. 256; Cic. p. L. F. 27; Eur. C. 647. VK. Plutarch censures Herodotus for casting this stigma on Isagoras, but he does not attempt to disprove it: LR. and, after all, it is not evident that the Carians stood so low in the estimation of Herodotus, as they appear to have sunk subsequently. In i, 171; he says, that in the time of Minos τὸ Καρψὸν ἦν ἔνος λογιμώτατον τῶν ἔθνων ἀπάντων μακρῷ μαλλιώτα: and here he is alluding to the 'remote' ancestors of Isagoras. Cicero, in speaking of Phrygia, Mysia, and Lydia, represents the people of these three nations as being proverbially servile, and despicable, in no less a degree than the Carians.

28. δεκαφύλους] The object of Clisgenes was to throw impediments in the way of a coalition between any two of the tribes; Scholiast on Aristid. Pan. t. i, p. 336. VK. When Anti-

gonus and Demetrius freed the Athenians from the Macedonian yoke, they increased the number of the tribes to twelve. PC, i, 9.

29. Ιωνος] Eur. I. 1575.

30. Γελέοντος] The Cyzicene marble, described by Count CAYLUS, names the four tribes of Cyzicus, Geleontes, Argades, Ἀγίcores, and Hopletes; these denominations they derived, through Miletus their parent state, from Athens. The first name may be derived from γελᾶν, i. e. λάμπειν, ἀνθεῖν, αἴθειν, Hes. DAM refers the etymology of γελᾶν to ἥλη, 'the warmth and splendour of the sun, or to σέλας. LE supposes it to have been properly said of what was 'brilliant and splendid.' [Compare "Le crespe chiome d'or puro lucente, E' lampeggiar dell' angelico riso, Che solean far in terra un paradiso, Poco polvere son, che nulla sente!" Petrarca, pt. ii, son. 24.] The Geleontes therefore would be the 'illustrious' families, the λαμπτοὶ or εὐπατρίδαι. WE. Plutarch writes the name Teleontes, and explains it as meaning 'husbandmen.' MV. This tribe, according to WACHSMUTH, corresponded to Cecropis or Cranais. Its name appears to indicate a sacred order, the priests of Athens and Eleusis, including also the cultivators of their lands, and their dependants employed in trades and mechanical arts. Strabo calls the four tribes 'agriculturists, artificers, priests, and soldiers.' AO.

"Οπλητος³³, ἀπαλλάξας³⁴ τὰς ἐπωνυμίας, ἐπιχωρίων δ' ἑτέρων ἥρωών ἐπωνυμίας³⁵ ἔξευρών, πάρεξ Αἴγαυτος³⁶ τοῦτον δὲ, ἀτε ἀστυγέτονα καὶ σύμμαχον, ζεῖνον ἔότα, προσέθετο.

(67) Ταῦτα δὲ, δοκέειν³⁷ ἐμοὶ, ἐμμέτετο ὁ Κλεισθένης οὗτος τὸν ἐωυτοῦ μητροπάτορα, Κλεισθένεα τὸν Σικυώνος τύραννον. (69) Ός γὰρ δὴ τὸν Ἀθηναίων δῆμον, πρότερον ἀπωσμένον, τότε πάντα πρὸς τὴν ἐωυτοῦ μοῖραν προσεθήκατο, τὰς φυλὰς μετωνόμασε καὶ ἐποίησε πλεῦνας ἐξ ἐλασσόνων, δέκα τε δὴ φυλάρχους³⁸ ἀντὶ τεσσέρων ἐποίησε, δέκα δὲ καὶ τοὺς δῆμους³⁹ κατένεμε ἐξ τὰς φυλάς· ἦν τε, τὸν δῆμον προσθέμενος, πολλῷ κατύπερθε τῶν ἀντιστασιωτέων. (70) Ἐν τῷ μέρει⁴⁰ δὲ ἐσσούμενος, ὁ Ἰσαγόρης ἀντιτεχάται τάδε· ἐπικαλέεται Κλεομένεα τὸν Λακεδαιμόνιον, γενόμενον ἐωντῷ ξεῖνον ἀπὸ τῆς Πεισιστρατιδέων πολιορκίης. τὰ μὲν δὴ πρῶτα πέμπων ὁ Κλεομένης ἐς τὰς Ἀθηναίας κήρυκα, ἔξεβαλλε⁴¹ Κλεισθένεα καὶ μετ' αὐτοῦ ἄλλους πολλοὺς Ἀθηναίων, τοὺς ἐναγέας ἐπιλέγων.⁴² ταῦτα δὲ πέμπων ἐλεγε ἐκ διδαχῆς τοῦ Ἰσαγόρεω οἱ μὲν γὰρ Ἀλκμαιωνίδαι καὶ οἱ συστασιῶται αὐτῶν εἰχον αἰτίην⁴³ τοῦ

31. *Ἄγικόρεος*] MV and LR think the *Ægicoreas* were the 'priests.' Euripides derives the name from the *Ægis* of Minerva, I. 1580. According to Plutarch, they were 'goat-herds;' WE. the herdmen or shepherd people of the highlands. Wachsmuth identifies them with the tribe Diacria or Autochthon. AO.

32. *Ἀργάδεων*] The Argades were 'artificers,' LR. or 'agriculturists.' WE. Wachsmuth considers them to have been the land-owners of the lowlands; the same with Actaea, or Attis. It may be a question whether they were not rather the race of Pelasgian artificers naturalized and swelled by the accession of natives. AO.

33. *"Οπλητος*] The Hopletes, or Hoplite, were the military caste. LR.

34. *ἀπαλλάξα*] 'discarding.'

35. *ἐπωνυμίας*] λαβὼν ρ' ἥρων δνματα ἥλθεν εἰς Πισθίαν, μαθεῖν Βουλδμενος ἐκ ποιῶν δνματῶν καλέσει τὰς φυλὰς, ἀς μέλλει κτίζειν λαβὼν τὸν χρησμὸν καὶ ἥλθεν Ἀθηναῖσι, ἐποίησε τὰς φυλὰς, Schol. on Ar. Pan. τ. i, p. 336. VK. The ten chosen by the Pythian were Κεκρόπις, Ἐρεχθίης, Πανθίονις, Αἴγιης, from Cecrops, Erechtheus,

Pandion, and Ægeus, kings of Athens; Λεοντίς, from Leon an Athenian; Ἀκαμάντης, Ἰπποδωνίτης, Ἀντιοχίς, Οἰνής, from Acamas son of Theseus, Hippothoon son of Neptune, Antiochus son of Hercules, and Æneus son of Pandion; and Αἰαντίς, Poll. vii, 9.

36. *Αἴαντος*] This Ajax was son of Telamon king of Salamis, and consequently first cousin to Achilles. A.

38. *φυλάρχους*] 'tribunes ;' who, in war, commanded the infantry, as the *τεταρχος* did the cavalry. SD. LAU.

39. *δῆμον*] s. i, 60, 33. The order of the words is κατένεμε δὲ καὶ τοὺς δ. ἐς τὰς τὸ φυλάς. WE. Besides which, πολλοὺς ἐφύλετευσε ξένους καὶ δούλους μετοίκους, Arist. P. iii, 1 or 2: s. v, 97, 45.

41. *ἔξεβαλλε*] i, 123, 10. τοὺς ἐναγέας ήλασε Κλεομένης δ Λακεδαιμόνιος μετὰ Ἀθηναίων στασιαζόντων, Thu. i, 126. VK.

42. *τοὺς ἐ. ἐπιλέγων*] After verbs signifying 'to call,' the predicate substantive is accompanied by the article. MA, 266.

43. *αἰτίην*] τὴν κατηγορίαν, Phav. SS. v, 73.

φόνου τούτου⁴⁴ αὐτὸς δὲ οὐ μετεῖχε, οὐδὲ οἱ φίλοι αὐτοῦ. (72) Κλεομένης δὲ ὡς πέμπων ἔξεβαλε Κλεισθένεα καὶ τοὺς ἐναγέας, Κλεισθένης μὲν αὐτὸς ὑπεξέσχε· μετὰ δὲ, οὐδὲν ἡσσον παρῆν ἐς τὰς Ἀθηνας ὁ Κλεομένης, οὐ σὺν μεγάλῃ χειρὶ. ἀπικόμενος δὲ, ἀγηλατέει⁴⁵ ἐπτακόσια ἐπίστια Ἀθηναίων⁴⁶, τὰ οἱ ὑπέθετο Ἰσαγόρης. ταῦτα δὲ ποιήσας, δεύτερα τὴν βουλὴν⁴⁸ καταλύει ἐπειρᾶτο, τριηκοσίοισι δὲ τοῖσι Ἰσαγόρεω στασιώτρησι τὰς ἀρχὰς ἐνεχειρίζε. ἀντισταθείσης δὲ τῆς βουλῆς καὶ οὐ βουλομένης πειθεσθαι, δὲ τε Κλεομένης καὶ Ἰσαγόρης καὶ οἱ στασιώται αὐτοῦ καταλαμβάνουσι τὴν ἀκρόπολιν.⁴⁷ Ἀθηναίων δὲ οἱ λοιποὶ, τὰ αὐτὰ φρονήσαντες, ἐποιώρκεον αὐτοὺς ἡμέρας δύο· τῇ δὲ τρίτῃ ὑπόστονδοι ἔξερχονται ἐκ τῆς χώρης, δοσοι ἥσαν αὐτῶν Λακεδαιμόνιοι. τοὺς δὲ ἄλλους Ἀθηναῖοι κατέδησαν τὴν ἐπὶ Θανάτῳ⁴⁸ οὖτοι μὲν νυν δεδεμένοι ἐτελεύτησαν. (73) Ἀθηναῖοι δὲ μετὰ ταῦτα Κλεισθένεα καὶ τὰ ἐπτακόσια ἐπίστια, τὰ διωχθέντα ὑπὸ Κλεομένεος, μεταπεμψάμενοι, πέμπουσι ἀγγέλους ἐς Σάρδις, συμμαχίην βουλόμενοι ποιήσασθαι πρὸς Πέρσας· ἡπιστέατο γάρ σφι Λακεδαιμονίους τε καὶ Κλεομένεα ἐκπεπολεμῶσθαι.⁴⁹ ἀπικομένων δὲ τῶν ἀγγέλων ἐς τὰς Σάρδις καὶ λεγόντων τὰ ἐντεταλμένα, Ἀρταφέροντος ὁ Ὑστάσπεος, Σαρδίων ὑπαρχος, ἐπειρώτα, ‘τίνες ἔόντες ἀνθρώποι, καὶ πῆ γῆς οἰκημένοι, δεούσατο Περσέων σύμμαχοι γενέσθαι;’ πυθόμενος δὲ πρὸς τῶν ἀγγέλων, ἀπεκορύφουν⁴⁹ σφι τάδε· εἰ μὲν διδοῦσι βασιλέι Δαρείῳ Ἀθηναῖοι γῆν τε καὶ ὕδωρ, ὃ δὲ συμμαχίην σφι συνετίθετο· εἰ δὲ μὴ διδοῦσι, ἀπαλλάσσεσθαι αὐτοὺς ἐκέλευε. οἱ δὲ ἄγγελοι, ἐπὶ σφέων αὐτῶν βαλόμενοι, ‘διδόναι’ ἔφασαν, βουλόμενοι τὴν συμμαχίην ποιήσασθαι. οὗτοι μὲν δὴ, ἀπελθόντες ἐς τὴν ἔωντῶν, αἰτίας μεγάλας εἶχον.

(74) Κλεομένης δὲ, ἐπιστάμενος περιϋβρίσθαι ἐπειτα καὶ ἔργοισι ὑπὸ Ἀθηναίων, συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν, οὐ φράζων ἐς τὸ συλλέγει τίσασθαι τε ἐθέλων τὸν δῆμον τῶν Ἀθηναίων, καὶ Ἰσαγόρεα βουλόμενος τύραννον καταστῆσαι· συνεξῆλθε γάρ οἱ οὗτος ἐκ τῆς ἀκροπόλιος. Κλεομένης τε δὴ στόλῳ μεγάλῳ ἐσέβαλε

44. ἀγηλατέει] διώκει, φυγαδεύει,
ΓΛ. ὡς ἄγος ἀλανεῖ, Hes. Soph. ΟΕ.
R. 402. ΕΕ.

45. Ἀθηναίων] i. e. οὐ τῶν μετοίκων.
L.R.

46. τὴν βουλὴν] There were two
councils at Athens, viz. that of the
Aeopagus, and that of the Five
Hundred. Wherever the word βουλὴ^β
occurs simply, the latter is meant.

47. ἀκρόπολιν] οὐδὲ Κλεομένης, θς
αὐτὴν κατέσχε πρώτος, ἀπῆλθεν ἀμά-
λακτος· ἀλλ’, θμως Λακωνικὸν πνέον,
φέχετο, δηλῶτα παραδός ἐμοι, Arist.
L. 273. V.K. s. i. 160, 59.

49. ἀπεκορύφου] προφανῶς ἔλεγε,
'told them plainly,' Suid. εἰς κορυφὴν
τὸ τέλος θγειν, 'brought the matter to
a close,' Hes. 'told them summarily.'
WE.

ἐεὶ τὴν Ἐλευσῖνα⁵⁰ καὶ οἱ Βοιωτοὶ⁵¹ ἀπὸ συνθήματος⁵² Οἰνόην⁵³ αἴρεοντι καὶ Ὑσίᾳς⁵⁴, δήμους τοὺς ἐσχάτους τῆς Ἀττικῆς· Χαλκιδές⁵⁵ τε ἐπὶ τὰ ἔτερα ἐσίνοτο ἐπίσιντες χώρους τῆς Ἀττικῆς· Ἀθηναῖοι δὲ, καίπερ ἀμφιβολίῃ ἔχόμενοι, Βοιωτῶν μὲν καὶ Χαλκιδέων ἐεὶ ὑστερὸν ἔμελλον μνήμην ποιήσεσθαι⁵⁶, Πελοποννησίοισι δὲ, ἐουσὶ ἐεὶ Ἐλευσῖνη, ἀντία ἔθεντο τὰ δύτλα.⁵⁷ (75) Μελλόντων δὲ συνάψειν τὰ στρατόπεδα ἐεὶ μάχην, Κορίνθιοι μὲν πρῶτοι σφίσι αὐτοῖσι δόντες λόγου, ὡς οὐ ποιοῖεν τὰ δίκαια, μετεβάλλοντό⁵⁸ τε καὶ ἀπαλλάσσοντο· μετὰ δὲ, Δημάρητος δὲ ὁ Ἀριστωνος, ἐών καὶ οὗτος βασιλεὺς Σπαρτιητέων, καὶ συνεξαγαγών τε τὴν στρατήν ἐκ Λακεδαιμονίους, καὶ οὐκ ἐών διάφορος ἐν τῷ πρόσθεν χρόνῳ Κλεομένεϊ. ἀπὸ δὲ ταύτης τῆς διχοστασίης ἐτέθη νόμος⁵⁹ ἐν Σπάρτῃ, ‘μη ἔξειναι ἐπεσθαι ἀμφοτέρους τοὺς βασιλέας, ἔξιούσης τῆς στρατῆς’ τέως⁶⁰ γὰρ ἀμφότεροι εἶποντο· ‘παραλυομένου⁶¹ δὲ τούτων τοῦ ἐτέρου, καταλείπεσθαι καὶ τῶν Τυνδαριδέων⁶² τὸν ἔτερον’ πρὸ τοῦ γὰρ δῆ

50. *'Ελευσῖνα]* The seat of the Eleusinian mysteries; now [Leusina, pronounced] Lefânia. *A. LR.*

51. *Βοιωτοὶ*] Boeotia had anciently many names; it is now called Livia-dia. Its inhabitants were generally looked upon as a rude and heavy race; though Hesiod, Pindar, and Plutarch, form bright exceptions. *A. LR.*

52. *ἀπὸ συνθήματος*] ‘in concert.’ *LR.*

53. *Οἰνόην*] This Οenoë was about half way between Thebes and Eleusis. *BRT*, V. du J. A. *LR.* It was situated somewhere or other in the pass now called Saranda Potamoi, ‘Forty Rivers,’ on the main road from Thebes to Athens. The precise spot is doubtful, some authorities placing it at Gyphto Castro, others at Blachi; perhaps it stood between the two. *AO.*

54. *Ὑσίᾳς*] From this passage one might be tempted to suppose Hysiae was once within the Athenian territory; though there are many objections to such a supposition. *LR.* As there were at least two villages of the name of Οenoë, might there not be two of this name, viz. one, which is often mentioned, on the north of Cithæron; and the other, here spoken

of, near the site of Blachi? *s. v.* 33, 73.

55. *Χαλκιδέες*] Chalcis of Eubœa is now Egripo; *LR*, s. v., 31, 67; vii, 182, 44. Pliny derives the name from χαλκός ‘brass,’ which was first used there. *A.*

56. *μνήμην ποιήσεσθαι*] μ., ἔξει, ii, 43; *STG.* ‘to bear in mind.’

58. *μετεβάλλοντο*] οἱ Κ. ἦτε δὴ ενσεβεῖς, ἥρεαντο ἀναβαλέσθαι τὴν συμμαχίαν, φάνκοντες μηδὲν δικῆσθαι ὑπὸ Ἀθηναίων, Schol. on Ar. Pan. *VK.* s. viii, 109, 74.

59. *νόμος*] Still upon extraordinary emergencies, the kings were wise enough to adhere to the spirit, rather than the letter, of the law; *Thu. v.* 75. *PC*, iii, 5. s. vii, 149, 63.

60. *τέως*] ‘up to that time.’

61. *παραλυομένου*] ‘being exempted from serving;’ und. *τῆς στρατῆς*, vii, 38.

62. *Τυνδαριδέων*] Castor and Polylux, ix, 73. When the Epizéphyrian Locrians applied for aid to the Spartans, the latter answered that they would send τοὺς Διοσκούρους, Zen. C. ii, 17; s. v., 80. τὰ παλαιὰ τῶν Διοσκούρων διφιδρύματα οἱ Σπαρτιᾶται δύκανα καλούσι· they were δύο ξύλα παράλληλα δυσὶ πλαγίοις ἐπεξυγμένα,

καὶ οὗτοι ἀμφότεροι, ἐπίκλητοι⁶³ σφι ἔόντες, εἴποντο. τότε δὴ ἐν τῷ
Ἐλευσῖνι ὁρέωντες οἱ λοιποὶ τῶν συμμάχων τούς τε βασιλέας τῶν
Δακεδαιμονίων οὐκ ὅμολογέοντας, καὶ Κορινθίους ἐκλιπόντας τὴν
τάξιν, σίχοντο καὶ αὐτὸι ἀπαλλασσόμενοι.

(77) Διαλυθέντος ὡν τοῦ στόλου τούτου ἀκλεῶς, ἐνθαῦτα Ἀθηναῖοι, τίννυσθαι⁶⁴ βούλομενοι, πρώτα στρατήην ποιεῦνται ἐπὶ Χαλκιδέας. Βοιωτοὶ δὲ τοῖσι Χαλκιδεῦσι βοηθέουσι ἐπὶ τὸν Εὔριπον.⁶⁵
Ἀθηναῖοι δὲ ἰδοῦσι τοὺς βοηθοὺς ἔδοξε⁶⁶ πρότερον τοῖσι Βοιωτοῖσι
ἢ τοῖσι Χαλκιδεῦσι ἐπιχειρέειν. συμβάλλοντες τε δὴ τοῖσι Βοιωτοῖσι
οἱ Ἀθηναῖοι, καὶ πολλῷ ἐκράτησαν κάρτα δὲ πολλοὺς φονέσσαντες,
ἐπτακοσίους αὐτῶν ἐζώγηρσαν. τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι,
διαβάντες ἐς τὴν Εὔβοιαν, συμβάλλοντες καὶ τοῖσι Χαλκιδεῦσι
νικήσαντες δὲ καὶ τούτους, τετρακισχιλίους κληρούχους⁶⁷ ἐπὶ τῶν
ἰπποκοτέων⁶⁸ τῇ χώρῃ λείπουσι· οἱ δὲ ιπποκόται ἐκαλέοντο οἵ

Plu. M. xxxv, p. 478, n. WE. The Spartans termed the twin heroes, in common discourse, τὰ Σιά; and, from the harmony which subsisted between the brothers, they used not only to invoke them to attend their two kings to war, but to send the *docana* as emblematical and representative of them, for the sake of good omen; σωτῆρες δύτες κάγαθοι παραστρα, a Tragie poet in ἈΕL. V. H., 30. *ad futuros prelianibus persuasit Archidamus*, Fro. i, 11, 9; ὡς οἱ Διόσκουροι συμμαχήσοντες ἤκοιεν, Poly. i, 41, 1; ii, 31, 4. VK. It became necessary of course to separate the *docana*, when one of the Tyndaridæ was to be left behind in Sparta. LR.

63. ἐπίκλητοι] σύμμαχοι, Hes. LR. s. v. 80.

64. τίννυσθαι] und. τοῦς ἐχθρούς.

65. Εὔριπον] from εὖ and ρίπτειν. ex patenti utriusque coactum in angustias mare, speciem intuinti primo gemini portus in ora duo versi præbuerit: sed haud facile alia infestior classi statio est: nam et venti ab utriusque terra præaltis montibus subiti ac procellos se dejiciunt; et fretum ipsum Euripi non septies die, sicut fama fert, temporibus statis reciprocat; sed temere, in modum venti, nunc huc nunc illuc verso mari, velut monte præcipiti devolutus torrens rapitur: ita nec nocte

nec die quies navibus datur, Liv. xxviii, 6. A. s. v. 31, 67.

66. θοξε] The position of the Boeotians rendered this determination necessary. LAU.

67. κληροῦχος] The word κληροῦχος denotes one who takes possession, as a colonist, of a portion of land, conquered from the enemy, that has been allotted to him. SD. LAU. γεωργοῦς, ΓΛ. κληρονοχόντας, vi, 100.

68. ἵπποβοτέων] compounded of ἵππος 'a horse' and βόσκειν 'to nourish'; ἵππους τρεφόντων, Schol. on Eur. O. 996; Χαλκιδέων τοῦς ἵπποβοτά λεγομένους, πλούσιφ καὶ δόξῃ διαφέροντα, Plu. V. viii, p. 164, n. WE. Very opulent families are called οἰκια τεθριπποτρόφοι, vi, 35, 92; 125; τῶν πρότον εἶναι πολιτῶν καὶ ἀρματοφόρων, Diog. L. iv, 17; VK. ἵπποτρόφοι θένοντο ... δαπάνη χάρον ἵππων, Pin. I. iv, 23; 49; BF. ἵππους ἄγαλμα τῆς ὑπερπλούτου χλιδῆς, Ἐσχ. P. V. 475; τὸ γάρ ἐποχεῖσθαι τοῖς ἵπποις πλουσίων ἐστι, Schol. The Athenians were in the habit of estimating the nobility of a family by the number of horses they kept for the Olympic games: δύκως διαιμασθῆ μὲν ἀπὸ τῆς ἵπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὥφεληδη τι ἐκ τῆς ἀρχῆς, Thu. vi, 12; to which Alcibiades answers, ὃν πέρι ἐπιθέητός εἰμι, τοῖς μὲν

*παχέες*⁶⁹ τῶν Χαλκιδέων. δοσους δὲ καὶ τούτων ἔζωγρησαν, ὅμα τοῖσι Βοιωτῶν ἔζωγρημένοισι εἰχον ἐν φυλακῇ, ἐς πέδας⁷⁰ δῆσαντες· χρόνῳ δὲ ἔλυσάν σφεας, διμνέως⁷¹ ἀποτιμοσάμενοι. τὰς δὲ πέδας αὐτῶν, ἐν τῇσι ἔδεδέστο, ἀνεκρέμασαν ἐς τὴν ἀκρόπολιν αἰτέρες· καὶ ἐς ἐμὲ ἡσαν περιεοῦσαι⁷², κρεμάμεναι ἐκ τειχέων περιπεφλευσμένων⁷³ πυρὶ ὑπὸ τοῦ Μήδου, ἀντίον δὲ τοῦ μεγάφου⁷⁴ τοῦ πρὸς ἐσπέρην τετραμμένου. καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, ποιησάμενοι τέθριπτον χάλκεον⁷⁵ τὸ δὲ ἀριστερῆς χερὸς⁷⁶ ἔστηκε πρῶτον ἐσιόντι⁷⁷ ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκρόπολι ἐπιγέγραπται δέ οἱ τάδε·

“ ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
“ παῖδες Ἀθηναίων ἔργυμασιν ἐν πολέμου,
“ δεσμῷ ἐν ἀχλυσίντοι σιδηρέψεσαν ὑβριν.⁷⁸
“ τῶν ἵππους δεκάτην Παλλάδι τάσδ’ ἔθεσαν.”⁷⁹

προγόνοις μου καὶ ἐμοὶ δόξαν φέρει ταῦτα, τῇ δὲ πατρίδι καὶ ὀφέλειων, 16. *BL.* As the pasturage of Eubœa was not abundant, none but very rich persons could maintain horses. Good pasturage was still more scarce in Attica; and the keeping of horses was there ruinous. *LR.* Even at the present day the keeping of horses in those countries is regarded as a mark of wealth. *LAU.*

70. *ἐς πέδας]* ἐν πέδαις, i, 66; *ἐν πέδροις*, i, 86; *SW.* *ἐς* is sometimes put for *ἐν*; *MA*, 578, 3. where motion is implied: so *ἐς τὴν ἀκρόπολιν*, just below.

71. *διμνέως]* ἄποινδ ἐστὶ Πελοποννησίοις δύο μυρια τεταγμένα κατ' ἔνδρα αἰχμάλωτον ἐκτίνειν, vi, 79: s. vi, 89, 70; ἐπαδράχμως κυνάδας, *Theoc.* xv, 19. *WE.* During the Peloponnesian war the Lacedæmonians and Athenians settled the ransom for prisoners at one mina a head. *WI.* s. *ML*, D. i, 7, 7. Two minæ were very nearly £6 10*s.*

72. *ἡσαν περιεοῦσαι]* The Athenians, having conquered the Boeotians and Chalcideans τῆς αἰτῆς ἡμέρας, ἀνέθησαν τὰς πέδας ἐν ἀκροπόλει, αἷς τοὺς αἰχμαλώτους ἔδησαν, καὶ χαλκοῦν τέθριπτον ἀπέτισι τῶν λύτρων, *Schol.* on Ar. *Pan.* αἱ πέδαι, ἐν τῇσι ἐδεάσατο, ἔτι καὶ ἐς ἐμὲ ἡσαν σῶαι ἐν Τε-

γέῃ, περὶ τὸν νηὸν τῆς Ἀθηναῖς κρεμάμενα, i, 66; ii, 181; iv, 124; viii, 39. *VK.*

73. *περιπεφλευσμένων]* i. e. *περιπελεγμένων*, ἀντολαῖς περικεκαυμένων, καὶ τὴν ἐπιφάνειαν διεφθαρμένων, from φλέων or φλοιειν ‘to strip off the bark, to f l a y ;’ [s. v, 25, 39;] hence ‘to blister, to scorch.’ *Æ.*

74. *τοῦ μεγάφου]* s. i, 34, 82. There were two temples on the west of the citadel, one of Agraulos, daughter of Cecrops, and the other of Wingless Victory. What temple Herodotus means is uncertain. *LR.*

75. *τέθριπτον χάλκεον]* ‘A car of bronze with four horses.’ The propylaea of the citadel were rebuilt by Pericles, in the most magnificent style, with white marble, and equestrian figures were erected on pedestals at each extremity. This car of bronze formed one of the ornaments; *Pau.* i, 28. *LR.*

76. *ἀ. χερὸς]* und. *ἔξ.*
77. *ἐσιόντι]* ‘as you enter;’ *ἐσπλέορτι*, vi, 33, 72. *MA*, 390, b and c. (*BL.*)

78. *ἔσθεσαν υβριν]* δ. *χρὴ σθεννύειν μᾶλλον ἢ πυκαῖην*, *Diog. L.* ix, 2. *WE.*

79. *ἴθεσαν]* “ perhaps θνεθεν; see *BL*, on *Æ. P.* 994.” *Classical Journal*, xl, 79, p. 97.

(78) Ἀθηναῖοι μέν νυν ηὔξηντο· δῆλοι δὲ οὐ κατ’ ἐν μοῦνον, ἀλλὰ πανταχῇ⁸⁰, ἡ ἰσηγορίῃ⁸¹ ὡς ἔστι χρῆμα σπουδαῖον, εἰ καὶ⁸² Ἀθηναῖοι, τυραγνευόμενοι μὲν, οὐδαμῶν τῶν σφέας περιουκεύντων ἥσαν τὰ πολέμια ἀμείνους, ἀπαλλαχθέντες δὲ τυράννων, μακρῷ πρῶτοι ἐγένοντο· δῆλοι ὅν ταῦτα, δτι κατεχόμενοι μὲν, ἐθελοκάκεον, ὡς δεσπότη ἐργαζόμενοι, ἐλευθερωθέντων δὲ, αὐτὸς ἔκαστος ἐωντῷ προθυμέτεο κατεργάζεσθαι. (79) Οὗτοι μέν νυν ταῦτα ἐπρησσον· Θῆβαιοι δὲ μετά ταῦτα ἐς θεὸν ἐπεμπον, βουλόμενοι τίσασθαι Ἀθηναῖον. ἡ δὲ Πυθίη ‘ἀπὸ σφέων μὲν αὐτῶν οὐκ’ ἔφη ‘αὐτοῖσι εἶναι τίσιν, ἐς πολύφημον⁸³ δὲ ἔξενείκαντας’ ἑκέλευε ‘τῶν ἄγχιστα⁸⁴ δέεσθαι’ ἀπελθόντων ὃν θεοπρότων⁸⁵, ἔξέφερον⁸⁶ τὸ χρηστήριον, ἀλίην ποιησάμενοι· ὡς ἐπυνθάνοντο δὲ λεγόντων αὐτῶν ‘τῶν ἄγχιστα δέεσθαι’ εἴπαν οἱ Θηβαῖοι, ἀκούσαντες τούτων· ‘οὐκ ὅν ἄγχιστα ἡμέων οἰκέοντι Ταναγραῖοι⁸⁷ τε καὶ Κορωναῖοι⁸⁸ ‘καὶ Θεσπιέες⁸⁹; καὶ ὅντοι γε, ἂμα ἡμῖν αἰεὶ μαχόμενοι, προθύμως ‘συνδιαφέρουσι τὸν πόλεμον· τί δεῖ τούτων γε δέεσθαι; ἀλλὰ ‘μᾶλλον μὴ οὐ⁹⁰ τοῦτο ἢ τὸ χρηστήριον.’ (80) Τοιαῦτα δὴ ἐπιλεγομένων, εἶπε δῆ κοτε μαθών τις· ‘ἔγω μοι δοκέω συνιέναι, τὸ ‘ἐθέλει λέγειν ἡμῖν τὸ μαντήιον. ‘Ασωποῦ⁹¹ λέγονται γενέσθαι ‘θυγατέρες Θήβη⁹² τε καὶ Αἴγινα⁹³ τοιτέων ἀδελφεῶν ἐουσέων,

80. πανταχῇ] ‘in every respect;’ πάντα τρόπον, Suid. SW.

81. ἡ ἰσηγορίῃ] ‘the right to speak one’s sentiments, the privilege of being heard, liberty of speech.’ LR. SW. s. viii, 149, 63.

82. εἰ καὶ] ‘if even,’ denotes the proposition, to which it is prefixed, to be actually true: καὶ εἰ, ‘even if;’ v. 86; would merely imply an assumption of its truth. HE, on VG, viii, 6, 6. s. ix, 68, 45.

83. πολύφημον] πολύφωνον, ἔγους ἐκκλησίαν ἐν ἦ πολλαὶ φίμαι καὶ κληρόνες εἰσιν, Hes. ἀγορὴν πολύφημον, Hom. O. B, 150. WE. There would be no obscurity in this expression. (τὰ χρηστήρια) οἱ θεοπρότοι ἀπήγγελον ἐς τὸν δῆμον, vii, 142. VK.

84. τῶν ἄγχιστα] ‘those nearest them;’ whether as ‘neighbours’ or as ‘kinmen,’ is left in uncertainty: ἄγχιστεύόντων, συγγενῶν, ἄγνης ὄντων πρὸς τὸ γένος, Hes. BLG. MA, 270, a.

85. θεοπρότων] θεωρῶν, ‘persons

sent to consult the oracle;’ LR. i, 158; 174.

86. ἔξέφερον] ἀνήνεγκαν ἐς τὸν δῆμον, Thu. v, 28.

87. Ταναγραῖοι] Tanagra, now Te-nagra or Scamino, was the birth-place of Corinna. LR.

88. Κορωναῖοι] The ruins of Coronæa now bear the name of Comari. LR.

89. Θεσπιέες] Thespia is now Neo-chori, or Cacosi. LR.

90. μὴ οὐ] Before these words und. φοβέομαι or δέομαι, STG. s. iii, 62, 5.

91. Ασωποῦ] son of Oceanus and Tethys. The river is still called Asopo. LR.

92. Θήβη] Θήβαις ἐν ἐπταπύλοις Καβύσειοι νυν οὐκ ἀέκοντες ἀνθεσι μῆνιν Αἴγινας ἔκατι φίλοισι γάρ φίλος ἐλθὼν, ξένιον ὄντον κατέθραψεν, Pin. N. iv, 13; χρὴ δ’ ἐν ἐ. Θ. τραφέρτα Αἴγινα χαρίτων ὄντον προνέμειν πατρὸς οὐνεκα δίδυμα γένοντο θύγατρες, Ασωπίδων δ’ ὀπλόταται, I. viii, 34;

“δοκέω ἡμῖν ‘Αἰγινητέων δέεσθαι’ τὸν θεὸν χρῆσαι ‘τιμωρητήρων “γενέσθαι.”’ καὶ, οὐ γάρ τις ταύτης ἀμείνων γνώμη ἐδόκεε φαίνεσθαι, αὐτίκα πέμψαντες ἐδέοντο Αἰγινητέων, ἐπικαλεόμενοι κατὰ τὸ χρηστήριόν σφι βοηθέειν, ὃς ἔντων ἀγχιστέων. οἱ δέ σφι αἰτέοντες ἐπικουρίην τοὺς Αἰακίδας⁹⁴ συμπέμπειν⁹⁵ ἔφασαν. (81) Πειρησαμένων⁹⁶ δὲ τῶν Θηβαίων κατὰ τὴν συμμαχίην τῶν Αἰακίδέων, καὶ τριχέως περιερθέντων⁹⁷ ὑπὸ τῶν Ἀθηναίων, αἴτις οἱ Θηβαῖοι πέμψαντες, τοὺς μὲν Αἰακίδας σφι ἀπεδίδοσαν, τῶν δὲ ἀνδρῶν ἐδέοντο. Αἰγινῆται δὲ, εὐδαιμονίῃ τε μεγάλῃ ἐπαρθέντες⁹⁸, καὶ ἔχθρης παλαιῆς ἀναμνησθέντες ἔχοντος ἐς⁹⁹ Ἀθηναίους, τότε, Θηβαίων δεηθέντων, πόλεμον ἀκήρυκτον¹⁰⁰ Ἀθηναίοισι ἐπέφερον. ἐπικειμένων γάρ αὐτῶν Βοιωτοῖσι, ἐπιπλάσαντες μακρῆσι νησὶ¹⁰¹ ἐς τὴν Ἀττικὴν, κατὰ μὲν ἔσυραν Φάληρον, κατὰ δὲ τῆς ἄλλης παραλίης πολλοὺς δῆμους¹⁰² ποιεῦντες δὲ ταῦτα, μεγάλως Ἀθηναίους ἐσινέοντο.¹⁰³ (89) Τῆς δὲ ἔχθρης τῆς πρὸς Αἰγινῆτας Ἀθηναίοισι γενομένης ἀρχῇ κατὰ τὰ εἴρηται ἐγένετο. Τότε δὴ, Θηβαίων ἐπικαλεομένων, προθύμως τῶν περὶ τὰ ἀγάλματα γενομένων ἀναμμησκόμενοι, οἱ Αἰγινῆται ἐσοήθεον τοῖσι Βοιωτοῖσι. Αἰγινῆται τε δὴ ἐδίζεντο τῆς Ἀττικῆς τὰ παραβαλάσσα¹ καὶ Ἀθηναίοισι, ὁρμε-

συγγενεῖς ησαν Θηβαῖοι Αἰγινητῶν· Θήση γὰρ καὶ Αἴγινα Ἀσπατίδες, καὶ φασι, Θηβαῖοις πολεμοῦσιν Ἀθηναῖοις ἐκπεσεῖν λόγιον, ‘τοὺς συγγενεῖς ἐλέσθαι συμμαχούς, δι’ οὗ τοὺς Αἰγινῆτας ἐλέσθαι, τοῦτο γὰρ ἐδήλου τὸ βῆμα, Schol. WE. HY.

93. Αἴγινα] The island was formerly called Εnone and Εnopis, now Engia. A. L.R.

94. τοὺς Αἰακίδας] ναῦς ἐς Σαλαμῖνα ἐξ Αἰγίνης ἐπλευσεῖ, ἔγουσα ἐπὶ συμμαχίᾳ τοῦ Ἑλληνικοῦ τὴν τῶν Αἰακίδων οἰκου, Philos. Her. xix, p. 743. Compare viii, 64; 84. The Locrians of Italy in like manner requested the aid of Ajax, the son of Oileus, from their kinsmen in Opus; Pau. iii, 19. WE. Αἴγινα φλε βάτερ, Διῖ, καὶ κρέοντι σὺν Αἰακῷ, Πηλεῖ τε, κάριστῳ Τελαμῶνι, σὺν τῷ Ἀχιλλεῖ, Pin. P. viii, 140.

95. πειρησαμένων] for ἐσ δὲ οἱ Θηβαῖοι, τῷ τῶν Αἰ. συμμαχίᾳ πεποιθότες, ἀπειράσαντο τοὺς Ἀθηναίους συμβαλεῖν, STG. καὶ περιέθησαν τριχέως ὑπαίτιῶν.

96. περιερθέντων] from περιέπειν, v, 1; viii, 27 &c. SW.

Herod. Vol. I.

97. ἐπαρθέντες] ‘elated;’ ‘incited,’ Thui. i, 42.

98. ἔχοντος ἐς] ‘directed’ or ‘existing towards,’ ‘relative to;’ vi, 2; 19; viii, 144. WE. The preposition ἐς often follows ἔχθρη, v, 82; vi, 65; Thui. ii, 68; VK. where πρὸ has preceded it in the same sense.

99. π. ἀκήρυκτον] Xen. A. iii, 3, 5; (SD.) ‘a war in which heralds were not allowed to go to and fro,’ ἀκηρύκτοντος, ἀνει κηρυκέον, ἐν δὲ συμβάσει καὶ σπουδᾶς κήρυκες ὅδιαπέμπονται μέγαν τυά, ἀδιάλλακτον, Hes. Phav. HU. WEI. In this sense it is often joined with ἀστονδον. STE, Th. L. G. 4971. It may also signify ‘without being formally proclaimed.’ SW.

100. ἐσινέοντο] iv, 123; ix, 48; 85. WE. The antiquity of -εω as a general form is shown by the futures which still end in -ήσω, as μελλήσω, Βουλήσω. SW.

1. τὰ παραβαλάσσα] Palæphatus supplies the ellipsis τὰ π. χερπα, F. xxix, 4. FI. BO, 328.

μένοισι ἐπ' Αἰγινήτας στρατεύεσθαι, ἥλθε μαυτήιον ἐκ Δελφῶν,
 ‘ἐπισχόντας ἀπὸ τοῦ Αἰγινητέων ἀδικίου τριήκοντα ἔτεα², τῷ ἐν
 καὶ τριηκοστῷ³, Αἰακῷ τέμενος⁴ ἀποδέξαντας, ἀρχεθαι τοῦ πρὸς
 Αἰγινήτας πολέμου καὶ σφι χωρῆσιν τὰ βούλονται, ἦν δὲ αὐτίκα
 ἐπιστρατεύωνται, πολλὰ μὲν σφεας ἐν τῷ μεταξὺ τοῦ χρόνου πεί-
 σεσθαι, πολλὰ δὲ καὶ ποιήσειν τέλος μέντοι καταστρέψεσθαι.⁵
 ταῦτα ὡς ἀπενεχθέντα ἤκουονται οἱ Ἀθηναῖοι, τῷ μὲν Αἰακῷ
 τέμενος ἀπέδεκαν τοῦτο, τὸ νῦν ἐπὶ τῆς ἀγορῆς ἕδρυνται τριήκοντα δὲ
 ἔτεα οὐκ ἀνέσχοντο ἀκούσαντες δώκεις χρέων εἴη ἐπισχεῖν, πεπο-
 θότας πρὸς⁶ Αἰγινητέων ἀνάρσια.⁷

(90) Ές τιμφρόην δὲ παρασκευαζομένοισι αὐτοῖσι, ἐκ Λακεδαι-
 μονίων πρῆγμα ἐγειρόμενον, ἐμπόδιον ἐγένετο. πυθόμενοι γάρ οἱ
 Λακεδαιμόνιοι τὰ ἐκ τῶν Ἀλκαιωνιδέων ἐς τὴν Πυθίην μεμηχα-
 νημένα, καὶ τὰ ἐκ τῆς Πυθίης ἐπὶ σφέας τε καὶ τὸν Πειστρατόδας,
 συμφορὴν ἐποιεῦντο διπλῆν, ὅτι τε ἄνδρας ἔλεινος σφίσι ἐόντας
 ἔξεληλάκεσταν ἐκ τῆς ἐκείνων, καὶ ὅτι ταῦτα ποιήσασι χάρις οὐδεμία
 ἐφαίνετο πρὸς τῶν Ἀθηναίων. ἔτι τε πρὸς τούτοισι, ἐνηγόρησαν σφεας
 οἱ χρησμοὶ⁸, λέγοντες πολλά τε καὶ ἀνάρσια ἐσεσθαι αὐτοῖσι ἐξ
 Ἀθηναίων, τῶν πρότερον μὲν ἤσαν ἀδάεις, τότε δὲ, Κλεομένεος

2. ἐπισχόντας...ἔτεα] that, ‘after restraining’ themselves for ‘thirty years,’ reckoning ‘from the wrong’ done ‘by the ΑΞινετε,’ &c. WE. *volnus Ulixii*, ‘the wound inflicted by Ulysses,’ Vir. *Æ.* ii, 436.

3. τῷ ἐν καὶ τριηκοστῷ] ‘in the one-and-thirtieth year; not τῷ πρώτῳ καὶ τῷ, ‘in the first-and-thirtieth.’ HGV, on *VG*, iii, 2, 13.

4. τέμενος] from τέμενιν ‘to cut.’ The sacred precincts consisted of three parts: (1) τ. ‘the consecrated close,’ (surrounded by a high and massive wall with a portico frequently at the entrance) consisting of the plot of ground in which the temple was situated, and in this resembling our church-yards; it was generally laid out as a grove: (2) ἱερὸν, ‘the temple:’ and (3) ναὸς, ‘the shrine’ where the deity more immediately ‘dwelt.’ BF. SS. Besides which there was in some temples (4) τὸ χρηστήριον, ‘the inmost sanctuary,’ from which the oracles were delivered; vi, 19, 10. SW. VK, in his note, gives numerous instances, where ἱερὸν and ναὸς are distinguished from

each other. *Liv. xxvii*, 11, 2. s. vi, 134, 65 f.

5. καταστρέψεσθαι] In this passage many prefer the first sorist: compare HE, on *VG*, vi, 1, 18; with *MA*, 506, 2. s. i, 53, 75.

6. πρὸς] for ὅπδ, iii, 74; *GAI*. vii, 209; *MA*, 590, 6, a. πεποιηται πρὸς *Tράων*, *Hom. Il.* Z, 57.

7. ἀνάρσια] The order of the words is οὐδὲ ἀνέχοντο ἀκ. δ. χ. εἴη (*abτρός*), π. ἀν. πρὸς Αἰ., ἐπ. λ. ἔτεα. *LAU*. i, 114, 35.

8. οἱ χρησμοὶ] These oracles were analogous to the Sibylline books at Rome, which were kept in the Capitol; and among them in all probability were the verses of Museus, mutilated and interpolated by Onomacritus: vii, 6. WE. Besides which there were perhaps some of Bacis [viii, 20, 73; ED.] and of Amphilytus. It appears that certain sacred books, in which the safety of the state was supposed to consist, were entrusted to the custody of the Areopagus: Dinar. Dem. p. 91, LR. χρησμῶν ἀοιδῶν πάντας εἰς ἐν ἀλίσας, ἥλεγξα καὶ βέθηλα καὶ κεκρυμ-

κομίσαντος ἐς Σπάρτην, ἔξεισθον. ἐκτήσατο δὲ ὁ Κλεομένης ἐκ τῆς Ἀθηναίων ἀκροπόλιος τοὺς χρησμοὺς, τοὺς ἐκτηντο μὲν πρότερον οἱ Πεισιστραῖδαι, ἔκελανύμενοι δὲ ἐλπον ἐν τῷ ἵρῳ⁹ καταλευφθέντας δὲ ὁ Κλεομένης ἀνέλαβε. (91) Τότε δὲ, ὡς ἀνέλαβον οἱ Λακεδαι- μόνιοι τοὺς χρησμοὺς, καὶ τοὺς Ἀθηναῖς ἐώρεον¹⁰ αὐξομένους, καὶ οὐδαμῶς ἐτοίμους ἐόντας πειθεσθαι σφίσι, νόῳ λαβόντες, ὡς, ἐλεύθε- ρον μὲν ἔον, τὸ γένος τὸ 'Αττικὸν ἴσορρόπον¹¹ τῷ ἑωντῶν ἀν γένοιτο, κατεχόμενον δὲ ὑπὸ τυραννίδος, ὀσθενὲς καὶ πειθαρχέσθαι ἐτοίμον μαθόντες δὲ¹² τούτων ἔκαστα, μετεπέμποντο 'Ιππίην τὸν Πεισιστρά- του ἀπὸ Σιγείου τοῦ ἐν Ἐλλησπόντῃ, ἐς δὲ καταφεύγοντο¹³ οἱ Πεισιστραῖδαι. ἐπει τε δέ σφι 'Ιππίης καλεόμενος ἦκε, μεταπεμψάμε- νοι καὶ τῶν ἀλλων συμμάχων ἀγγέλους, ἔλεγόν σφι Σπαρτιῆται τάδε: “Ἄνδρες σύμμαχοι, συγγινώσκομεν αὐτοῖσι ήμιν οὐ ποιήσασι¹⁴ “‘ὅρθως’ ἐπαρθέντες γάρ κιεδήλοισι¹⁵ μαντητοισι, ἀνδρας ξένους “ἐόντας ήμιν τὰ μάλιστα, καὶ ἀναδεκομένους¹⁶ ὑποχειρίας παρέξειν “τὰς Ἀθηνας, τούτους ἐκ τῆς πατρόδος ἐξηλάσαμεν” καὶ ἔτειτα, “ποιήσαντες ταῦτα, δῆμφ ἀχαρίστω παρεδώκαμεν τὴν πόλιν” δι, ἐπει “τε δι’ ήμεας ἐλευθερώθεις ἀνέκυψε, ήμεας μὲν καὶ τὸν βασιλέα “ημών περιεὑρίσας ἔξειαλε, δόξαν δὲ φύσας αὐξάνεται.¹⁷ ὥστε

μένα λόγια παλαιὰ, τῆδε γῇ σωτήρια,
Eur. Hr. 404. *MV.*

9. ἐν τῷ ἱρῷ] of Minerva. *LR.*

10. ἐώρεον] Our author having stated the pretext for the war, now proceeds to develop its true cause. The Lacedæmonians, actuated by an ambitious jealousy which could brook no rival, were ever endeavouring to impose on others the yoke which they disdained themselves. They were haughty and imperious to their subjects; vexatious and oppressive to their neighbours; and, in forming alliances, more influenced by expediency than by a sense of honour. *VK.*

11. ἴσορρόπον] 'of equal weight' in the balance of power. The Spartans aided Thebes by way of making it a counterpoise to Athens; *νομίζοντες τὰς Θήβας, ἐὰν αὐτῆσσοις, ἔσεσθαι τῷ τῶν Ἀθηναίων ἄστεπτοις τια,* Diod. xi, 81. *VK.* By the same metaphor Cimon speaks of Athens as ἐτερόγυα, Plu. V. xxv, 16. *SD.*

12. δὲ] here is not adversative, but

is equivalent to the enclitic conjunction *νν*, 'then.' *SW.*

13. καταφεύγοντο] It is not unusual with our author to recall to the recollection of his readers facts which he has already mentioned. *SW.*

14. ποιήσωται] The participle after verbs of 'consciousness' may agree either with the nominative to the verb, or with the dative of the reflexive pronoun. *MA*, 547, 2. *BL*, on *Ξ*. Ch. 210. s. ix, 60, 17.

15. κιεδήλοισι] 'counterfeit'. In a war with the Chians, the Athenians stamped the base coin of the former people with *χ*; hence it was called *χιεδήλον*, 'manifest by the letter chi.' In process of time the word was softened down to *κιεδήλον*; Schol. on *Ar. Av.* 158. *LR.* ix, 7.

16. ἀναδεκομένους] 'taking it upon themselves, undertaking'; *ὑποχον- μένους, ὑποδεχομένους.* s. *Thu.* viii, 81; *Theoph. Ch. xii; DU.* *ὑποσχομένους,* Plu. t. ii, p. 860, r. *VK.*

17. δόξαν φύσας αὐξάνεται] 'after

“ ἐκμεμαθήκασι μάλιστα μὲν οἱ περίουκοι αὐτῶν Βοιωτοὶ καὶ Χαλκι-
“ δέες, τάχα δέ τις καὶ ὅλος ἐκμαθήσεται ἀμαρτών.¹⁸ ἐπει τε δὲ¹⁹
“ ἔκεινα ποιήσαντες ἡμάρτομεν, νῦν πειρησύμεθά σφεας ἄμα ὑμῖν,
“ ἀκεδμενοι²⁰, τίσασθας αὐτὸν γὰρ τούτου εἴνεκεν τόνδε τε τὸν
“ Ἰππίην μετεπεμψάμεθα καὶ ὑμέας ἀπὸ τῶν πολέων, ἵνα, κοινῷ τε
“ λόγῳ καὶ κοινῷ στόλῳ ἐσαγαγόντες αὐτὸν ἐς τὰς Ἀθήνας, ἀποδῶ-
“ μεν τὰ καὶ ἀπελόμεθα.” (92) Οἱ μὲν ταῦτα ἔλεγον τῶν δὲ
συμμάχων τὸ πλῆθος οὐκ ἐνεδέκετο τοὺς λόγους. οἱ μέν νυν ἄλλοι
ἡσυχίην ἥγοντες Κορίνθιος δὲ Σωσικέλης ἔλεξε τάδε· 1. “Η δὴ²¹
“ ὁ τε οὐρανὸς²² ἔσται ἐνερβε τῆς γῆς, καὶ ἡ γῆ μετέωρος ὑπὲρ τοῦ
“ οὐρανοῦ, καὶ οἱ ἀνθρώποι νομὸν ἐν θαλάσσῃ ἔχοντο, καὶ οἱ ἰχθύες
“ τὸν πρότερον ἀνθρώποι, ὅτε γε ὑμέας, ὦ Λακεδαιμόνιοι, ἴσοκρατίας²³
“ καταλύοντες, τυραννίδας ἐς τὰς πόλις κατάγειν παρασκευάεσθε·
“ τοῦ οὗτε ἀδικώτερον οὐδέν ἔστι κατ’ ἀνθρώπους, οὔτε μαιφορώτε-

begetting self-conceit, is growing great'; i.e. 'having grown conceited, is aggrandizing itself'; SW. Soph. C.E. C. 804; E. 1492. *WE*. δόξα 'vain-glory' is opposed to εἰκλεια and ἀρετὴ, Eur. *An.* 319. *VK*. φένει seems to be put for ξένει, ii, 68. *STG*. a. Soph. C.E. R. 411.

18. ἐκμαθήσεται ὁ μαρτὼν] 'will learn that he has done wrong.' *MA*, "548, 3. a. iii, 158, 21; 'if he gives offence,' *LR*. 'unless he adopts wise measures.' *SW*. The first interpretation is the most simple, if the words are taken by themselves: had the speech concluded with them, that of *LR* would have been preferable; but the use of ἡμάρτομεν immediately afterwards corroborates *SW*'s version, *qui recta non iniurint consilia*, and in this case &. will be much the same as οὐ ποιήσας ὅρθως at the beginning of the speech.

19. ἐπει τε δὲ] v, 18; 'but since.'

20. ἀκέδμενοι] iii, 40; θουλάμενοι ἀκέσσαθαι τὴν ἀμαρτίαν, i, 167. Either this substantivite or τὰ ἡμάρτομεν may be understood here. *WE*. *SW*.

21. ἡ δὴ] 'surely now'; 'expressive of surprise and indignation: ἡ δὴ λοι-γαία Férga τᾶς ἱστορίας, οὐδὲ ἔτ' ἀνεκτὰ, εἰ δὴ σφὸς ἄνεκα δυνητῶν ἔριδαίνετον ὕδε, Hom. II. A. 573. *HGV*, i.

22. ὁ τε οὐρανὸς] In caput alta sumum latentur ab aquore retro fluminis;

conversis solque recurret equis: terra feret stellas; cælum findetur aratru; unda dabit flamas; et dabit ignis aquas: omnis naturæ præpostera legibus ibunt; parsque suum mundi nulla tenebit iter: omnia jam fiunt, fieri quæ posse negabam; et nihil est, de qua non sit habenda fides, Ov. i T. viii, 1. *WE*. ἔνα ποταμῶν ἵερῶν χωροῖς παγα, καὶ δίκαι καὶ πάντα πάλισ ὑπέρβεται, Eur. M. 411; S. 530; πρόσθε γὰρ κάτω γῆς εἰσιν ἀστρα, γῆ τ' ἔνεισι ἐς αἰθέρα, Phi. J. p. 537 &c. *VK*. Theocritus has given a pastoral turn to the hyperbole in the following beautiful lines: νῦν τὰ μὲν φορέοτε βάτοι, φορέοτε δὲ ἀκανθαί, ἀ δὲ καλέ νάρκισσος ἐν' ἀρκεθοῖς κορμαῖσι πάντα δὲ ἔναλλα γένοστο, καὶ ἡ πίτις ὅχνας ἐνεικα, Δάρφις ἐπει δηλάσκει καὶ τὰς κίνας ὠλαφος ἔλκοι, κήκη δρέων τοι σκάπτες ἀηδός γαρσαρτο, i, 132. *BNS*.

23. ἴσοκρατίας] *Aeschines* opposes τὴν ἴσην καὶ τὴν ἔνιομον πολιτείαν of Athens to τὴν ἔνιον πολιτείαν, c. Tī. p. 21; τῶν ἴσων καὶ τῶν δικαίων ἔκαστος ἥγεται ἔντρη μετεῖναι ἐν δημοκρατίᾳ, Dem. c. Mi. p. 336; οἶδε Λακεδαιμονίους διὰ τοῦτο καλλιστα πολιτευομένους, θτι μάλιστα δημοκρατούμενοι τυγχάνουσι: θύοιμεν γὰρ ἂν ταρ' αὐτοῖς τὰς λοιστρὰς καὶ τὰς δημοσιητας μᾶλλον ἢ παρὰ τοῖς Ἑλλοις ἴσχυοντας, Iso. Ag. p. 261. *VK*.

“ ρον. εἰ γὰρ δὴ τοῦτό γε δοκέει ὑμῖν εἶναι χρηστὸν, φθε τυραννεύ-
 “ εσθαι τὰς πόλις, αὐτὸι πρῶτοι τύραννον καταστησάμενοι παρὶ
 “ σφίσι αὐτοῖσι, οὕτω καὶ τοῖσι ἄλλοισι δίζησθε κατιστάναι· νῦν δὲ,
 “ αὐτοὶ ἀπειροὶ ἐόντες τυράννων, καὶ φυλάσσοντες δεινότατα τοῦτο ἐν
 “ τῇ Σπάρτῃ μὴ γενέσθαι, παραχρᾶσθε ἐς τοὺς συμμάχους²⁴ εἰ δὲ
 “ αὐτοὶ ἔμπειροι ἔστε, κατάπερ ἡμεῖς, εἴχετε²⁵ ἀν περὶ αὐτοῦ γνώμας
 “ ἀμείνονας συμβάλλεσθαι ἤπερ γῦν. 7. Ἡμέας δὲ τοὺς Κοριν-
 “ θίους τότε αὐτίκα θῶμα μέγα εἶχε, ὅτε ὑμέας εἴδομεν μεταπεμπο-
 “ μένοντες Ἰππίην γῦν τε δὴ καὶ μεζόνως θωμάζομεν λέγοντας ταῦτα·
 “ ἐπιμαρτυρόμεθά τε ἐπικαλέσμενοι ὑμῖν θεοὺς τοὺς Ἑλληνίους²⁶,
 “ μὴ κατιστάναι τυραννίδας ἐς τὰς πόλις. οὐκ ὅν²⁷ πανσεοθε, ἀλλὰ
 “ πειρήσεσθε παρὰ τὸ δίκαιον κατάγοντες Ἰππίην, ἵστε ὑμῖν Κοριν-
 “ θίους γε²⁸ οὐ συνανιένοτας.” (93) Σωσιλέης μὲν ἀπὸ Κορινθίου
 πρεσβεύων ἔλεξε τάδε. Ἰππίης δὲ αὐτὸν ἀμείβετο²⁹, τοὺς αὐτοὺς
 ἐπικαλέσας θεοὺς κείνῳ, ‘ἢ μὲν Κορινθίους μάλιστα πάντων ἐπιπο-
 ‘θῆσειν Πεισιστρατίδας, δταν σφὶ ἡκοσι ἡμέραι αἱ κύριαι ἀνιᾶσθαι
 ‘ἢ π’ Ἀθηναλών.’ Ἰππίης μὲν τούτοισι ἀμείψατο, οἴλα τε τοὺς
 χρησμὸν ἀτρεκέστατα ἀνδρῶν ἔξεπιστάμενος. οἱ δὲ λοιποὶ τῶν
 συμμάχων τέως μὲν εἶχον ἐν ἡσυχῇ σφέας αὐτούς· ἐτέλι τε δὲ
 Σωσιλέος ἥκουσαν εἴκαντος, ἐλευθέρως ἀπας τις αἰτῶν, φωνὴν
 ρήξας, αἰρέετο τοῦ Κορινθίου τὴν γνώμην, Λακεδαιμονίοισι τε ἐπε-
 μαρτυρέοντο, ‘μὴ ποιέειν μηδὲν νεώτερον περὶ πόλιν Ἑλλάδα.’³⁰
 οὕτω μὲν ταῦτα ἐτάσθη. (94) Ἰππίη δὲ, ἐνθεῦτεν ἀπελανομένη,
 ἐδίδουν³¹ μὲν Ἀμύντης ὁ Μακεδὼν³² Ἀνθεμοῦντα³³, ἐδίδοσαν δὲ
 Θεσσαλοὶ Ἰωλκόν. ὃ δὲ τούτων μὲν οὐδέτερα αἰρέετο, ἀνεχώρεε δὲ
 ὅπισα ἐς Σίγειον τὸ ἐλε Πεισιστρατος αἰχμῇ παρὰ Μυτιληναίων,
 κρατήσας δὲ αὐτοῦ, κατέστησε τύραννον εἶναι ταῦδα τὸν ἐνυπού
 νόθον Ἕγησιστρατον, γεγονότα ἐξ Ἀργείης γυναικός· δεσούκ ἀμαχητὶ

24. παραχρᾶσθε ἐς τ. σ.] ‘you think nothing of it in the case of your allies,’ i.e. where others only are concerned. *MA*, 578, und. τοῦτο γενέσθαι. *SW*.

26. Ἑλληνίους] for Ἑλληνικός: the same form occurs, *Eur. Hi.* 1120; *V.K.* ix, 7, 34.

28. Κορινθίους γε] The Corinthians did not always retain these generous sentiments; at the close of the Peloponnesian war, they were most clamorous for the destruction of Athens: *Xen. H.* ii, 2, 19; *LR.* but we must recollect the ingratitude with which all their former services to this city

were required, and the provocation given by the Athenians in the commencement of that war; *Thu.i*, 40 &c; 103.

29. ἀμείβετο] This verb signifying ‘to answer’ has an accusative of the person, *MA*, 406, 5. and a dative of the matter, as τοῦτοισι ‘in these words:’ ἀμείβετό μιν τῶσδε, vii, 161, 21; i, 35. *WE*.

30. Ἑλλάδα] a. iii, 26, 31; vii, 22; 115 twice; *GR. Soph. Ph.* 226. *WE*.

32. Μακεδὼν] viii, 142; *Βασιλεὺς Μακεδόνων*, ix, 44. *WE*.

33. Ἀνθεμοῦντα] *Thu. ii*, 99.

εἶχε τά περ ἔλαθε παρὰ Πεισιστράτου. (96) Ἰππίης δὲ ἐπεὶ τε ἀπίκετο ἐκ τῆς Λακεδαιμονίου ἐς τὴν Ἀσίνην, πᾶν χρῆμα ἐκίνεε³⁴, διαβάλλων τε τοὺς Ἀθηναίους πρὸς τὸν Ἀρταφέρνεα, καὶ ποιέων ἄπαντα, ὅκως αἱ Ἀθήναια γενούσιον ὑπ' ἐωντῷ τε καὶ Δαρεῖῳ. Ἰππίης τε δὴ ταῦτα ἐπρησσε, καὶ οἱ Ἀθηναῖοι, πυθόμενοι ταῦτα, πέμπουσι ἐς Σάρδις ἀγγέλους, οὐκ ἔωντες³⁵ τοὺς Πέρσας πείθεσθαι Ἀθηναίων τοῖσι φυγάσι, ὃ δὲ Ἀρταφέρνης ἐκέλευε σφεας, ‘εἰ βούλοιστο σόοι ‘εἶναι, καταδέκεσθαι ὅπισι Ἰππίην.’ οὐκ ὅν δὴ ἐνεδέκοντο τοὺς λόγους ἀποφερομένους Ἀθηναῖοι οὐν ἐνδεκομένοισι δέ σφι δέδοκτο ἐκ τοῦ φανεροῦ τοῖσι Πέρσησι πολεμίους εἶναι.

(97) Νομίζουσι³⁶ δὴ ταῦτα³⁷, καὶ διάβεβλημένοισι ἐς τοὺς Πέρσας, ἐν τούτῳ δὴ τῷ καιρῷ ὁ Μιλήσιος Ἀρισταγόρης, ὑπὸ Κλεομένεος τοῦ Λακεδαιμονίου ἐξελασθεὶς ἐκ τῆς Σπάρτης, ἀπίκετο ἐς Ἀθήνας αὔτη γὰρ ἡ πόλις τῶν λοιπέων ἐδυνάστευε μέγιστα. ἐπελθὼν δὲ ἐπὶ τὸν δῆμον, ὁ Ἀρισταγόρης ταῦτα ἔλεγε, τὰ καὶ ἐν τῷ Σπάρτῃ, περὶ τῶν ἀγαθῶν τῶν ἐν τῇ Ἀσίᾳ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ὡς οὕτε ἀσπίδα οὕτε δόρυ³⁸ νομίζουσι³⁹, εὐπετέες τε χειρωθῆναι εἴησαν. ταῦτά τε δὴ ἔλεγε καὶ πρὸς τοῖσι τάδε, ὡς οἱ Μιλήσιοι⁴⁰ τῶν Ἀθηναίων εἰσὶ ἀποικοι, καὶ οἰκός σφεας εἴη ἥνεσθαι δυναμένους μέγα· καὶ οὐδὲν⁴¹ ὅ τι οὐκ ὑπέσχετο, οὐλα κάρτα δεδμενος⁴² ἐς δὲ ἀνέπεισέ σφεας. πολλοὺς γάρ οίκε εἶναι εὐπετέστερον

34. πᾶν χρῆμα ἐκίνεε] ‘left no stone unturned.’

35. ἔωντες] does not refer to ἀγέλλους, but to the nominative before the verb πέμπουσι: iii, 13; iv, 145; GR. v, 108. WE.

36. νομίζουσι] The dative absolute is used because the action of the verb ἀπίκετο has a reference to the subject of the participle. MA, 562. 2. s. vii, 13, 47.

37. ταῦτα] v, 49.

38. οὕτε ἀσπίδα οὕτε δόρυ] The Greeks had three sorts of troops, (1) Ὀπλῖται, (2) Ψιλοί, (3) Πελτασταί. The Ὀπλῖται or ‘heavy’ [s. ix, 30, 80,] troops’ had a cuirass, a long buckler (*ἀσπίς*), a sword, and a pike (*δόρυ*). The Ψιλοί [ix, 30, 77; ἀνοτλοί, ix, 62, 29; γυμῆτες, ix, 63, 35,] were the opposite of these; they had neither cuirass, nor long buckler, nor helmet: they used only missile weapons. The Πελτασταί were of an interme-

diate description: the πέλτα was smaller than the *ἀσπίς*, their javelin heavier than that of the Ψιλοί but smaller than the δόρυ: Arr. Tac. p. 11. LR. PC, iii, 3 and 4.

39. νομίζουσι] und. φορέων. When νομίζειν is followed by a dative or accusative, this case is dependent upon an infinitive understood, which may be easily supplied from the context: φωνῇ νομίζοντες, i. e. εἴναι, ii, 42. STG.

40. Μιλήσιοι] Neleus, the son of Codrus, led a colony to Miletus; which city anciently had many names: it is now called Palata. Among its natives were the early historians Cadmus and Hecatæus, and the philosophers Thales and Anaximander. LR. A.

42. οὐλα κάρτα δ.] ‘as being very urgent;’ or ‘as very much in want,’ viz. of their aid: viii, 3; 59; SW. iii, 46. STG.

διαβάλλειν⁴³ ή ἔνα, εἰ⁴⁴ Κλεομένεα μὲν τὸν Λακεδαιμόνιον μῦνον οὐκ οἶσι τε ἐγένετο διαβάλλειν, τρεῖς δὲ μυριάδας⁴⁵ Ἀθηναίων ἐποίησε τοῦτο.⁴⁶ Ἀθηναῖοι μὲν δὴ ἀνατεισθέντες, ἐψηφίσαντο εἴκοσι νέας ἀποστειλαὶ βοηθοὺς "Ιωσὶ, στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι⁴⁷ Μελάνθιον, ἄνδρα τῶν ἀστῶν ἔσντα τὰ πάντα δόκιμον. αὗται δὲ αἱ νέες ἀρχὴ κακῶν⁴⁸ ἐγένοντο "Ελλησί τε καὶ βαρ- Εάροισι. (98) Ἀρισταγόρης δὲ, προπλώσας, καὶ ἀπικόμενος ἐξ τὴν Μίλητον, ἔξευρῶν βούλευμα, ἀπ' οὐ "Ιωσὶ μὲν οὐδεμίᾳ ἔμελλε ὠφελεῖν ἐσεσθαι οὐδὲ ὅν οὐδὲ τούτου εἰνεκα ἐποίεε, ἀλλ' ὅκως βα- σιλέα Δαρείον λυπήσειε ἔπειρψε ἐξ τὴν Φρυγίην ἄνδρα ἐπὶ τοὺς Παιονας, τοὺς ἀπὸ Στρυμόνος ποταμοῦ αἰχμαλώτους γενομένους ὑπὸ Μεγαβάζου, οἰκέοντας δὲ τῆς Φρυγίης χῶρον τε καὶ κώμην ἐπ' ἐωντῶν⁴⁹ ὃς, ἐπει τε ἀπίκετο ἐξ τοὺς Παιονας, ἐλεγε τάδε: " "Αν- " "δρες Παιονες, ἔπειρψε με 'Αρισταγόρης ὁ Μιλήτου τύραννος " "σωτρηίην ὑμίν ὑποθησόμενον, ἡπτερ βούλησθε πειθεσθαι, νῦν γάρ " "Ιωνίη πᾶσα ἀπέστηκε ἀπὸ βασιλέος, καὶ ὑμῖν παρέχει σώζεσθαι " "ἐπὶ τὴν ὑμετέρην αὐτῶν. μέχρι μὲν θαλάσσης αὐτοῖσι ὑμῖν, τὸ δὲ " "ἀπὸ τούτου ὑμῖν ἥδη μελήσει." ταῦτα δὲ ἀκούσαντες, οἱ Παιονες κάρτα τε ἀσταστὸν⁵⁰ ἐποίησαντο, καὶ, ἀναλαβόντες παιδάς τε καὶ γυναῖκας, ἀπεδέρησκον ἐπὶ θάλασσαν οἱ δέ τινες αὐτῶν καὶ κατέ- μειναν, ἀφρωδήσαντες, αὐτοῦ. ἐπει τε δὲ οἱ Παιονες ἀπικέατο ἐπὶ θάλασσαν, ἐνθεῦτεν ἐς Χίον διέβησαν. ἔσντων δὲ ἥδη ἐν Χίῳ, κατὰ πόδας⁵¹ ἐληλύθεε Περσέων ἵππος πολλῇ, διώκοντα τοὺς Παιονας."

45. τρεῖς μυριάδας] The Athenian citizens were but about 20,000, according to Demosthenes, Plato, Aristophanes, V. 709; and Xenophon. Most probably their numbers were greatly thinned by the Persian and Peloponnesian wars. *WE. SD.* το- λυτῶν πλείον ἢ τρισμύριον δυτῶν τὸ πλῆθος, Arist. C. 1132. *VK.* It must be recollect ed, that the number of citizens as well as of the tribes had just been considerably augmented by Clisthenes: *a. v.*, 69, 39.

46. ἐποίησε τ.] The Lacedæmonians had no other motive to engage in a war with Persia than that of restoring the Ionians to liberty: whereas the Athenians were not only offended by the protection which the Persians had granted to Hippias, but apprehensive of an attack from them. *LR.*

47. εἶναι] *MA*, 531.

48. ἀρχὴ κακῶν] κ' τριήρεισι ἐπλευ- σαν ἐπικουρήσοντες τοῖς "I. Charon of L. in Plu. νῆσος έπος ἀρχεκάκους, αἱ πάνοια κακὸν Τρέσσοις γένοστο, Hom. Il. E, 62; Iso. in Ar. Rh. iii, 2, 3; *WE*. Arist. P. v, 4; *ille dies primus lethi, primusque malorum causa fuit*, Vir. Ἀ. iv, 169; vii, 481; "ἥδε ἡ ἡμέρα τοῖς "E. μεγάλωι κακῶν ἥρξει," Thu. ii, 12; αἰτία δὲ αὐτῇ πρώτῃ ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, Thu. i, 55; *VK*. *ΤΡ. πρωτοπήμων, Άesch. Α. 217;* "To Greece the direful spring Of woes unnumber'd," Pope, *H. I. i. l. a. vi.*, 67, 22 f.

49. ἐπ' ἐωντῶν] 'all to themselves.' *MA*, 584. *s. BF*, on *Thu. ii*, 63.

50. ἀσταστὸν] *i.*, 62; und. *πρῆγμα. SW.*

51. κατὰ πόδας] *ix*, 89; *SW.* 'in close pursuit, almost at their heels.'

ώς δὲ οὐ κατέλαβον, ἐπηγγέλλοντο ἐς τὴν Χίον τοῖσι Παιοσι, ὅκως ἀν ὄπισω ἀπέλθοιεν. οἱ δὲ Παιονες τοὺς λόγους οὐκ ἐνεδέκοντο· ἀλλ' ἐκ Χίου μὲν Χίοι σφεας ἐς Λέσβον ἤγαγον, Λέσβιοι δὲ ἐς Δορίσκον ἐκόμισαν ἐνθεῦτεν δὲ, πεζῇ κομιζόμενοι, ἀπικέατο ἐς Παιονίην. (99) Ἀρισταγόρης δὲ, ἐπειδὴ οἵ τε Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσὶ⁵², ἀμα ὑγόμενοι Ἐρετριέων πέντε τριήρεας, οἱ οὐ τὴν Ἀθηναίων χάριν⁵³ ἐστρατεύοντο, ἀλλὰ τὴν αὐτῶν Μιλησίων, ὁφελόμενά σφι ἀποδιδόντες οἱ γὰρ δὴ Μιλησιοι πρότερον τοῖσι Ἐρετριέσι τὸν πρὸς Χαλκιδέας πόλεμον⁵⁴ συνδιήνεικαν⁵⁵, ὅτε περ καὶ Χαλκιδεῦσι ἀντία Ἐρετριέων καὶ Μιλησίων Σάμιοι ἐξήθεον· οὗτοι ὃν ἐπει τέ σφι ἀπικέατο, καὶ οἱ ἄλλοι σύμμαχοι παρῆσαν, ἐποιέετο στρατηγήν δ' Ἀρισταγόρης ἐς Σάρδις· αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο, ἀλλ' ἔμενε ἐν Μιλήτῳ στρατηγὸν δὲ ἄλλους ἀπέδεκε Μιλησίων εἶναι, τὸν ἐωτοῦ τε ἀδελφεὸν Χαροτίνον, καὶ τῶν ἄλλων ἀστῶν⁵⁶ Ἐρμόφαντον. (100) Ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ "Ιωνες ἐς Ἔφεσον, πλοῖα μὲν κατέλιπον ἐν Κορήσσῳ τῆς Ἐφεσίης⁵⁷, αὐτοὶ δὲ ἀνέβαινον⁵⁸ χειρὶ πολλῇ, ποιεύμενοι Ἐφεσίους ἡγεμόνας.⁵⁹ πορεύομενοι δὲ παρὰ ποταμὸν Καῦστριον⁶⁰, ἐνθεῦτεν ἐπει τε, ὑπερβάντες

Xen. H. ii, 1, 20; κατὰ στίθεον, v, 102.

52. εἴκοσι νηυσὶ] The words *στρατός*, ‘an army,’ *στόλος*, ‘a fleet,’ v, 100; *χειρ*, ib. *στρατιώται*, and the various classes of soldiers, *νῆσες* &c; are generally put in the dative simply, without *σὺν*, when they signify an accompaniment. MA, 400, e. Liv. xxii, 9, d.

53. τὴν Ἀ. χάριν] HE, on VG, i, 11.

54. πόλεμον] This is the war alluded to in Thu. i, 15. The object of contention was the champaign of Lentulus. VK.

55. συνδιήνεικαν] i, 18; v, 79; *στρατεῖας*, ἀς κατ' Ἀγυγτον αὐτοῦ τῷ πατρὶ συνδιήνευκε, Jos. B. J. i, 14, 4; σ. τὰ τοῦ πόλεμου, Phi. J. de Ag. p. 209, c. Proc. B. G. i, 5. WE.

56. τῶν ἄλλων ἀ.] und. ἐνδιά, as ἐνδιά in ὃ πάι τοῦ τῷ Τροίας πόργους διλέόντος τῶν Ἀτρειδῶν τῶν κλεινῶν, Eur. I. T. 139. SEI, s. v. 105.

57. ἐν Κ. τῆς Ἐ.] When the town is the principal subject, and the name of the country is added to describe its

situation more exactly, the name of the town comes first, as here; Thu. i, 108; ii, 2; 25 &c. [And this is the rule in Hellenistic Greek. BF.] The reverse is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is situated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names; iv, 110; vi, 47; 101, 27; Thu. i, 111; 114; ii, 18; 21; iii, 105 &c; Xen. H. ii, 1, 20. The fuller expression occurs, iv, 151; ἀπικέσθαι ἐς Λιβύην, καὶ Λιβύης ἐς Πλαταίαν νῆσον. AO. MA, 354, 6, a.

58. ἀνέβαινον] ‘marched up the country.’

59. Καῦστριον] This river was cele-

τὸν Τμῶλον, ἀπίκοντο, αἰρέουσι Σάρδις⁶¹, οὐδενός σφι ἀντιωθέντος αἰρέουσι⁶² δὲ χωρὶς τῆς ἀκροπόλιος τάλλα πάντα τὴν δὲ ἀκροπόλιν ἐφύνετο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν ἀνδρῶν οὐκ ὀλίγην. (101) Τὸ δὲ μὴ⁶³ λεηλαπῆσαι ἐλόντας σφέας τὴν πόλιν ἔσχε τόδε. ησαν ἐν τῇσι Σάρδισι οἰκίαι αἱ μὲν πλευραὶ καλάμιναι, δοσαι δὲ αὐτέων καὶ πλίνθιναι ησαν, καλάμου εἶχον τὰς ὄφροφας. τουτέων δὴ μίαν τῶν τις⁶⁴ στρατιωτέων ὡς ἐνέπρησε, αὐτίκα ἀπ' οἰκίης ἐξ οἰκίην ἵνην, τὸ πῦρ ἐπενέμετο⁶⁵ τὸ ἀστυν ἄπαν. καιομένου δὲ τοῦ ἀστεος, οἱ Λυδοὶ τε καὶ δοσι Περσέων ἐνῆσαν ἐν τῇ πόλι, ἀπολαμβάνετες πάντοθεν, ὥστε⁶⁶ τὰ περιέσχατα⁶⁷ νεμομένου τοῦ πυρὸς, καὶ οὐν ἔχοντος⁶⁸ ἐξήλυσιν ἐκ τοῦ ἀστεος, συνέρθεον ἐξ τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν ποταμόν δις σφι ψῆγμα χρυσοῦ⁶⁹ καταφορέων ἐκ τοῦ Τμῶλου διὰ μέσης τῆς ἀγορῆς⁷⁰ ρέει, καὶ ἐπειτα ἐξ τὸν "Ἐρμον ποταμὸν ἐκδιδοῖ, ὃ δὲ ἐξ θάλασσαν ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐξ τὴν ἀγορὴν ἀδροὶ⁷¹ ὅμενοι, οἱ τε Λυδοὶ καὶ οἱ Πέρσαι ἡγαγάζοντο ἀμύνεσθαι. οἱ δὲ "Ιωνες, ὑρέοντες τοὺς μὲν ἀμυνομένους τῶν πολεμίων, τοὺς δὲ σὺν πλήθῃ πολλῷ προσφερομένους, ἐξανεχώρησαν, δεισαντες, πρὸς τὸ οὔρος τὸν Τμῶλον καλεόμενον" ἐνθεῦτεν δὲ ὑπὸ νύκτα⁷² ἀπαλλάσσοντο ἐπὶ τὰς νέας. (102) Καὶ Σάρδις μὲν ἐνε-

brated in poetry for the number of its swans, and was serpentine in course like the Meander. The Turks call it *Kitchik-Minder*, 'the Little Meander,' [*Kitchik* being a corruption of the pure Persian word *Kuchic*, 'small'; s. i., 161, 67.] or *Kara Sou*, 'Black River,' or *Kiaf*. *LR.*

61. ἐπει τε ἀπίκοντο, al. Σ.] the same as δ. τε Σ. ἀπ. αἱ. αὐτὰς or τὴν πόλιν. *SW.*

62. αἰρέουσι] ἀναβάντες εἰς Σάρδεις στρατιὰ κομῆτοι πορθῆσαντες φύρτο, Aristid. de Ath. t. i, p. 209. Some give the credit of this exploit to the Athenians solely; 'Αθηναῖοι εἶλον τὰ περὶ Σ. ἀπαντα, χωρὶς τοῦ τείχους τοῦ βασιλήσιου, Charon in Plu. t. ii, p. 861, δ.; (τοῦ Σαρδιανῶν ἐρύματος, Xen. C. vii, 2, 3; s. iii, 74, 95;) δὲ Ηροδότος φησιν, ὡς ὦν Ἀρισταγόρου τὰς Σ. ἐκενόρθησαν πεισθέντες Αθ. Tzetz. Ch. i, 853. *V.K.*

63. τὸ δὲ μὴ] The μὴ is used because ἔχειν, here and i., 158; synonymous with κατέχειν, is one of those verbs which include a denial. *MA*, 533, 3. *BF.* The following is a similar passage, ὅπερ ἔσχε μὴ κατὰ πό-

λεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, Thuc. i, 73. After ἔχειν in this sense, the infinitive is put with the accusative of the article, for the genitive, *MA*, 542, obs. 3. which is the more natural construction, σχήσω σ' ἔγω τῆς νῦν βοῆς, Arist. L. 180; τούτους ἔσχε τοῦ μὴ ἐκκεκλήσθαι, Xen. H. iv, 8, 5. *V.K.*

65. ἐπενέμετο] ἐπῆλθεν, Hes. 'invaded, preyed upon, devastated;' δλοιμὸς ἐπενέματο Ἀθῆνας, ii, 54; κδμην ἐτ. ἀλάσηξ, Cal. H. D. 79; *BL.BF.* Liv. xxvii, 3, mar.

68. φύγμα χρυσοῦ] admitting of, permitting, allowing, affording; 'παρέχοντο. Schol. on Th. ii, 61. *V.G.*, v, 7, 12. *SS.*

69. ψῆγμα χρυσοῦ] This 'gold dust' was no longer found in the time of Augustus. *LR.*

70. διὰ μέσης τῆς ἀγορῆς] διὰ μέσην ἀφικούμενος Σάρδεων ἔτοιμα χρήματα κομίζει, Dio Ch. O. lxxxiii, p. 659, a. *WE.* Ovid only says *magnis vicinum Sardibus annem*, M. xi, 137. *SD.* s. vii, 26, 31.

71. ὑπὸ νύκτα] 'under cover of the night:' but s. *MA*, 593, c.

πρήσθησαν, ἐν δὲ αὐτῇσι καὶ ἵρὸν ἐπιχωρίης θεοῦ Κυβήνεης⁷² τὸ σκηπτόμενοι⁷³, οἱ Πέρσαι ὑστερον ἀντενεκίμπρασαν τὰ ἐν “Ελλησι ἵρᾳ,⁷⁴ τότε δὲ οἱ Πέρσαι οἱ ἐντὸς “Αλυος ποταμοῦ νομοὺς ἔχοντες, προπυνθανόμενοι ταῦτα, συνηλίζοντο καὶ ἐβοήθεον τοῖσι Λυδοῖσι· καὶ κως ἐν μὲν Σάρδισι οἰκέτι ἔοντας τοὺς “Ιωνας εὑρίσκουσι· ἐπόμενος δὲ κατὰ στήσον, αἱρέονται⁷⁵ αὐτοὺς ἐν “Ἐφέσῳ· καὶ ἀντετάχθησαν μὲν οἱ “Ιωνες, συμβαλόντες δὲ, πολλὸν ἐσσώθησαν, καὶ πολλοὺς αἴτῶν οἱ Πέρσαι φονέουσι, ἄλλους τε ὁνομαστοὺς, ἐν δὲ δὴ καὶ Εὐαλκίδεα στρατηγέοντα ‘Ἐρετρίεων, στεφανηφόρους τε ἀγῶνας ἀναραμφέτα, καὶ ὑπὸ Σιμωνίδεω τοῦ Κητού⁷⁶ πολλὰ αἰνεθέντα. οἱ δὲ αὐτῶν ἀπέφυγον τὴν μάχην, ἐσκεδάσθησαν ἀνὰ τὰς πόλιας. (103) Τότε μὲν δὴ οὕτω ἡγωνίσαντο· μετὰ δὲ, ‘Αθηναῖοι μὲν τὸ παράπαν ἀποικόντες τοὺς⁷⁷ “Ιωνας, ἐπικαλεομένου⁷⁸ σφέας πολλὰ δὶ’ ἀγγέλων ‘Αρισταγόρεω, οὐκ ἔφασαν τιμωρήσειν σφίσι. “Ιωνες δὲ, τῆς ‘Αθηναίων συμμαχίης στερηθέντες, οὕτω γάρ σφι ὑπῆρχε πεποιημένα ἐξ Δαρείου⁷⁹, οὐδὲν δὴ ἥσσον τὸν πρὸς βασιλέα πόλεμον ἐσκευάζοντο. πλώσαντες δὲ ἐς τὸν ‘Ελλήσποντον, Βυζάντιον τε καὶ τὰς ἄλλας πόλις ἀπάσας τὰς ταῦτη ὑπ’ ἐωνοῖσι ἐποίησαντο· ἐκπλώσαντές τε ἔξω τὸν ‘Ελλήσποντον⁸⁰, Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν Καῦνον⁸¹ πρότερον οὐ βουλομένην συμμαχέειν,

72. Κυθῆν] *Cybebes*, Phaed. iii, 20, 4; δρεστήρα παιμένοι: Γᾶ, μάτερ αὐτοῦ Δίος & τὸν μέγαν Πακτωλὸν εβρυσον νέμεται, Soph. Ph. 395; ades huc, ades *Cybebe fera montium dea*, Mæcen. Ep. W.E. *alma Cybebe*, Vir. A. x, 220. s. A. The more common name is Cybele. STG.

73. σκηπτόμενοι] The fact was, that the Persians were glad of this plausible excuse for demolishing these edifices; as they condemned the use of temples, considering it impious to attempt confining deities within walls; W.E. for Cambyses ἐνέπρησε τὰ κατ’ Αἴγυπτον λεπα, Diod. i, 46; where this pretext of retaliation had no existence: *V.K.* ἄγάλματα καὶ νηοὺς καὶ βωμοὺς τῶισι ποιεῖν μαρτῆν ἐπιφέρουσι, i, 131.

74. τὰ ἵρᾳ] Among these were that of Ares in Phocis, τοῦτο τὸ ἵρον συλλησάντες ἐνέπρησαν, viii, 33; those in the Acropolis of Athens, ib. 53 &c; τοὺς ἐν τῇ Ἀλιαρτίᾳ ναοὺς, Pau. x, p. 887; τὸν τε ἐν Σάμῳ τῆς “Ηρας, καὶ ἐν Φωκαϊκῇ τῆς ‘Αθηνᾶς θάυμα δὲ δμως

ἵσταν καὶ διὸ τοῦ πυρὸς λελυμασμένος, id. viii, p. 533. *V.K.*

75. αἴρονται] κατέλαβον, v, 98.

76. Κητον] Ceos, now Zia, was the birth-place also of Prodicus. *LR. A.*

77. ἐπικαλεομένου] v, 108.

78. οὕτω...Δαρείον] ‘since their conduct towards Darius had been such,’ i.e. ‘since they had committed themselves thus far.’

79. τὸν ‘Ελλήσποντον] The genitive would be a more natural construction; but sometimes in compound verbs no regard is paid to the prepositions, and the accusative is put: ἐξελθόντα τὸ θάυμα, v, 104; ἐξῆδον τὴν χάρην, vii, 29. W.E. *MA*, 337, obs. 1.

80. τὴν Καῦνον] The use of the accusative for the nominative is a frequent anacoluthia, ii, 106; ἀπικομένους, ii, 141; περιεσομένους ἡμέας, ix, 42; “Ελλῆνας, ix, 2, 9; Soph. Tr. 287; *deus verisimile est ut alio indulgentius tractent*, Sen. de B. iv, 32; Liv. ii, 57, 3; *illum ut vivat optant*, Ter. Ad. v, 2, 20. W.E. *SW. MA*, 426, obs. 3.

ώς ἐνέπρησαν τὰς Σάρδιες, τότε σφι καὶ αὕτη προσεγένετο. (104)
Κύπροι δὲ ἐθελοῦται σφι πάντες προσεγένοντο πλὴν Ἀμαθου-
σίων.⁸¹

(105) Βασιλέϊ δὲ Δαρείφ ως ἔξαγγέλθη Σάρδις ἀλούσας ἐμπε-
πρῆσθαι ὑπό τε Ἀθηναῖν καὶ Ἰώνων, τὸν δὲ ἡγεμόνα γενέσθαι
τῆς συλλογῆς, ὅπε ταῦτα συνυφανθῆναι⁸², τὸν Μιλήσιον Ἀριστα-
γόρην πρῶτα μὲν λέγεται αὐτὸν, ως ἐπύθετο ταῦτα, Ἰώνων οὐδένα
λόγον ποιησάμενον, εὗ εἰδότα, ως οὗτοί γε οἱ καταπροΐζονται⁸³
ἀποστάντες⁸⁴, ἔρεσθαι, ‘οἵτινες εἰεν οἱ Ἀθηναῖοι;’ μετὰ δὲ, πυθό-
μενον αἴτησαι τὸ τόξον λαβόντα δὲ, καὶ ἐπιθέντα σιστὸν ἄνω ἐς τὸν
οὐρανὸν ἀπεῖναι⁸⁵, καὶ μιν ἐς τὸν ἥρει βάλλοντα εἰπεῖν “Ω
“Ζεῦ⁸⁶, ἐκγενέσθαι⁸⁷ μοι Ἀθηναίους τίσασθαι”⁸⁸ εἰπαντα δὲ
ταῦτα, προστάξαι ἐνī⁸⁹ τῶν θεραπόντων, δείπνου προκειμένου
αὐτῷ, ἐς τρίς ἐκάστοτε εἰπεῖν “Δέσποτα, μέρμενο τῶν Ἀθηναίων.”
(106) Προστάξας δὲ ταῦτα, εἶπε, καλέσας ἐς ὅψιν Ἰστιαίον τὸν

81. [Ἀμαθουσίων] Amathus was afterwards called Limmesol: its site still bears the name of Limmesol Antica. A.

82. ὅπε τ. συνυφανθῆναι] MA, 543.

84. ἀποστάντες] The participle expresses the action with reference to which the finite verb is asserted. MA, 554.

85. ἄνω... ἀπεῖναι] The Kalmucks, a people of Tartary, bordering on Persia, “being offended, came, towards the end of the campaign, to the frontier which separates the two countries, and solemnly shot an arrow into the Persian dominions, which is their mode of declaring war,” Chardin, Voy. t. iv, p. 302. LR. A similar custom prevailed among the Romans: fieri solitum, ut fecialis hastam ferratam aut sanguineam preustum ad fines eorum ferret, and then, after using a set form of words, hastam in fines eorum emittebat, Liv. i, 32.

86. Ζεῦ] τὸν κύκλον πάντα τοῦ οὐρα-
νοῦ Διὸς καλέοντας i, 131. VK.

87. [ἐγενέσθαι] und. ποιησον, or rather δος, Eust. Ζεῦ, μὴ πρὶν ἐτέλειον
δύνα, Hom. Il. B, 412; Z. πάτερ, η
Αἴαντα λαχέων, H, 179; Π, 99; Ἀesch.
Th. 75; 239; Ch. 301; POR. Eur. S.

3; E. 805; Arist. A. 782; Th. 288;
R. 885; Theoc. xiv, 1. SBL, on BO,
349; 354; 366. Instances, where δος
is expressed, are frequent, Il. Z, 307;
Z. ἄλλοι τε θεοί, δότε τάνδε γενέσθαι
&c; 476; compare 526.. 528; A,
18; H, 203; δὲ δόσις με τίσασθαι μό-
ρον πεπτός, ΛΕ. Ch. 16; Eur. Hc.
538; M. 1399; Xen. C. vi, 4, 9; but
in vi, 3, 12; γέννορο is supplied. In
the Attic poets εἴχομαι is generally to
be understood. GR. VK. BL. TR. VG,
v, 3, 9. MA, 545. pulchra Laverna, da
michi fallere, da justo sanctoque videri,
Hor. i. E. xvi, 60. SH and HE would
rather consider the use of the infinitive
for the imperative or optative as a
relic of the ancient simplicity of style,
than account for it by ellipsis.

88. τίσασθαι] ‘to cause to be paid
to one’s self,’ hence ‘to exact satisfac-
tion, to punish, to be revenged on.’
KU, ii, 12. Between the two in-
finitives ἐκγενέσθαι and τίσασθαι, ἐκou-
σταν or δύναμιν may be understood: BO,
90. οὖν ἐγενέρο οἱ τιμωρήσασθαι,
vii, 4; 8, 2. Pausanias has often imi-
tated the expression, iii, 15; 17; ix,
25; Arist. E. 848. SH.

89. ἐνī] is here used for τῷ, as εἰς
τῶν νεανίσκων, Herod. vii, 11; unus
paternfamilias, Cic. de Or. i, 29. SS.

Μιλήσιον, τὸν δὲ Δαρεῖος κατεῖχε χρόνον ἡδη πολλόν· “Πυν-
“ θάνομαι, Ἰστιαῖε, ἐπίτροπον τὸν σὸν, τῷ σὺ Μιλῆτον ἐπέτρεψας,
“ νεώτερα ἐς ἐμὲ πεποιηκέναι πρήγματα” ἄνδρας γάρ μοι ἐκ τῆς
“ ἑτέρης ἡπείρου ἐπαγαγὼν, καὶ Ἰωνας σὺν αὐτοῖσι, τοὺς δώσοντας
“ ἐμοὶ δίκην τῶν ἐποίησαν τούτους ἀναγνώσας δόμα ἐκείνουσι ἐπε-
“ σθαι, Σαρδίων με ἀπεστέρηκε. νῦν ὧν κῶς τοι φαίνεται ταῦτα ἔχειν
“ καλῶς⁹⁰; κῶς δὲ ἀνεν τῶν σῶν βουλευμάτων τοιοῦτον τι ἐπρήχθη;
“ δρα⁹¹, μὴ ἐξ⁹² ὑστέρης σεωντὸν ἐν αἰτίῃ σχῆς.”⁹³ Εἶπε πρὸς
ταῦτα δὲ Ἰστιαῖος· “Βασιλεῦ, κοῖσον ἐφθέγξαο ἔπος, ἐμὲ βουλεῦσαι
“ πρήγμα, ἐκ τοῦ σοὶ τι ἢ μέγα⁹⁴ ἢ σμικρὸν ἐμελλε λυπηρὸν ἀνα-
“ σχῆσειν; τι δὲ ἀν⁹⁵ ἐπιδιζήμενος ποιέομι ταῦτα; τεῦ δὲ ἐνδεῆς
“ ἐών; τῷ πάρα⁹⁶ μὲν πάντα⁹⁷ ὅσα περ σοὶ, πάντων δὲ πρὸς σέο
“ βουλευμάτων ἐπακούειν ἀξιεῦμα. ἀλλ’ εἴ πέρ τι τοιοῦτον, οἷον σὺ
“ εἴρηκας, πρήσσει ὁ ἐμὸς ἐπίτροπος, ἵσθι αὐτὸν ἐπ’ ἑωτοῦ βαλλό-
“ μενον πεπρηχέναι. ἀρχὴν δὲ ἔγωγε οὐδὲ ἐνδέκομαι τὸν λόγον,
“ ὅκως τι Μιλήσιοι καὶ ὁ ἐμὸς ἐπίτροπος νεώτερον πρήσσουσι περὶ
“ πρήγματα τὰ σά· εἰ δὲ ἄρα τι τοιοῦτο ποιεῦσι, καὶ σὺ τὸ ἐὸν ἀκή-
“ κοας, ὃ βασιλεῦ, μάθε, οἶνον πρῆγμα ἐργάσαιο, ἐμὲ ἀπὸ θαλάσσης
“ ἀνάσπαστον ποιήσας. Ἰωνες γάρ οἴκασι, ἐμεῦ ἐξ ὀφθαλμῶν σφι
“ γενομένουν, ποιῆσαι, τῶν πάλαι ἴμερον εἶχον⁹⁸ ἐμέο δὲ ἀν⁹⁹ ἔοντος
“ ἐν Ἰωνίῃ, οὐδεμίᾳ πόλις ὑπεκίνησε. νῦν ὧν ὡς τάχος με ἄφεις πο-
“ ρευθῆναι ἐς Ἰωνίην, ἵνα τοι κεῖνά τε πάντα καταρτίσω ἐς τωντὸ⁹⁹,
“ καὶ τὸν Μιλῆτον ἐπίτροπον τοῦτον, τὸν ταῦτα μηχανησάμενον,
“ ἐγχειρίθετον παραδῶ. ταῦτα δὲ κατὰ νόν τὸν σὸν ποιήσας, θεοὺς
“ ἐπόμνυμι¹⁰⁰ τοὺς βασιλήτονες, μὴ μὲν¹ πρότερον ἐκδύσασθαι, τὸν
“ ἔχων κιθῶνα² καταβήσομαι ἐς Ἰωνίην, πρὶν ἂν τοι Σαρδὼ³, νῆσον

91. *δρα*] is often suppressed, as in Hom. Il. Θ., 95. LS, in BO, 380.

93. σ. ἐν αἰτίῃ σχῆς] ‘thou implicate thyself in blame.’

95. τι δὲ ἦν] Compare with this passage the reply of the Magi to Astyages, ὃ βασιλεῦ, &c; i, 120; the speech of Creon to Oedipus, Soph. OE. R. 584 ... 615; Sen. OE. 687... 693; and that of Hippolytus to Theseus, Eur. Hi. 1016... 1024. VK.

96. τῷ πάρα] i. e. φάτεσθαι. LAU.

97. πάντα] see the conclusion of v. 24. WE.

99. καταρτίσω ἐς τωντὸ] ‘I may re-establish on the same footing, I may settle again.’ καταρτίσων occurs Soph. OE. C. 71. WE.

100. θεοὺς ἐπόμνυμ] The deity or person, by whom one swears, is put in the accusative after verbs of ‘swearing.’ MA, 419, 3.

2. τὸν ξ. κ.] Sometimes the relative has the noun, with which it agrees, in the same case after it: MA, 474. vii, 151, 79; τὴν οἰστα, ἣν κατέλιπε τῷ νεῖ, οὐ πλείονος ἀξίᾳ ἐστιν, Lys. p. 348; φ τὸν πέπλον ἔχριον πάντα τοῦτον¹ ἡφα-
ντωται, Soph. Tr. 687; VK. populo ut placuerint, quas fecisset fabulas, Ter. An. pr. 3; malarum, quas amor curas habet, obliviscitur, Hor. E. ii, 37.

3. Σαρδὼ] i, 170, 38; vi, 2; μεγί-
στη Σ. δευτέρα Σικελία, τρίτη Κρήτη, Scyl. WE. Before the time of Bias, Mantilius had advised the Messenians,

“τὴν μεγίστην, δασμοφόρον ποιήσω.” (107) Ἰστιαῖος μὲν δὴ, λέγων ταῦτα, διέβαλε.⁴ Δαρεῖος δὲ ἐπειθετο, καὶ μιν ἀπίει ἐντειλάμενος, ἐπεὰν, τὰ ὑπέσχετο οἱ, ἐπιτελέα ποιήσῃ, παραγίνεσθαι οἱ ὄπίσω ἔς τὰ Σαῦσα.

(116) Κύπροι μὲν, ἐνιαυτὸν ἐλεύθεροι γενόμενοι, αὗτις ἐκ νέης κατεδεδούλωντο Δαυρίστης δὲ, ἔχων Δαρείου θυγατέρα, καὶ Ὑμέτς τε καὶ Ὀτάνης καὶ ἄλλοι Πέρσαι στρατηγοί, ἔχοντες καὶ οὗτοι Δαρείου θυγατέρας, ἐπιδιώξαντες σφέας ἐς τὰς νέας, τῇ μάχῃ ὡς ἐπεκράτησαν, τὸ ἐνθεῦτεν ἐπιδιελόμενοι δὲ τὰς πόλις ἐπόρθεον. (117) Δαυρίστης μὲν, τραπέμενος πρὸς τὰς ἐν Ἐλλησπόντῳ πόλεις, εἶλε μὲν Δάρδανον⁶, εἶλε δὲ “Αἴδυδόν”⁷ τε καὶ Περκώπην⁸ καὶ Λάμψακον⁹ καὶ Παισόν¹⁰ ταύτας¹¹ μὲν ἐπ’ ἡμέρας ἐκάστης ἀΐρεε. ἀπὸ δὲ Παισοῦ ἐλαύνοντι οἱ ἐπὶ Πάριον¹² πόλιν ἤλθε ἀγγελή, τοὺς Κάρας, τῷντὸν “Ιωσι φρονήσαντας, ἀπεστάγαι ἀπὸ Περσέων. ἀποστρέψας ὧν ἐκ τοῦ Ἐλλησπόντου, ἤλαυνε τὸν στρατὸν ἐπὶ τὴν Καρίην. (118) Καὶ κως¹³ ταῦτα τοῖσι Καρσὶ ἔξαγγελθε πρότερον, πρὶν¹⁴ ἡ τὸν Δαυρίστην ἀπικέσθαι. πυθόμενοι δὲ, οἱ Κάρες συνιελέγοντο ἐπὶ Λευκάς τε Στήλας καλεομένας καὶ ποταμὸν Μαρσύνην¹⁵, δις, βέων ἐκ τῆς Ἰδραίδος¹⁶

πλεύσαντας ἐς Σ., κτήσασθαι (κτίσασθαι?) μεγίστη τε ν. καὶ εὐδαιμονίᾳ πράτην, Pau. iv, 23; ἡ Σ. μέγεθος καὶ εὐδαιμονίας ἔστι διων ταῖς μάλιστα ἐπινοημένας, x, p. 836. VK. The magnitude of Sardinia was much overrated; its population thin; its subjugation no very arduous task; and its situation peculiarly favourable for the scheme which Darius entertained of universal monarchy. LR.

4. διέβαλε] und. Δαρεῖον. SW.

5. ἐπιδιελόμενοι] ‘after distributing, or portioning out, amongst themselves.

6. Δάρδανον] This town, which no longer exists, gave name to the Dardanelles. LR. A.

7. Αἴδυδον] This town was not, where the village of Aevo or Aïdos now stands, just opposite Sestos, but rather to the south-east on the point of Naga, where its ruins are visible. LR.

8. Περκώπη] or Percope, between Arisba and Lampacus. LR.

9. Λάμψακον] formerly Pityusa, now Lamsaki. The chief deity of the place was Priapus. LR. A.

10. Παισόν] also called Apæsus. LR. A.

11. ταῦτας] τοιτέων ἐκδοτας. SW.

12. Πάριον] now Camarar. LR. A.

13. καὶ κως] ‘and it so happened that’

14. πρότερον, πρὶν] This pleonasm is of frequent occurrence; vii, 8, 2; viii, 8; ix, 93. GR.

15. Μαρσύην] κατενεχθεὶς ἐπὶ τὸ προδοτειον σφοδρῷ καὶ κατωφερεῖ τῷ βένεματι συμβάλλει πρὸς τὸν Μαλανδρον, Stra. εἰδὼν τὸν ποταμὸν ἀρίστων αὐτοῦ πηγὴ μία, M. Tyr. Marsyas amnis, haud procul a Μεανδρι fontibus orientis, in Μεανδρum cadit: famaque ita tenet, Celenis Marsyam [s. vii, 26, 33.] cum Apolline tibiārum cantu certasse, Liv. xxxviii, 13, celer erexit descendens Marsya ripis errantem Μεανδρον adit, mixtusque refertur, Luc. iii, 207; petens rapidum ripis declivibus equor, Marsya nomen habet, Phrygia liquidissimus amnis, Ov. M. vi, 399. SM. This river was named Καραβήνης, vii, 26, 30; from its impetuosity: LR. fons ejus, ex summo monte cucumine excurrens, in subiectam petram magno strepitu aquarum cadit, Cur. iii, 1, 3. WE.

χώρης, ἐς τὸν Μαλανδρον ἔκδιοι. συλλεχθέντων δὲ τῶν Καρῶν ἐνθαῦτα, ἐγίνοντο βουλαι ἄλλαι τε πολλαὶ, καὶ ἀρίστη γε δοκέουσα εἶναι ἡμοὶ Πιξιδάρου τοῦ Μανούλου, ἀνδρὸς Κιρδυέος¹⁷, ὃς τοῦ Κιλίκων βασιλέος Συεννέσιος¹⁸ εἶχε θυγατέρα. τούτου τοῦ ἀνδρὸς ἡ γυνῷ ἔφερε, διαβάντας τὸν Μαλανδρον τοὺς Κᾶρας, καὶ κατὰ νύτου¹⁹ ἔχοντας τὸν ποταμὸν, οὕτω συμβάλλειν ἵνα, μὴ ἔχοντες ὅπλων φεύγειν οἱ Κᾶρες, αὐτῷ τε μένειν ἀναγκαζόμενοι, γενούτα ἔτι ἀμείνονες τῆς φύσιος.²⁰ αὕτη μὲν νῦν οὐκ ἐνίκα ἡ γυνῷ, ἀλλὰ τοῖσι Πέρσησι κατὰ νύτου γίνεσθαι τὸν Μαλανδρον μᾶλλον ἡ σφίσις δῆλα δὴ, ἢν φυγὴ τῶν Περσέων γένηται, καὶ ἐσσωθέσι τῇ συμβολῇ, ὡς οὐκ ἀπονοσθήσονται, ἐς τὸν ποταμὸν ἐσπίπτοντες. (119) Μετὰ δὲ, παρεόντων καὶ διαβάντων τὸν Μαλανδρον τῶν Περσέων, ἐνθαῦτα ἐτὶ τῷ Μαρσύν ποταμῷ συνέβαλόν τε τοῖσι Πέρσησι οἱ Κᾶρες, καὶ μάχην ἐμαχέσαντο ἰσχυρὴν καὶ ἐπὶ χρόνον πολλόν.²¹ τέλος δὲ, ἐσσωθῆσαν διὰ πλῆθος. Περσέων μὲν δὴ ἔπεισον ἄνδρες ἐς δισχιλίους²², Καρῶν δὲ ἐς μυρίους. ἐνθεύτεν δὲ οἱ διαφυγόντες αὐτῶν κατειλήθησαν²³ ἐς Λάβρανδα²⁴, ἐς Διός Στρατίου²⁵ ἵρὸν μέγα τε καὶ ἄγιον ἄλλος πλατανίστων. μούνοι δὲ, τῶν ἡμεῖς ἴδμεν, Κᾶρες εἰσι, οἱ Δᾶι

16. [Ιδριδός] A district of Phrygia with a city of the same name, on the confines of Caria, to the east of the 'White Pillars.' LR.

17. Κινδύνος] Cindys was a town of Caria in the vicinity of Issus. LR.

18. Συεννέσιος] Syenneis was the general name of the Cilician kings; i, 74; vii, 98; Σ. Κιλίκων ἔπαρχος, Ξεch. P. 332; Diod. S. xiv, 20; WE. Xen. A. i, 2, 12; 21 &c. BL.

19. κατὰ νύτου] i, 9; 75; BHK. 'in the rear,' Thu. i, 62. BF. Compare the advice of Croesus to Cyrus, i, 207.

20. τῆς φύσιος] i. e. ἡ πεφύκασι, 'than they naturally were,' iv, 50; STG. παρὰ τὴν ἐσωτῆν φύσιν ἀμελούσει, vii, 103, 97; μακρῷ ἡ. αὐτοὶ ἔ. viii, 86, 78.

22. ἐς δισχιλίους] 'to the number of two thousand, as many as two thousand.' Such is the meaning of *ἐς* with numerals in the instances in MA, 578, and not 'about.' AO.

23. κατειλήθησαν] 'were driven pellmell' into the town, so as to be 'huddled one over another.' The primitive meaning of *εἴλειν* is 'to turn

over, to roll;' and the sense of 'squeezing' and 'compression' arises either from that of 'twisting or screwing,' or from the notion of things being 'rolled or turned in upon one another,' like a heap of pebbles thrown up by a river flood. HM. AO.

24. Λαδρανδα] A town of Caria to the north of Mylase, the south of Stratonicea, and the east of Bargasa: LR. λαδρύς in the Lydian tongue signified 'an axe.' WE.

25. Δ. Στρατίου] The statue of La-brandeian Jove in Caria held in its hand an axe, πλέκειν, Plu. M. xxi, 301, f; VK. the form of which was two-headed; as appears from its figure on an altar, found in Caria, with the following inscription,

ΔΙΟΣΛΑΒΡΑΤΥ
ΔΟΤ
ΚΑΙΔΙΟΣΜΕΓΙC [sic]
ΣΤΟΤ

CHANDLER, M. Ox. pt. ii, pl. 5, 12. Jupiter was afterwards worshipped elsewhere under the title of 'Warrior'; and Mars had the same epithet. LR.

Στρατίῳ θυσίας²⁶ ἀνάγουσι. κατειληθέντες ὡν οὗτοι ἐνθαῦτα, ἔβού-
λεύοντο περὶ σωτηρίης, ὁκότερα, ἢ παραδόντες σφέας αὐτοὺς Πέρ-
σης, ἢ ἐκλιπόντες τὸ παράκαν τὴν Ἀσίην, ἀμεινον πρήξουσι.
(120) Βουλευομένοισι δέ σφι ταῦτα παραγίνονται βοηθέοντες Μιλή-
σιοι τε καὶ οἱ σύμμαχοι αὐτῶν. ἐνθαῦτα δὲ, τὰ μὲν πρότερον οἱ
Κᾶρες ἔβούλεύοντο, μετῆκαν, οἱ δὲ αὐτὶς πολεμεῖν ἐξ ἀρχῆς ἀρτέ-
οντο. καὶ ἐπιοῦσι τε τοῖς Πέρσησι συμβάλλοντι, καὶ, μαχεσάμενοι,
ἐπὶ πλεῦν ἢ πρότερον ἐσσώθησαν.²⁷ τεσόντων δὲ τῶν πάντων πολ-
λῶν, Μιλήσιοι μάλιστα ἐπλήγησαν.²⁸ (121) Μετὰ δὲ, τοῦτο τὸ
τρῶμα²⁹ ἀνέλαβόν³⁰ τε καὶ ἀνεμαχέσαντο οἱ Κᾶρες. πυθύμενοι γὰρ,
ὡς στρατεύεσθαι δρμέαται οἱ Πέρσαι ἐπὶ τὰς πόλις σφέων, ἐλόχη-
σαν τὴν ἐν Πηδάσφι ὁδόν ἐς τὴν ἐρτεσόντες οἱ Πέρσαι νυκτὸς,
διεφθάρησαν καὶ αὐτοὶ καὶ οἱ στρατηγοὶ αὐτῶν, Δαυρίστης καὶ
Ἀμόργης καὶ Σεσιμάκης³¹ σὺν δέ σφι ἀπέθανε καὶ Μύρος ὁ Γύγεω.
τού δὲ λόχου τούτου ήγεμὼν ἦν Ἡρακλεῖδης Ἰεανώλιος, ἀνὴρ Μυ-
λαστεύς. οὗτοι μέν νυν τῶν Περσέων οὕτω διεφθάρησαν. (122)
“Υμένης δὲ, καὶ αὐτὸς ἐών τῶν πάντων ἐπιδιωκάντων τοὺς ἐς Σάρδις στρα-
τευσαμένους Ἰώνων, τραπόμενος ἐς τὴν Προποντίδα³², εἶλε Κίον³³
τὴν Μυσίην. ταύτην δὲ ἔξελάν, ὡς ἐπύθετο τὸν Ἐλλήσποντον

26. θυσίας] The mode of sacrifice is described by App. B. M. 66. *LR.*

27. ἐσσώθησαν] τῶν Καρῶν περὶ τοῦ πολέμου πρὸς τῷ τοῦ Λαζαρενῶν ὄλσει βουλευσαμένων, ἀλκιμαστάτους ὄντας τῶν ἐν πολέμῳ γενέντων τίνας χρή ποι-
εῖσθαι συμμάχους, οἱ μὲν τοὺς Μιλη-
σίους ἤγουντο δειπνάκαλεῖν οἱ δὲ
διαδύσασθαι πρὸς τοὺς Πέρσας συνεβο-
λευον. Εδοκεν οὖν τοῖς Καροῖς ἐρωτῆσαι
τὸν Ἀπόλλωνα τὸν δὲ δεὸν ἀποκρίνα-
σθαι “τάλαι πότ’ ησαν ἀλκιμοι Μιλή-
σιοι,” τοῦ δὲ χρηστοῦ διαδύσθεντος εἰς
τὰς Ἀσιάτιδας πόλεις, οἱ μὲν Μιλήσιοι,
τὴν προφήτην αἰτιασμένους διεφόρων
χρήμασιν ὑπὸ τῶν μηδίζοντων, παθη-
μεῖ τοὺς Καροὺς βοηθέσαντες καὶ τοὺς
Πέρσας μετ’ ἰσείνων συμβαλλόντες, σχε-
δὸν πάντες ἀπέθανον, Damon. *VK.*

28. ἐπλήγησαν] μεγάλως ἐνικήθη-
σαν πληγῇ γὰρ κατὰ πόλεμον, καὶ
τραῦμα, ἡ ἴσχυρὴ ἥττα, Schol. on Th.
πληγέστες ὑπὸ τῶν Ἀντιστάτων, ἀπέ-
θανόν τε πολλοὶ, καὶ ἀνεχόρησαν οἱ
λοιποὶ κατὰ τάχος, Thu. iii. 18. It
may be observed by the way, that
Herodotus generally prefers the first

aorists passive, but that ἐπλήγθην is an unusual word: and further that the Attics apply πατέσαι to the agent, and πληγῆναι to the person who suffers, *VK.* as *ictus* and *ferire* correspond with each other in Latin: *ED.* ‘were beaten;’ μεγάλως πληγέστες, viii, 130, Eur. Rh. 864. *BF.*

29. τρῶμα] i, 18; vi, 132, 52; ix,
90; *STG.* ἥττα, ἐλάττωμα; *WE.*
vi, 132; *quum hec accepta clades esset,*
Liv. ii, 51.

30. ἀνέλαβον] ‘they repaired;’ ἀνέ-
λαβε αἴτην, vii, 231; ἀκήκοα ἄνδρας ἐς
ἀνταγωνιν ἀπειληθέτας, *νεκτημένους*
ἀναμάχεσθαι τε καὶ ἀναλαμβάνειν τὴν
προτέρην κακότητα, viii, 109, 80; ἀνα-
μαχέσανται καὶ ἀναλαβεῖν τὴν ἥτταν,
Diod. S. xvi, 19; *WE.* τὸ παρέον
τρῶμα ἀνείνται, vii, 236; ἀναμ. τὴν
γεγενημένην περιπέτειαν, *Pol.* i, 55,
5; κλεῖ ποτε πτασσοι ἀναμάχονται
τοῖς δλοῖς, *Pol.* vi, 52, 6. *SW.* s. *Liv.*
xxiv, 42.

31. Προποντίδα] now the sea of
Marmara, or the White Sea. *LR.* A.

32. Κίον] now Ghio or Zemlic. *LR.*

έκλεοιπέναι Δαυρίσην καὶ στρατεύεσθαι ἐπὶ Καρίης, καταλιπών τὴν Προκοντίδα, ἐπὶ τὸν Ἐλλήσποντον ἡγε τὸν στρατόν καὶ εἶλε μὲν Αἰολέως πάντας, δοὺς τὴν Ἰλιάδα νέμονται, εἴλε δὲ Γέργυθας³³, τοὺς ὑπολειφθέντας τῶν ἀρχαίων Τευκρῶν³⁴ αὐτός τε Ὑμένης, αἵρεων ταῦτα τὰ ἔθνεα, νούσῳ τελευτῇ³⁵ ἐν τῇ Τρωάδο. (123) Οὗτος μὲν δὴ οὕτω ἐτελεύτησε 'Αργαφέρνης δὲ ὁ Σαρδίων ὑπαρχος καὶ Ὁτανής ὁ τρίτος στρατηγὸς ἐτάχθησαν ἐπὶ τὴν Ἰωνίην καὶ τὴν προσεχέα Αἰολίδα στρατεύεσθαι. 'Ιωνίης μέν νυν Κλαζομενὰς αἱρέουσι, Αἰολέων δὲ Κύμην. (124) 'Αλισκομενέων δὲ τῶν πολίων: ἦν γὰρ δῆ, ὡς διέδεξε³⁶, 'Αρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος³⁷, δε, ταράξας τὴν Ἰωνίην καὶ ἐγκερασάμενος πρήγματα μεγάλα, δρησμὸν ἔβούλευε, ὥρέων ταῦτα πρὸς δέ οἱ καὶ ἀδύνατα ἐφάνη βασιλέα Δαρεῖον ὑπερβαλέσθαι πρὸς ταῦτα δὴ ὡν, συγκαλέσας τοὺς συστασιώτας, ἔβούλευτο, λέγων, ' ὡς ἀμεινόν σφισι εἴη κρησφύ· ' γετόν³⁸ τι ὑπάρχον εἶναι, ἦν ἄρα ἔξωθενται ἐπὶ τῆς Μιλήσου' εἴτε ' δὴ ὡν ἐς Σαρδὼ ἐκ τοῦ τόπου τούτου ἄγοι ἐς ἀτοίκην, εἴτε ἐς Μύρκι· ' νον τὴν Ἡδωνῶν, τὴν Ἰστιαίος ἐτέίχες³⁹, παρὰ Δαρείου δωρεὴν λα-

33. Γέργυθα] A town to the east of Rhœteum and Ophrynum, and to the south of Dardanus, vii, 43. L.R. s. Xen. H. iii, 1, 15.

34. Τευκρῶν] It is probable that the Teuci were only a branch of the inhabitants of Troas, and originally of Thracian descent. MNN. A.

35. νούσῳ τελευτῇ] vi, 1; 136; Proc. 101; 26; ἐτελεύτησε νοσήσας, Isae. ΖΕL. V. H. xiv, 32: und. τὸν βλού, which is supplied, ii, 121, 1; νοσήσας τελευτῇ τὸν β. Thu. i, 138, Pla. Pro. p. 210; Dem. B. ii, p. 114; (who, in the same oration, has the expression ἀρρωστήσας ἐτελεύτησεν, p. 113; and also omits the substantive, p. 110; 111; 113; 115,); Iso. Png. p. 122. ΖΕL. V. H. vi, 2; Eur. Hc. 419; vitam finivit, Jua. x, 3. Tacitus omits the noun, sic Tiberius finivit, A. vi, 50. Diog. L. supplies ἡμέραν τὸν βλού, x, 22; Herodotus τὸν αἴωνα, ix, 17, 27; and i, 32; in which latter chapter τὸν βλού is three times joined to the verb, and once omitted altogether. SH. BO, 36 f. BF. SS.

36. ὡς διέδεξε] as he showed very plainly, i, 31; 73; ii, 134; 162; iii, 82; vii, 172, 99; viii, 3; ix, 58; und. ξεντὸν, as after δηλοῖ, ii, 117;

ix, 68; Λιθή γάρ δηλοῖ ξεντὸν περίθυτος, iv, 42. These verbs, when put intransitively, may also be rendered impersonally, 'as was very evident;' δῆλόν ἐστι, 'it is clear.' SW. STG.

37. ψυχὴν οὐκ ἄκρος] 'of no very great strength of mind.' ἦν γὰρ, ὡς διέδεξε, δρυγὴ ί. 'of a very violent temper,' i, 73; ἀρετὴν ἄκρον, 'of very great excellence,' vii, 5, 26; τὰ πολέματα ἄκροι, 'of consummate skill and bravery in war,' vii, 111. The adjective occurs also without an accusative case following, v, 112; vi, 122. WE. SW. "Aristagoras saw the gathering storm, and could see no means of withstanding it. Herodotus accuses him of pusillanimity, apparently without reason. Aristagoras knew that, however others might make their peace, there could be no pardon for him; and, when he could no longer assist his country in the unequal contest into which he had led it, his presence might only inflame the enemy's revenge;" MT, vii, 2.

38. κρησφύγετον] καταφυγὴ, δχύρωμα. ΓΑ.

39. ἐτέίχε] 'began fortifying;' v, 73. WE.

‘έων;’ ταῦτα ἐπειρώτα δὲ Ἀρισταγόρης. (125) Ἐκαταίου μὲν νυν τοῦ ‘Ηγησάνδρου, ἀνδρὸς λογοκοιοῦ, ‘τοιτέων μὲν ἐς οὐδετέρην στέλλειν’ ἔφερε ἡ γνώμη, ‘ἐν Δέρφῳ δὲ τῇ νήσῳ τεῖχος⁴¹ οἰκοδομησάμενον, ‘ἥσυχίην ἄγειν, ἥν ἐκπέσῃ ἐκ τῆς Μιλήτου’ ἔπειτα δὲ, ἐκ ταύτης ὁρμεώμενον, κατελεύσεσθαι ἐς τὴν Μίλητον.’ ταῦτα μὲν δὴ ‘Ἐκαταῖος συνεβούλευε. (126) Αὐτῷ δὲ Ἀρισταγόρῳ ἡ πλείστη γνώμη⁴² ἦν ἐς τὴν Μύρκινον ἀπάγειν. τὴν μὲν δὴ Μίλητον ἐπιτρέπει Πυθα- γόρη, ἀνδρὶ τῶν ἀστῶν δοκίμῳ⁴³ αὐτὸς δὲ, παραλαβὼν πάντα τὸν βουλόμενον, ἔπλεε ἐς τὴν Θρηήκην, καὶ ἔσχε τὴν χώρην, ἐπ’ ἣν ἐστάλη. ἐκ δὲ ταύτης ὁρμεώμενος, ἀπόλλυται ὑπὸ Θρηήκων, αὐτὸς τε δὲ Ἀρισταγόρης καὶ ὁ στρατὸς⁴⁴ αὐτοῦ, πόλιν περικατήμενος, καὶ βουλομένων τῶν Θρηήκων ὑποσπόνδων ἔξιεναι.

40. Λέροφ] one of the Sporades, still
Lero. L.R. A.
43. πόλιν] ἐν 'Εγνέα 'Οδοῖσι τῆσι
'Ηδωνιαν, viii, 114, 58; ήρ' Αμφίπολιν
'Αγνων ὀνόμασε, διτὶ ἐπ' ἀμφότερα
περιβόεοντος τοῦ Στρυμόνος, διὰ τὸ
περιέχειν αὐτὴν, τείχει μακρῷ ἀπολαβόν
κι τοπαγὸν ἐς ποταμὸν, περιφήτη ἐς
δάλασσόν τε καὶ τὴν ἡπειρὸν φύκεις,
iv, 102; L.R. τὰς τότε καλούμενας

'Εννέα 'Οδούς ('Nine Ways'), νῦν δὲ Αμφιπολις, Thu. i., 100; *AO.* now Jamboli, *LR. A.* τὸ δὲ χωρῶν τοῦτο, ἐφ' οὐ νῦν ἡ πόλις ἐστὶν, ἐπέκρατο μὲν πρότερον καὶ Ἀριστογέρας δι Μιλήσιος, φεύγοντας Βασιλέα Δαρείου, κατοκίσαι, ἀλλὰ ὑπὸ Ἡδόνης ἐκρύθη, Thu. vii., 25, 20. *WE.* Its sea-port was Eion, vii., 25, 24. *LR. s.vi.*, 38, 18.

EXAMINATION QUESTIONS.

BOOK V.

1. Is Myrcinus of the same quantity as Myrsinus ?
2. What other force of the imperfect may be noted, besides those already observed ?
3. State the difference between *κτῆμα* and *ἐγκτῆμα*.
4. Does *ἔχειν*, 'to be able,' always require a negative, or no ?
5. Translate into Latin *εὐ ἐποίησας ἀπικόμενος*.
6. Give the etymology of *σπαδίξας*, and the English of *πρινίγης*. What is one of the earliest instances of a person's being flayed alive ? What was the fate of Valerian ?
7. Give the etymology of Pelasgi. What was the name by which this people called themselves ?
8. What does the superlative denote, when accompanied by the genitive case of the reflexive pronoun ?
9. After what verbs does *ὑπὸ* precede the agent ?
10. By what figure is *ἀσπὶς* used for *ἀσπίδες*? Give instances of expression similar to that by which *ἀσπὶς* is put for *ἀσπισταῖ*.
11. Give the etymology of Κυκλάδες. How many were they ?
12. Explain the nautical term θαλαμίη.
13. What is the middle future sometimes put for ?
14. What were the words punctured on the slave's head by Histiaeus ? What particular does Aulus Gellius add to the story ?
15. Who was the earliest Greek historian ? What two meanings has the word *λογοποιός* ?
16. What is the force of *οὐκ ἔφη*? and what is it opposed to ?
17. When is it that Herodotus generally uses the expression *ἔφη λέγων* ?
18. What were the *στρατηγοὶ* among the Ionians ? What analogous use of titles in Latin can be pointed out ?
19. What is the force of *ἄκρος* in composition ?
20. Whom did Leonidas marry ?

21. What is known with respect to the early art of constructing maps?
22. Explain the nature [of ἀναξυρίδες, and give the Gallic name for them.
23. Describe the κυρβάσιη.
24. What is remarkable with respect to the Choaspes?
25. To what sea did the expression θάλασσα ἡ Ἰόνιων apply?
26. Describe the materials, &c. of the ἰκετηρίη. Who may the word ἐγχειριδίος, which Aeschylus used, possibly refer to? n. 80.
27. Give the value of a talent, and of a mina, in round numbers. n. 71.
28. Whom do Thucydides and Plato consider as the eldest son of Pisistratus?
29. What are the two different opinions as to the derivation of the words γεφυραῖοι and γέφυρα?
30. Mention the number of the Amphictyonic council, the time and place of meeting, and the extent of its authority.
31. What was the difference between Parian and Porine marble? To what uses was the former chiefly applied? And what reason is assigned for another name which it bore?
32. Can any instances be given of the Pythian oracle being influenced by bribery?
33. What do you infer from a comparison of the significations of πρεσβύτερα and νεώτερα?
34. What was the ancient harbour of Athens? What was subsequently the principal port?
35. What was Thessaly famous for? and what circumstances are connected with this celebrity?
36. How does Frontinus account for the defeat of the Thessalian cavalry in Attica by Cleomenes?
37. What skill appears to have characterised the Pelasgian race?
38. What is the other name of the Scamander, and the etymology of it?
39. What were the Carians proverbially? Does Herodotus say any thing favourable of them? Does Cicero speak equally in dispraise of any other people?
40. What names did Erichthonius give to the Athenian tribes?
41. Who augmented the number of the tribes to twelve?
42. Explain the meaning of the terms Geleontes, Ἀγίcores, Argades, and Hopletes; and the difference between δῆμος and δῆμοι.

43. Give the names of the ten tribes: by whom were they selected?

44. Was there any family connexion between Achilles and Ajax?

45. What was the office of the φύλαρχος?

46. Was there more than one βουλὴ at Athens? what does βουλὴ by itself signify?

47. By what supposition can the difficulties respecting the site of Hysiae be obviated?

48. Explain the phrase ὅπλα τιθεσθαι.

49. Who were the Tyndaridæ? and why were they so called? What was another name for them? How did the Spartans designate them in common discourse? What was used as emblematical of them? and what was its name?

50. Give the etymology of Euripus. What does Livy say of it?

51. Explain the words κληροῦχος, ἵπποεοτής, παχὺς, ισηγορίη, ισοκαρίη, πολύφημον, ἀκήρυκτος, and κιβδηλός.

52. What was the ransom of prisoners fixed at, during the Peloponnesian war? Had it been higher, or lower, previously?

53. What two temples were situated on the west of the citadel? Who rebuilt the propylæa of the acropolis?

54. Explain the difference between εἰ καὶ and καὶ εἰ.

55. What was the connexion between Thebes and Ægina? In what poet is this repeatedly stated? n. 94.

56. Explain the etymologies and difference of τέμενος, ιερὸς, ναὸς, and χρηστήριον. n. 10.

57. What was the nature of the χρησμοὶ, which were kept at Athens?

58. Mention some of the unamiable traits in the Lacedæmonian character. n. 93. n. 53. n. 67. n. 81. n. 87.

59. What is the metaphor in ισόρροπον?

60. How may the change in the sentiments of the Corinthians towards the Athenians be very naturally accounted for?

61. What English phrase answers to πᾶν χρῆμα κινέειν?

62. Explain the difference of ὄπλιται, ψιλοὶ, and πελτασται.

63. How is the use of an accusative, or dative, after νομίζειν to be accounted for?

64. How is the discrepancy in statements of the number of Athenian citizens to be reconciled?

65. Had the Lacedæmonians, or the Athenians, stronger inducements to engage in the Persian war?

66. What is to be observed with respect to the use of

στρατός, στάλος, νῆες, στρατιῶται, &c. when they are introduced in a proposition to signify that by which the agent is accompanied?

67. What is the observation of Matthiae as to the relative position of the names of places and countries? What is Dr. Bloomfield's remark on this? and upon what philosophical principle does Dr. Arnold explain the variation of practice? n. 57.

68. Is *τῶν τις στρατιωτέων* an extraordinary, or ordinary, collocation in Herodotus?

69. What is the sense of ἀλώπηξ in n. 65, on v, 101?

70. When do the Latin poets use *Cybele*? and when *Cybebe*?

71. Was there more than one reason for the Persians demolishing the temples of Greece? Mention some of those which were burnt by them.

72. What customs can be mentioned illustrative of the action of Darius, when he prayed that he might be revenged on the Athenians? Who was the Jupiter, to whom his prayer was addressed?

73. What ellipsis will account for the use of the infinitive for the imperative? what different words are often supplied? what is generally to be understood in the Attic poets? What different explanation of the idiom is preferred by Schæfer and Hermann?

74. What are the literal and secondary significations of *τίσασθαι*?

75. Is there any thing remarkable in the use which Demosthenes makes of *ἔχειν* with an adverb?

76. Who were the chief deities of Ephesus, Delos, Samos, Naxos, and Lampsacus, respectively?

77. What was the general name of the kings of Cilicia? and of the kings of Babylon?

78. What are the meanings of *ἱπὲρ*, and of *ἐς*, with numerals?

79. Give the etymology of Labranda.

80. What slight was thrown by the oracle on the character of the Milesians? How did this people act in the Carian war?

81. What is to be observed as to the uses of *πλῆξαι*, *πληγθῆναι*, *πληγῆναι*, *πατάξαι*, and *παταχθῆναι*? Is any thing similar to be noticed in Latin? n. 23.

82. With what verb is *ἀναλαμβάνειν* frequently coupled?

83. What is the force of *ἄκρος* out of composition?

84. How does Mitford defend Aristagoras from the imputation of pusillanimity?

ERATO.

ARGUMENT OF THE SIXTH BOOK.

Histiæus arrives at Sardis, and, not being received by the Ionians, withdraws to Byzantium : 1—5. The Persians invest Miletus by land ; defeat the Greek fleet under Dionysius, who escapes to Sicily ; and capture the city : 6—20. A body of Samians and Milesians takes Zancle in Sicily by treachery : 22—24. Caria is reduced : 25. Histiaeus, after conquering Chios, attacks Thasos ; but, landing in Mysia, is defeated and taken by Harpagus ; Artaphernes puts him to death : 26—30. The Persians subjugate the islands ; Ionia is enslaved a third time ; the Hellespontine cities are reduced : 31—33. Affairs of the Chersonese ; Miltiades I ; Stesagoras ; Miltiades II, who flies to Athens ; his son Metiochus is carried captive into Persia : 34—41. Artaphernes regulates Ionia : 42. Expedition of Mardonius ; he subdues Thasos and Macedonia ; his fleet being wrecked about Athos, he returns to Asia. Thasos still further enslaved : 43—47. Darius demands from the Greeks earth and water ; the Æginetans comply : 48—50. Affairs of Sparta ; feuds of Cleomenes and Demaratus : 51; 61; 64. Leotychides : 65. Demaratus is deposed : 66; 67. He crosses over to Darius, and is succeeded by Leotychides : 70; 71. Hostages taken from Ægina by the Spartans, and sent to Athens : 73. The intrigues of Cleomenes being detected, he flies his country ; levies forces for an invasion, and is reinstated ; he afterwards goes mad, and destroys himself : 74; 75. Hostilities between Athens and Ægina : 85—93. Expedition under Datis and Artaphernes takes Naxos, Carystus, and Eretria. Hippias conducts the Persians to Marathon ; where the Athenians and Plataeans meet them. The Spartans are detained at home by their law : 94—108. Miltiades persuades the Polemarch to give the casting vote for engaging the enemy. Battle of Marathon ; seven ships taken ; the rest of the fleet fails in an attempt to surprise Athens, and retreats to Asia : 109—117. Eretrian captives : 119. Lacedæmonians reach Athens : 120. Miltiades attacks Paros unsuccessfully ; meets with an accident, which ultimately proves fatal ; and is fined on his return home : 132—136.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΕΚΘΗ.

ΕΡΑΤΩ.

(1) ἈΡΙΣΤΑΓΟΡΗΣ μέν νυν, Ἰωνίην ἀποστήσας, οὕτω τελευτᾶς· Ἰστιαῖος δὲ ὁ Μιλήτου τύραννος, μεμετιμένος¹ ὑπὸ Δαρείου, παρῆν ἐς² Σάρδις. ἀπιγμένον δὲ αὐτὸν ἐκ τῶν Σούσων εἰρετο Ἀρταφέρνης δὲ Σαρδίων ὑπαρχος, ‘κατὰ κοιόν τι δοκοί’ Ἰωνας ἀπεστάναι; ’ δὲ οὗ τε εἰδέναι ἔφη, ἔθωμαζέ τε τὸ γεγονός, ως οὐδὲν δῆθεν³ τῶν παρεόντων πρηγμάτων ἐπιστάμενος. ὁ δὲ Ἀρταφέρνης, ὅρέων αὐτὸν τεχνάζοντα⁴, εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀποστάσιος· “οὕτω τοι, “ Ἰστιαίε, ἔχει⁵ κατὰ ταῦτα τὰ πρήγματα· τοῦτο τὸ ὑπόδημα⁶ ἔρρα· “ψας” μὲν σὺ, ὑπεδήσατο δὲ Ἀρισταγόρης.” (2) Ἀρταφέρνης μὲν ταῦτα ἐς τὴν ἀπόστασιν ἔχοντα ἐίπε· Ἰστιαῖος δὲ, δείσας ως συνιέντα Ἀρταφέρνεα, ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα ἀπέδρη ἐπὶ Θάλασσαν, βασιλέα Δαρείον ἔξηπτακώς, δοξ⁸, Σαρδὼν νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργάσασθαι, ὑπέδυνε τῶν Ἰωνῶν τὴν ἡγεμονίην τοῦ πρός Δαρείον πολέμου.⁹ διαβάς δὲ ἐς Χίον, ἐδέθη ὑπὸ

1. μεμετιμένος] v, 108; vii, 229; W.E. for μετειμένος, a very anomalous form, MA, 170; 209, 3. as if there were a simple verb *meteo* of the same signification as *meθίημι*. SW.

2. παρῆν ἐς] vi, 24, 30; ἥλθεν, Hes. SS. Various verbs, which of themselves do not imply motion, receive this sense by the construction with *εἰς*. MA, 578, 3. s. viii, 60, 3; SD, on Xen. A. i, 2, 2.

5. οὕτω ἔχει] VG, v, 7, 9. MA, 604.

6. ὑπόδημα] This metaphor is explained by Tzetzes, τὴν ὑπόδεσιν δέ-δωκεν Ἰστιαῖος, ἐς τέλος δὲ ἔξεπέρα-

νεν αὐτὴν Ἀρισταγόρας, iii, 324; ix, 240; οὖδὲ ἔγω τὸ πρᾶγμα τοῦδε, δοει πάλι καττένται, Arist. Eq. 314; VK. σύ γ' οἰσθε κάττυμα, ib. 315.

7. ἔρραψας] The same metaphor is used ix, 17; Hom. O. Γ, 118; Π, 422; Eur. An. 828; 903; I. T. 682; *metuo ne quid suo suat capiti*, Ter. Ph. iii, 2, 6. Hence also *ράφενς*, Ηsch. A. 1594; BL. BEC. and *μηχανορράφας*, Soph. CE. R. 387.

9. τῶν Ἰ. τοῦ πολέμου] ‘of the war of the Ionians;’ SW. ‘of the Ionians in the war;’ as one substantive sometimes governs two different genitives in different relations. MA, 314, obs. 1.

Χίων, καταγγωσθεὶς πρὸς αὐτῶν νεώτερα πρήσσειν πρήγματα ἔς ξωτοὺς ἐκ Δαρείου. μαθόντες μέντοι οἱ Χῖοι τὸν πάντα λόγον, ὡς πολέμιος εἶη βασιλέϊ, ἐλυσαν αὐτόν. (3) Ἐνταῦθα δὲ, εἰρωτεώμενος¹⁰ ὑπὸ τῶν Ἰωνῶν ὁ Ἰστιαῖος, ‘κατ’ ὅ τι προθύμως οὕτω ‘ἐπέστειλε τῷ Ἀρισταγόρῳ ἀπίστασθαι ἀπὸ βασιλέος, καὶ κακὸν ‘τοσοῦτον εἴη “Ιωνας ἔξεργασμένος”; τὴν μὲν γενομένην αὐτοῖσι¹¹ αἰτήν οὐ μάλα ἔξεφανε, ὃ δὲ ἐλεγέ σφι, ὡς ‘βασιλεὺς Δαρεῖος ‘ἔσουλενσατο, Φοίνικας μὲν ἔξαναστήσας, ἐν τῇ Ἰωνίῃ κατοικίσαι¹², ‘“Ιωνας δὲ ἐν τῇ Φοίνικῃ” καὶ τούτων εἴνεκα ἐπιστείλειε.’ οὐδέν τι πάντως¹³ ταῦτα βασιλέος βουλευσαμένουν, ἐδειμάτου¹⁴ τοὺς “Ιωνας. (4) Μετὰ δὲ, ὁ Ἰστιαῖος δί’ ἀγγέλου ποιεύμενος Ἐρμίπτου¹⁵, ἀνδρὸς Ἀταρνείτεω, τοῖσι ἐν Σάρδισι οὖσι Περσέων ἐπεμπε βυ- Σλίᾳ, ὡς προλεπεσχηνευμένων αὐτῷ ἀποστάσιος πέρι. ὃ δὲ “Ἐρμ- ιππος, πρὸς τοὺς μὲν ἀπεκέμφθη, οὐ διδοῖ, φέρων δὲ ἐνεχείρισε τὰ βυθλία Ἀρταφέρνει. ὃ δὲ μαθὼν ἤπαν τὸ γινόμενον, ἐκέλευε τὸν “Ἐρμιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου δοῦναι φέροντα τοῖσι περ ἔφερε, τὰ δὲ ἀμοιβαῖα, τὰ παρὰ τῶν Περσέων ἀντιπεμπόμενα ‘Ἰστιαψ, ἐωντῷ δοῦναι’ τούτων δὲ γενομένων φανερῶν, ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφέρνης. περὶ Σάρδις μὲν δὴ ἐγένετο ταραχή. (5) Ἰστιαῖον δὲ, ταῦτης ἀποσφαλέντα τῆς ἐλπί- δος¹⁶, Χῖοι κατῆγον ἐς Μίλητον, αὐτοῦ Ἰστιαίου δεηθέντος. οἱ δὲ Μιλήσιοι, ἀσμενοὶ ἀπαλλαχθέντες καὶ Ἀρισταγόρεω, οὐδαμῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς τὴν χώρην, οἵα τε ἐλευθερίης γενεσάμενοι. καὶ δὴ, νυκτὸς γὰρ οὖσης βίῃ ἐπειρᾶτο¹⁷ κατιών ὁ Ἰστιαῖος ἐς τὴν Μίλητον, τιτρώσκεται τὸν μηρὸν ὑπό τεν τῶν Μιλήσιων. ὃ μὲν δὴ, ὡς ἀπωστὸς τῆς ἐωντοῦ¹⁸ γίνεται, ἀπικνέεται ὀπίσω ἐς τὴν Χίον, ἐνθεῦτεν δὲ, οὐ γὰρ ἐπειθε τοὺς Χίους, ὥστε ἐωντῷ δοῦναι¹⁹ νέας, διέβη ἐς Μυτιλήνην, καὶ ἐπεισε-

11. αὐτοῖσι] governed by ἔξεφανε.
WE.

12. ἔξαναστήσας ... κατοικίσαι] It was the more easy to persuade the Ionians of this, from its being the common practice of the Assyrians (11 Kings xviii, 32;) and Persians (v, 14; vi, 9; 119;). Philip of Macedon adopted this custom; ut pecora pastores, nunc in hibernos, nunc in aestivos saltus, traji- ciunt; sic ille populos et urbes, ut illi vel replenda vel derelinquenda quæque loca videbantur, ad libidinem suam transfert, Jus. viii, 5. WE.

13. οὐδέν τι πάντως] v, 65. WE.

Some conjunction, or the adverb οὕτω, appears wanting: and this omission renders it an instance of a nacoluthia, as if λέγων, and not ἔλεγε, had pre- ceded. MA.

14. ἐδειμάτου] BL, on AE. Ch. 832.

15. δι’ ἀγγέλου π. ‘E.] ‘acting by means of Hermippus as envoy,’ i. e. ‘employing Hermippus as envoy;’ διὰ χρηστηρίων π. viii, 134. WE.

16. ἀποσφαλέντα τῆς ἐ.] ψευσθέντας ἐ. μεγάλος, ii, 13. STG.

18. ἀπωστὸς τῆς ἐ.] ἡ γῆς ἀποδ- ριθήσομαι, Soph. Aj. 1038; γ. ἀπώστας πατρίδος, OE. R. 641. WE.

Λεσβίους δοῦναι οι νέας. οὶ δὲ, πληρώσαντες²⁰ ὁκτὼ τριήρεας, ἔπλεον ἄμα Ἰστιαῖφ ἐς Βυζάντιον· ἐνθαῦτα δὲ ίζόμενοι²¹, τὰς ἐκ τοῦ Πόντου ἐκπλωώσας τῶν νεῶν ἐλάμβανον, πλὴν ἡ ὅσοι αὐτῶν Ἰστιαῖψ ἔφασαν ἐτοῖμοι εἶναι πείσεσθαι.²²

(6) Ἰστιαῖος μὲν νυν καὶ Μυτιληνᾶιοι ἐποίεν ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσέων, καὶ ἐν ποιήσαντες στρατόπεδον, ἤλανυνον ἐπὶ τὴν Μίλητον, τὰ ἀλλα πολίσματα περὶ ἐλάσσονος²³ ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἥσαν προθυμότατοι· συνεστρατένοντο δὲ καὶ Κύπρῳ, νεωστὶ κατεστραμμένοι, καὶ Κιλικές τε καὶ Αἰγαίῳ. (7) Οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἀλλην Ἰωνίην ἐστράτευον· Ἰωνες δὲ, πυνθανόμενοι ταῦτα, ἐπεμπον προεύλουν²⁴ σφέων αὐτῶν²⁵ ἐς Πανιώνιον.²⁶ ἀπικομένοισι δὲ τούτοισι ἐς τοῦτον τὸν χῶρον, καὶ βουλευομένοισι, ἔδοξε ‘πεζὸν μὲν στρατὸν ‘μὴ συλλέγειν ἀντίξοον Πέρσησ, ἀλλὰ τὰ τείχεα ρύεσθαι²⁷ αὐτοὺς ‘Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν, ὑπολειπομένους μηδεμίαν τῶν ‘νεῶν πληρώσαντας δὲ, συλλέγεσθαι τὴν ταχίστην²⁸ ἐς Λάδην²⁹, ‘προναυμαχήσοντας Μιλήτου’ ἡ δὲ Λάδη ἐστὶ νῆσος μικρὴ ἐπὶ τῇ πόλει³⁰ τῇ Μιλησίων κειμένη. (8) Μετὰ δὲ ταῦτα, πεπληρωμένησι τῆσι νησὶ παρῆσαν οἱ Ἰωνες, σὺν δέ σφι καὶ Αἰολέων οἱ Λέσβον νέμονται· ἐτάσσοντο δὲ ὠδεῖς τὸ μὲν πρὸς τὴν ἕω εἰχον κέρας αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὁγδώκοντα· εἴχοντο δὲ τουτέων Πριηνέες

19. ἐπειθε δοτε δοῦναι] *MA*, 531, *obs. 2.*

20. πληρώσαντες] und. ἐπιβατῶν, or the cognate substantive πληρωμάτων. *SH*, on *BO*, 93.

21. ίζόμενοι] ‘stationing themselves.’

22. ἐτοῖμοι πείσεσθαι] χωρεῖν ἐτοιμος, *Soph. Aj.*, 824.

23. περὶ ἐλάσσονος] In such phrases, the idea of ἀντὶ seems to be implied in περὶ. *MA*, 589, 5, a.

24. προεύλουν] ‘deputies or delegates to a council;’ *vii*, 172; *s.i.*, 170. *WE*.

25. σφέων αὐτῶν] ‘of’ (i.e. from among) ‘themselves, of their own number;’ *SW*. πέμπουσιν ἑαυτῶν ἔθελόντας, *Thu. i*, 60; 61 twice; 64 &c.

27. ρύεσθαι] ‘to defend.’ εἴ κως διαφυλάξαις τὰ τείχεα, *vi*, 101. *GR*.

29. Λάδην] κείται δὲ αὐτῇ ἐπὶ τῇ Μιλήτῳ, *Att. Al. i*, 19; πρόκειται ἡ Λ.

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ν. πλησίον, *Stra. xiv*; ἐστὶ δὲ Μιλησίοις πρὸ τῆς πόλεως Λ. ν. *Pau. i*; *GR*. ἐπικειμένην ν. *Thu. viii*, 17. This island is now joined on to the continent. *L.R.* “The site of Miletus has now long ceased to be maritime, and Lade to be an island. The bay, on which that city stood, has been gradually filled with the sand brought down by the river Latmus; and Lade is an eminence in a plain. See Chandler's Truvels, or rather Voyage par M. de Choiseul Gouffier. Myus, near the mouth of the Maeander, underwent earlier the same fate: *Pau. vii*, 2.” *MT*, vii, 2.

30. ἐπὶ τῇ πόλι.] νῆσον ἐπὶ Πελοποννήσῳ, *iii*, 59; ἡ ἐπὶ Λοκροῖς νῆσος, *Thu. ii*, 32. It would be more natural for us to say ‘lying off the city, or coast.’ *AO*. *Sicanio prætenta sinu jacet insula contra Plemmyrium*, *Vir. AE. iii*, 692.

δυάδεκα νησί, καὶ Μνούσιοι τρισὶ νησί· Μνουσίων δὲ Τήιοι εἶχοντο ἐπτακαΐδεκα νησί· Τήιων δὲ εἶχοντο Χίοι ἑκατὸν νησί· πρὸς δὲ τούτοισι Ἐρυθραιοῖς³¹ τε ἐτάσσοντο καὶ Φωκαέες, Ἐρυθραιοῖ μὲν ὅκτω νέας παρεχόμενοι, Φωκαέες δὲ τρεῖς· Φωκαέων δὲ εἶχοντο Λέσβειοι νησοῦ ἔξδομήκοντα· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ πρὸς ἐσπέρην κέρας, Σάμιοι ἔξηκοντα νησί· πασέων δὲ τουτέων ὁ σύμπας ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριηκόσιαι τριήρεes. (9) Αὗται μὲν Ἰώνων ἥσαν³² τῶν δὲ βαρβάρων τὸ πλῆθος τῶν νεῶν ἥσαν ἔξακόσιαι. ὡς δὲ καὶ αὐται ἀπίκατο πρὸς τὴν Μιλησίην, καὶ ὁ πεζὸς σφι ἄπας παρῆν, ἐνθαῦτα οἱ Περσέων στρατηγοὶ, πυθόμενοι τὸ πλῆθος τῶν Ἰάδων νεῶν, καταρρέωδησαν, μὴ οὐ δυνατοὶ γένωνται ὑπερβαλέσθαι, καὶ οὕτω οὐ τε τὴν Μίλητον οἷοί τε ἔσται ἔξελεῖν, μὴ οὐκ ἐόντες³³ ναυκράτορες³⁴, πρὸς τε Δαρείου κινδυνεύσωσι κακόν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι, συλλέξαντες τῶν Ἰώνων τοὺς τυράννους, οἱ, ὥπ' Ἀρισταγόρεω μὲν τοῦ Μιλησίου καταλυθέντες τῶν ἀρχέων³⁵, ἐφευγον ἐς Μήδους, ἐτύγχανον δὲ τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων τῶν ἀνδρῶν τοὺς παρεόντας συγκαλέσαντες, ἔλεγόν σφι τάδε· “Ἄνδρες Ἰωνεῖς, νῦν τις³⁶ ὑμέων εὖ ποιήσετε· ἥσας φανήτω³⁷ τὸν βασιλέος οἴκον³⁸ τοὺς γὰρ ἑωτοῦ ἔκαστος³⁷ “ὑμέων πολιήτας πειράσθω³⁹ ἀποσχίζων ἀπὸ τοῦ λοιποῦ συμμαχοῦ⁴⁰ τοῦ προϊσχόμενοι δὲ ἐπαγγεῖλασθε τάδε· ὡς πείσονταί τε “ἄχαρι⁴¹ οὐδὲν διὰ τὴν ἀπόστασιν, οὐδέ σφι οὔτε τὰ ἵρᾳ οὔτε τὰ “ἴδια⁴² ἐμπρήσεται⁴², οὐδὲ βιαιότερον ἔξουσι οὐδὲν, η πρότερον εἶχον.

31. [Ἐρυθραιοῖ] Erythrae, so named from its founder Erythrus son of Rhamanthus, once called Cnopolis, and now Eretri, or Lythry. *L.R.* *Liv.* xxviii, 8, 2.

32. μὴ οὐκ ἐόντες] ‘in case of not being; unless they are.’ *STG.* a. vi, 106, 64.

33. ναυκράτορες] This word occurs in *Thu.* v, 97; *Soph. Ph.* 1100. *B.F.*

34. τῶν ἀρχέων] s. *B.F.*, on *Th. ii*, 65. Verbs signifying ‘to cease, to make to cease, &c.’ require a genitive. *MA*, 331, d. vi, 94. The circumstance is mentioned *v*, 37. *WE.*

35. τις] i. e. τῶς τις, or ἔκαστος, ‘each individual;’ vii, 5; 10, 26; 237; viii, 109; ix, 78; 98; *Thu.* i, 40; 42; *BL*, on *Æ. Ch.* 53; *MA*, 487, 2. δρχείσθω τις, Ion in *Ath.* xi, 8. This use of the enclitic is very frequent in Hom. *Il. Γ*, 297; *B*, 355;

382 &c.; in the imitation of which passage Milton repeats the word ‘each,’ *P. L.* vi, 535; *TR.* and ἔκαστος ὑμέων here follows in much the same sense.

37. ἑωτοῦ ἔκαστος] vi, 10. *WE.* In Latin *quisque* is very commonly combined with the reflexive pronoun *se* or its possessive *suis*.

39. τοῦ συμμαχικοῦ] ix, 106, 16; ἕνναμαχικον, *Thu.* ii, 22; 101; iii, 3; iv, 77; v, 6; vii, 20; *Dio C.* 1339, 70; *Arist. C.* 193; *DU. BF.* ‘the allies,’ collectively, considered as a body; τὸ πολιτικὸν, ‘the citizens,’ vii, 103. Adjectives in -ικός are used in the neuter singular, with an article, but without a substantive, to express ‘a whole.’ *MA*, 267, a.

41. ἵρᾳ ... ίδια] vi, 13; viii, 109. The former word denotes ‘the temples of the gods;’ the latter agrees with οἰκοδομῆματα understood, and signifies

" εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται⁴³, τάδε σφι λέγετε ἐπηρεάζοντες⁴⁴, τὰ πέρ σφέας κατέξει· ως, ἐσω- "θέντες τῇ μάχῃ, ἔξαρστοι εἰνταῖνται, καὶ ως τὴν χώρην ἀλλοιοι "παραδῶσομεν." (10) Οἱ μὲν δὴ ἑλεγον ταῦτα τῶν δὲ Ἰώνων οἱ τύραννοι διέπεμπον νυκτὸς, ἔκαστος ἐς τοὺς ἐωντοῦ ἔξαγγελλόμενος. οἱ δὲ Ἰωνες, ἐς τοὺς καὶ⁴⁵ ἀπίκοντο αὗται αἱ ἄγγελαι, ἀγνωμούνη τε διεχέρωντο, καὶ οὐ προσίεντο τὴν προδοσίην, ἐωντοῖσι τε ἔκαστοι ἐδόκεον μούνοισι ταῦτα τοὺς Πέρσας ἔξαγγέλλεσθαι. ταῦτα μὲν νῦν ιθέως ἀπικομένων ἐς τὴν Μιλητον τῶν Περσέων ἐγίνετο. (11) Μετὰ δὲ⁴⁶, τῶν Ἰώνων συλλεχθέντων ἐς τὴν Λάδην, ἐγίνοντο ἀγοραί. καὶ δὴ κού σφι καὶ ἄλλοι ἡγορώντο, ἐν δὲ δὴ καὶ⁴⁶ ὁ Φωκαεὺς στρατηγὸς Διονύσιος, λέγων τάδε· "ἐπὶ "ξυροῦ γὰρ⁴⁷ ἀκμῆς⁴⁸ ἔχεται ήμιν τὰ πρίγματα, ἀνδρες" Ιωνες, ἥ

not only 'private houses,' but all buildings not set apart for religious purposes, especially 'public edifices': 'θέα' is also opposed to *lepro*. *VK*.

42. ἐμπρήσεσθαι] συλλογεσθαι σφισι καὶ τὰ λεπρὰ καὶ τὰς πατρίδας ἐμπρήσεσθαι, *Pau.* iv. p. 297. *VK*.

44. ἐπηρεάζοντες] 'insulting and menacing'; St Matthew v, 44; St Luke vi, 28; 1 St Peter iii, 16; μηδένα ἐπηρεάζεσθαι, μήτε πατραλούς ἐγκλήμασι περικλεῖν, Herod. ii, 4, 16; SS. δὲ ἐπηρεάζοντα φανεται καταφρονεῖν· ξειτι γάρ δὲ ἐπηρεασμός, ἐμπτοισμός ταῦς βουλήσεων, οὐχ ἵνε τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ, Arist. Rh. ii, 2, 3; παρῆν δρῶν τάσσων τὴν πόλιν πεληφαμένην θρεψει, καὶ φόνων, καὶ πατοίων ἀνοικημάτων οἱ μὲν γάρ διὰ τὰς προσταχύνσας ἔχθρας οὐδεμιᾶς ἐπηρεάζειντο, Diod. S. xix; WS. ἔχθροῦ ἐπήρειαν ἔχει, καὶ θεριν, καὶ λοιδορίαν, καὶ προπηλακισμὸν, Dem. Co. p. 229, 8. *VC*. The sense of the verb is not very unlike that of "To BULLY, to overbear with noise or menaces;" Todd's *JO*.

45. καὶ] The conjunction, which seems redundant, after relatives is perhaps equivalent to the Latin *cunque*. It occurs, ii, 114; Pla. A. i, 6; (*AST*; *BUT*.) ἀλλὰ τί καὶ φῆς τοῦτο; L. vii, 22. *STG*.

46. ἐν δὲ δὴ καὶ] 'and amongst others.' v, 95; vi, 50, 89; vii, 238, 95; *HGV*, on *VG*, iv, 14. This

phrase is used when the most important of several things or persons, previously mentioned, is to be distinguished, iii, 39. Prepositions are often put adverbially, as *μετὰ* is just above, without a case, especially *ἐν* in Ionic. *MA*, 289, 3; 594, 1.

47. γάρ] *HGV*, on *VG*, viii, 5, 4. Longinus gives this as an instance of hyperbaton, and says the order of the words is δ ἄ. I. νῦν καιρός ἐστιν ὅμιν πόνους ἐπιδέχεσθαι ἐπὶ δ. γάρ ἄ. η. τὰ π. 22. *WE*.

48. ἐπὶ ξυροῦ ἀκμῆς] 'on a razor's edge,' i. e. 'in a very critical situation:' ἐπὶ κινδύνου, *Hes. BL*. Homer is the first who uses this metaphor, πάτεσσιν δ. ξ. ἰσταται ἀκμῆς ή βλέφρος ή βιῶναι, II. K, 173; which many have imitated, νῦν πάντες δ. ξ. ἰστανται ἄ. *Synes. de R.* p. 21, b; κίνδυνος τοι δ. ξ. ἰσταται ἄ. *Theog.* 557; ἀκμᾶς ἐστακῶν δ. ξ. 'Ελλάδες πάντα, *Simon.* ἐπ' αὐτοῦ τοῦ δ. τῆς ἀκμῆς ἐστηκότος, ή εἶναι τὴν Ε. ή μή, *Aristid.* in *Th.* t. iii, p. 303. In other authors, sometimes ἀκμῆς is omitted, as *Æsch.* Ch. 870; ἀνθράπον σωτῆρες δ. ξ. ήδη ἐστῶν, *Theoc.* xxii, 6; φρόνει βεβὼς νῦν δ. ξ. τόχης, *Soph. An.* 1008; *MV*, and sometimes ξυροῦ, as *Eur. Ph.* 1097; *Hi.* 896; ἀνδρες φίλοι, ήτ., ἐγκονέτε, σπειδεῖσθε, ὡς δ καιρὸς οὐχὶ μέλλειν, ἀλλ' ξειτις ἐπ' αὐτῆς ἄ. ή δει παρόντ' ἀμύνειν, *Arist. Pl.* 254; νῦν ἐπ' αὐτήν ήκει τὴν ἀκμὴν, *Dem.* p. 37, 56: (*occasio* or *tempus*) pendens in

“ εἶναι ⁴⁹ ἐλευθέροισι η̄ δούλοισι, καὶ τούτοισι ⁵⁰ ὡς δρηπέτησι· νῦν
“ ὥν οὐδέες, η̄ μὲν βούλησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα
“ μὲν πόνος ⁵¹ οὐδεὶς ἔσται, οἷοι τε δὲ ἔσεσθε, ὑπερβαλόμενοι τοὺς
“ ἐναντίους, εἶναι ἐλευθέροις εἰ δὲ μαλακή τε καὶ ἀταξίη διαχρή-
“ σεσθε, οὐδεμίαν οὐδέων ἔχω ἐπλίδα, μὴ οὐ δώσειν οὐδέας δίκην τῷ
“ βασιλέi τῆς ἀποστάσιος. ἀλλὰ ἐμοὶ τε πειθεσθε, καὶ ἐμοὶ οὐδέας
“ αὐτοὺς ἐπιτρέψατε· καὶ οὐδεὶς ἔγω, θεῶν τὰ ίσα νεμόντων ⁵², ὑποδέ-
“ κομαὶ η̄ οὐ συμμίκειν τοὺς πολεμίους, η̄, συμμίσγοντας, πολλὸν
“ ἐλασσώσεσθαι.” ⁵³ (12) Ταῦτα ἀκούσαντες οἱ “Ιωνες ἐπιτρέπουσι
σφέας αὐτοὺς ⁵⁴ τῷ Διονυσίῳ. ὅ δέ, ἀνάγων ἐκάστοτε ἐπὶ κέρας ⁵⁵ τὰς
νέας, ὅκως τοῖσι ἐρέγοι χρήσαιτο ⁵⁶, διέκπλουν ⁵⁷ ποιεύμενος τῷσι

*novacula, Phæd. v, 8, 1. Livy appears to have had our author in his view in the following passage, in *discrimine est nunc humanum omne genus, utrum vos, an Karthaginenses, principes terrarum videat, xxix, 17. W.E. VK. HGV, on VG, ix, 3, 15. SBL, on BO, 187; 236.**

50. καὶ τούτοισι] ‘and that,’ i.e. ‘and what is worse?’ ‘Ye defraud, and that (*καὶ ταῦτα*) your brethren,’ 1 Corinthians vi, 8; *οὐροὶ γὰρ μοῖνοι Ιῶνων οὖν ἄγουσι Ἀπαύροις καὶ οὐροὶ κατὰ φόνον τιὰ σκῆνην*, i, 147; *cum esset responsum, cædes, incendia, interiunctum rei publicæ comparari; et ea per cives*, Cic. C. iii, 9; *HGV, on VG, iv, 16. MA, 471, 7. ‘and what is more?’ Xen. A. i, 4, 12; Theoc. xi, 69.*

51. τὸ παραχρῆμα μὲν πόνος] *quoniam modo indignari possunt, quibus aliquid novi adjectum commodi sit, eis laborem etiam novum pro portione injungi? nusquam nec opera sine emolumento, nec emolumentum ferme sine impensa opera est: labor voluptasque, dissimillima natura, societas quadam inter se naturali sunt juncta*, Liv. v, 4; *πόνους τοῦ γῆρας ήγερόντων νομίζετε*, Xen. C. i, 5, 12; *οὐδὲν τῶν μεγάλων μικρῶν ἐστὶ πόνους θνων*, Dion. H. t. ii, p. 317, 23; *ἀν τι πρέπει καλὸν μετὰ πόνου, δὲ πόνους οὔχεται, τὸ δὲ καλὸν μένει*, Muson. in Gel. N. A. xvi, 1; *VK. τῶν πόνων πωλοῦσιν ήμūν πάντα τάγαδα οἱ θεοί*, Epich. ZN. nil sine magno vita labore dedit mortalibus, Hor. i S. ix, 59.

52. θεῶν τὰ ίσα νεμόντων] vi, 109; τὰ ί. νέμων, Thu. vi, 16. W.E.

54. σφέας αὐτοὺς] the same as *ἔσωτοις* below; σ. *ἴαντοις* would be wrong. *MA, 148.*

55. ἐπὶ κέρας] vi, 14; i.e. ἀλλήλαις ἀκολουθοῦσας. The phrase *ἐπὶ κέρας* denotes that a naval column moves on one of its wings, either the right or the left leading the way: *BF.* it occurs *Thu. ii, 90; vi, 32; 50; viii, 104; Xen. H. i, 7, 31; vi, 2, 30; VK. App. R. xi, 24; AO. μίλια κατακολουθοῦσαν τῇ ἐτέρᾳ*, *Suid.* Dionysius seems to have led out his fleet either in a double column or in two single columns; (*Thu. ii, 90*; adds *κατὰ μίλια το ἐπὶ κ.*) and, when out at sea, the left column faced to the right, and the right column to the left, so as to form opposite lines for the purpose of executing other manœuvres: *SW.* *ἐπὶ μίλια ὡς τῷ πόδες διέκπλουν καὶ περίπλουν παρεσκευασμένα*, *Xen. H. i, 6, 31.*

56. χρήσαιτο] ‘he might practise.’

57. διέκπλουν] viii, 9; *Thu. i, 49; ii, 83; 89; vii, 36; 70; Xen. H. i, 6, 31; διέκπλους ἐστὶ τὸ ἐμβαλεῖν, καὶ τάλιν ὑποτρέψαι, καὶ αὐθὶς ἐμβαλεῖν η̄το τὸ ἔκβ. καὶ διασχίσαι τὴν τῶν ἐναντίων τάξιν*, *Schol. on Th. Pol. xvi, 4, 14. E. SW.* This manœuvre was either for the purpose of cutting through the enemy’s line and taking it in the rear, so as to separate one part from the rest, that it might be attacked in detail and overpowered; *BF.* or, of turning rapidly after breaking through the line, in order to strike the enemy’s ship on the side or stern, where it was most defenceless, and so to sink it. *AO.*

νηυσὶ δί' ἀλληλέων, καὶ τοὺς ἐπιβάτας⁵⁸ ὑπλίσειε⁵⁹, τὸ λοιπὸν⁶⁰ τῆς ἡμέρης τὰς νέας ἔχεσκε⁶¹ ἐπ' ἀγκυρέων παρεῖχε τε τοῖσι "Ιωσὶ πόνον δί' ἡμέρης."⁶² μέχρι μὲν νῦν ἡμερέων ἐπτὰ ἐπειθοντό τε καὶ ἐποίευν τὸ κελεύμενον" τῇ δὲ ἐπὶ ταύτησι, οἱ "Ιωνες, οὐα ἀπαθέες ἔόντες πόνων τοιούτων, τετρυμένοι⁶³ τε ταλαιπωρήσοι τε καὶ ἡελίψ, ἐλέξαν πρὸς ἔωντὸς τάδε" τίνα δαιμόνων παραβάντες⁶⁴, τάδε "ἀνατίμπλαμεν"⁶⁵; οἵτινες, παραφρονήσαντες, καὶ ἐκπλώσαντες⁶⁶ "ἐκ τοῦ νόου, ἀνδρὶ Φωκαῖι ἀλαζόνι, παρεχομένῳ νέας τρεῖς, ἐπιτρέ- "ψαντες ἡμέας αὐτοὺς⁶⁷ ἔχομεν."⁶⁸ ὁ δὲ παραλαβὼν ἡμέας λυμαλνεται "λύμησος ἀνηκέστοισι" καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νούσους πεπτώκασι, "πολλοὶ δὲ ἐπίδοξοι⁶⁹ τωντὸ τοῦτο πείσθαι εἰσι" πρὸ⁷⁰ τε τούτων "τῶν κακῶν ἥμιν γε κρέσσον καὶ ὅ τι ὄντος παθέειν ἔστι, καὶ τὴν "μέλλουσαν δουλητῆν υπομεῖναι, ἥτις ἔσται, μᾶλλον⁷¹ ἢ τῇ παρ-

58. ἐπιβάτας] οὗτος ἐκάλουν ταῦς ἐν ταῖς τριτρεσι στρατευομένους, Suid. Harp. In Pol. (not to mention other authors) πλόωμα signifies 'the ship's crew,' [a. viii, 1, 5.] and ἐπιβάται, a class of soldiers resembling our 'marines,' SW. as in i, 49, 5; 61, 4. s. SD, on X. H. v, 1, 11. In the early state of Greek naval tactics, when victory depended more on the number and prowess of the troops on board, than on the manœuvres of the seamen (Thu. i, 49); each ship had a complement of forty marines; vi, 15. The Athenians improved the system, by decreasing this number and relying on the more skilful management of their vessels; Thu. vii, 62; 67. In the Peloponnesian war each trireme had ten epibatae; Thu. iii, 91; 94; 95; ii, 92; 102; iv, 76; 101: AO. s. vii, 96, 51; 181, 39; Liv. xxi, 49. ED. The verb ἐπιβα-τεῖν is used exclusively of those who served as 'marines,' W.E. but the substantive seems to denote the 'mariners' and 'rowers,' in vii, 184, 55; SW. STG. and 'passengers' in viii, 118, 37; ξυποροι in Hom. οἱ ἐπὶ τῆς ἀλλοτρίας νεας τὸν πλοῦν τοιούμενοι. BD. STE, Th. L. G. 2546.

59. δπλίσειε] 'might train to the use of their arms.'

60. τὸ λοιπὸν] 'during the remainder;' τοὶ λοιποῦ 'for the future.' HE, on VG, i, 19, 3. Liv. xxiii, 20, 5.

61. ἔχεσκε] It was the practice of

the Greeks to moor their ships close to the shore, and to let the crews remain on land. When the sentinels gave the alarm of an enemy, the sailors hurried on board again: s. Xen. H. i, 5, 10; ii, 1 &c. The Ionians, who were kept at the oar for great part of the morning and not allowed to go ashore all the day long, must have found it very hard service; and the only wonder is that they submitted to such discipline so long as they did. LAU.

63. τετρυμένοι] i, 22; ii, 129; τὴν στρατιὰν τετρυμένην πόνῳ καὶ χρόνῳ, App. C. ii, 30 &c; Pol. i, 71, 3 &c; W.E. δχθδῶν κακοῦ τρόσει σε, Ξesch. P. V. 26: for other examples consult BL. ἡελίψ for 'the heat of the sun,' Thu. iv. 35; vii, 87. BF.

64. τ. δ. παραβάντες] quo numine lasso, Vir. Α. i, 12; Α. ἐμῷ μελήσει τρώτα καὶ δρκοῖς καὶ δεοῖς τοῖς παραβαῖσι, Heliod. Α. vii, end. W.E. ἀδικησάντες would be better suited to prose than παραβάντες. STG.

65. τδε ἀναπίκλαμεν] und. κακὰ, 'do we fill up the measure of these' sufferings: the metaphor may be expressed thus, μέτρον κακῶν τῶνδε ἀναπίκλαμαν φέρομεν; SW. ἀναπίκλησαι κακὰ, v, 4; LAU. ἐν ἔδου κ. ἀναπίκλησιν, Pau, x, 28; VK. ix, 87, 47.

67. ἥμιλας αἴτοις] s. MA, 148, and r. BL. s. i, 109, 69.

71. κρέσσον ... μᾶλλον] i, 31, 32.

“ εούσῃ συνέχεσθαι. φέρετε⁷², τοῦ λοιποῦ⁶⁰ μὴ πειθώμεθα⁷³ αὐτοῦ.” Ταῦτα ἔλεξαν καὶ μετὰ ταῦτα αὐτίκα πειθεσθαι οὐδεὶς ἥθελε· ἀλλ’, οὐα στρατὶ, σκηνάς τε πηξάμενοι ἐν τῷ νησῷ, ἐσκιητροφέοντο, καὶ ἐσβαίνειν οὐκ ἔθελεσκον ἐξ τὰς νέας, οὐδὲ ἀναπειρᾶσθαι.⁷⁴ (13) Μαθόντες⁷⁵ δὲ ταῦτα τὰ γινόμενα ἐκ τῶν Ἰώνων οἱ στρατηγοὶ τῶν Σαμίων, ἐνθαῦτα δὴ παρ’ Αἰάκεος τοῦ Συλοσῶντος κείνους, τὸν πρότερον ἔτεμπτε λόγους Αἰάκης, κελευόντων τῶν Περσέων, δεόμενός σφεων ἐκλιπεῖν τὴν Ἰώνων συμμαχίην, οἱ Σάμιοι ὡν, ὀρέωντες ἄμα μὲν ἐοῦσαν ἀταξίην πολλὴν ἐκ τῶν Ἰώνων, ἐδέκοντο τοὺς λόγους· ἄμα δὲ κατεφαίνετό σφι εἶναι ἀδύνατα⁷⁶ τὰ βασιλέος πρήγματα ὑπερβαλλέσθαι· εὖ τε ἐπιστάμενοι, ὡς, εἰ καὶ τὸ παρεόν ναυτικὸν⁷⁷ ὑπερβαλούσατο τὸν Δαρεῖον, ἄλλο σφι παρέσται πενταπλήσιων⁷⁸ προφάσιος ὡν ἐπιλαβόμενοι, ἐπει τε τάχιστα εἶδον τοὺς Ἰωνας ἀρνευμένους⁷⁹ εἶναι χρηστοὺς, ἐν κέρδει ἐποιεῦντο⁸⁰ περιποιῆσαι τά τε ἵρα τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ’ ὅτεν τοὺς λόγους ἐδέκοντο οἱ Σάμιοι, παῖς μὲν ἦν Συλοσῶντος τοῦ Αἰάκεος· τύραννος δὲ ἐών Σάμουν, ὑπὸ τοῦ Μιλησίου Ἀρισταγόρεω ἀπεστέρητο τὴν ἀρχὴν, κατά περ οἱ ἄλλοι τῆς Ἰωνίης τύραννοι. (14) Τότε ὅν ἐπεὶ ἐπέπλωον οἱ Φοινικες, οἱ “Ιωνες ἀγανῆγοι καὶ αἴτοι

MA, 458. To the examples there given others may be added from Xen. C. i, 6, 25; ii, 2, 12; 4, 10. *ἀπεράτερον ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντας σωθῆναι*, ib. iii, 3, 51; v, 5, 4; *STG*, viii, 41, 66. This idiom occurs in English: “It is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire;” and “it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire;” St Matthew xviii, 8 f; where the Greek is *καλύτερον . . . ἢ*. *Liv. xxi*, 59. j.

72. *φέρετε*] *VG*, v, 13, 6. *ZN* is mistaken in asserting this imperative to be used in the singular only, whereas *ἄγετε* occurs often in the plural. *LAU*.

74. *ἀναπειρᾶσθαι*] ‘to keep up their practice, to repeat the trial.’ Consult *BF*, on *Thu. vii*, 7.

75. *μαθόντες*] The order of the words is *οἱ δὲ στρ. τῶν Σ. μ. τ. τὰ γ.* ἐκ τῶν Ἰ. ἐνθαῦτα δὴ ἐδέκοντο παρ’ Αἰ. τοῦ Σ. κείνους τοὺς λόγους (*τοὺς λ.*

AL. κ. τῶν Π. πρότερον ἐπ. δ. σ. ἐ. τὴν Ι. σ.) δρέωντες . . . Ιάνων, ἄμα δὲ &c; the other words of Σάμιοι ὡν are introduced to resume the thread of the sentence, which was interrupted by the parenthesis. *MA*, 611, 3. *LAU*. ix, 43, 47.

77. *τὸ π. ναυτικὸν*] und. κατὰ ‘as regarded.’ *GAI*. Many verbs however have a double accusative; one of the more immediate object, or thing, and another of the more remote object; whether thing or person; *Μιλτιάδης ὁ τὴν ἐν Μαροβῶνι μάχην τοὺς βαρβάρους νικήσας*, *Æsch. Ct.* 61. *MA*, 409, &c. a. i, 61, 45.

78. *πενταπλήσιον*] *victoriam* (*Marathoniam*) *de Persia non finem sed causam majoris belli fore*, *Jus. ii, 12*: *VK. μείζονος ἐνστάτου πολέμου καταρχὴ καὶ φοβεροτέρου*, *Pol. i, 71*.

79. *ἀρνευμένους*] οὐ *βουλομένους*. *WE*.

80. *ἐν κέρδει ἐποιεῦντα*] ‘they considered themselves lucky’ in saving; *κέρδος ἐνδυμασεν*, *Thu. iii*, 33; vii, 68; viii, 66. *WS. a. i*, 118, 64.

τὰς νέας ἐπὶ κέρας. ὡς δὲ καὶ ἀγχοῦ ἐγίνοντο, καὶ συνέμισγον ἀλλήλοισι, τὸ ἐνθεύτεν⁸¹ οὐκ ἔχω ἀτρεκέως συγγράψαι, οἵτινες τῶν Ἰώνων ἐγένοντο ἄνδρες κακοὶ ἡ ἀγαθοῦ ἐν τῇ ναυμαχῇ ταύτῃ ἀλλήλους γὰρ καταιτιῶνται. λέγονται δὲ Σάμιοι ἐνθαῦτα, κατὰ τὰ συγκείμενα πρὸς τὸν Αἰάκεα, ἀειφάμενοι⁸² τὰ ιστία, ἀποκλῶσαι ἐκ τῆς τόξιος ἐς τὴν Σάμον, πλὴν ἔνδεκα⁸³ νεῶν. τουτέων δὲ οἱ τριήραρχοι παρέμενον καὶ ἐναυμάχεον, ἀνηκουστήσαντες⁸⁴ τοῖσι στρατηγοῖσι· καὶ σφι τὸ κοινὸν τῶν Σαμίων ἔδωκε διὰ τοῦτο τὸ πρῆγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν⁸⁵, ὡς ἀνδράσι ἀγαθοῖσι γενομένοισι· καὶ ἔστι αὐτῇ ἡ στήλη ἐν τῇ ἀγορῇ. Ἰδόμενοι δὲ καὶ Λέσβιοι τοὺς προσεχέας φεύγοντας, τωντὸ ἐποίειν τοῖσι Σαμιοῖσι· ὡς δὲ καὶ οἱ πλεῦνες τῶν Ἰώνων ἐποίειν τὰ αὐτὰ ταῦτα. (15) Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχῇ περιέθησαν τρηχύντατα Χῖοι, ὡς ἀποδεικύμενοί τε ἔργα λαπτρά καὶ οὐκ ἐθελοκακέοντες· παρείχοντο μὲν γὰρ, ὅσπερ καὶ πρότερον εἰρέθη, νέας ἐκατόν, καὶ ἐπ' ἕκαστης αὐτέων ἄνδρας τεσσεράκοντα τῶν ἀστῶν λογάδας ἐπιβατεύοντας· δρέωντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδιδόντας, οὐκ ἐδικαίειν⁸⁶ γενέσθαι τοῖσι κακοῖσι αὐτῶν δρῦσι· ἀλλὰ, μετ' ὀλίγων συμμάχων μεμονωμένοι⁸⁷, διεκπλώντες ἐναυμάχεον, ἐς δ, τῶν πολεύμων ἐλόντες νέας συχνὰς, ἀπέβαλον τῶν σφετέρων νεῶν τὰς πλεῦνας. Χῖοι μὲν δὴ τῆσι λοιπῆσι τῶν νεῶν ἀποφεύγουσι⁸⁸ ἐξ⁸⁹ τὴν ἐωυτῶν. (16) "Οσοισι δὲ τῶν Χίων ἀδύνατοι⁹⁰ ἥσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ, ὡς ἐδιώκοντο, καταφυγγάνουσι πρὸς τὴν Μυκάλην,⁹¹ νέας μὲν δὴ αὐτοῦ ταύτῃ ἐποκελαντες κατέλιπον, οἱ δὲ πεζοὶ⁹²

81. τὸ ἐνθεύτεν] τὰ δὲ καὶ οὔτε⁹³
εἰδον, οὐτέ⁹⁴ ἐννέπω, Ξεch. A. 239; τὰ
δὲ βοτέρ οὐκέτ⁹⁵ οἴδε, Eur. O. 1512;
BL. χάπτως μὲν ἐκ τῶνδε οὐκέτ⁹⁶ οἴδε
ἀπόλλυτα, Soph. ΟΕ. R. 1251.

82. δειράμενοι] 'hoisting.' It was the practice of the Greeks when they were going into action to 'strike' their mainsails and often to leave them on shore, Xen. H. i, 1, 13; vi, 2, 27.

83. ἔνδεκα] ἐπὶ Δαρείου Σαμίου, πλὴν ἑνὸς τε καὶ δέκα ἀνδρῶν, τῶν δὲ λλων τριηράρχων τὸ ναυτικὸν τῶν Ἰώνων προδόντων, Paus. vii, 10. WE.

84. ἀνηκουστήσαντες] An Homeric word, Il. O. 236; where it is followed by a genitive, as also in Ξεch. P. V. 40. MA, 340, 3, obs.

85. πατρόθεν] i. e. τὰ δύναματα αὐτῶν σὺν τοῖς ἀνδράσι τῶν πατέρων: STG. a. iii, 1, 10.

86. οὐκ ἐδικαίειν] 'disdained.'

87. μετ' ὀλίγων σ. μεμονωμένοι] The participle must not be too rigorously interpreted; BF. μονωθεὶς μετ' δ. τῶν ἐνδιαβάντων, Thu. vi, 101; WE. μονάδα Εὔρην ἔρημον οὐ πολλῶν μέτρα, Ξεch. P. 740; μόνον σὺν τέκνοις, Eur. Hc. 1130. BL.

88. ἀποφεύγουσι] 'escape:' the same as ἀκρεύγειν, vi, 40; which Homer uses frequently: προφεύγειν occurs in the same sense, Il. H. 309; as well as the simple verb, Soph. ΟΕ. R. 355 f.

89. ἀδύνατοι] MA, 116, 6. 'disabled,' s. vi, 136, 78.

90. Μυκάλην] A woody promontory with a town of the same name, celebrated for the victory described ix, 97 &c. LR. A.

91. Μυκάλην] 'overland.' Their object was to reach the port nearest to the

έκομιζοντο διὰ τῆς ἡπείρου. ἐπεὶ δὲ ἐστέβαλον ἐς τὴν Ἐφέσιην κομιζόμενοι οἱ Χῖοι, νυκτός τε ἀπικέσθαι ἐς αὐτὴν, καὶ ἔοντων τῆς γυναικὸς αὐτόθι Θεσμοφορίων⁹³, ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὗ τε προακηκότες ὡς εἰχε⁹⁴ περὶ τῶν Χίων, ἰδόντες τε στρατὸν ἐς τὴν χώρην ὅστις θεοὶ θεοὶ, πάγχυ σφέας καταδόξαντες εἶναι κλῶτας καὶ ιέναι ἐπὶ τὰς γυναικας, ἔξεβοήθεον πανδημεῖ, καὶ ἔκτεινον τοὺς Χίους. οὗτοι μέν νυν τοιαύτησι περιέπιπτον⁹⁵ τύχροι. (17) Διονύσιος δὲ ὁ Φωκαεὺς, ἐπεὶ τε ἔμαθε τῶν Ἰωνῶν τὰ πρήγματα διεφθαρμένα⁹⁶, νέας ἐλῶν τρεῖς τῶν πολεμίων, ἀπέλλεις ἐς μὲν Φώκαιαν οὐκέτι, εὑνεῖδὼς, ὡς ἀνδραποδιεῖται⁹⁷ σὺν τῇ ἄλλῃ Ἰωνίῃ δὲ ιθέως, ὡς εἰχε⁹⁸, ἐπλεεῖς οἱ Φοινίκην, γαύλον⁹⁹ δὲ ἐνθαῦτα καταδύσας¹⁰⁰, καὶ χρήματα¹ λαβὼν πολλὰ, ἐπλωεῖς Σικελήνην ὀρμέωμενος δὲ

island of Chios, and from that to cross over to the island itself. *L.R. Liv. xxii, 31, 3.*

93. *Θεσμοφορίων*] This festival was celebrated by women in honour of Ceres, Δήμητρος θεσμοφόρου, vi, 91, 80. It lasted five days, beginning on the fourteenth of the month Pyanepsion (i. e. the twenty-third of October) among the Athenians; though most of the Greek cities kept it in the summer, as the Ephesians appear to have done. Before the invention of agriculture, men led a wandering life, and lived without laws. Agriculture occasioned them to assemble together, and settle in the same province. Laws then became necessary, and to this necessity they owe, no doubt, their institution. Ceres was the first who gave instruction in agriculture, and she is therefore supposed to be the first that gave laws: *prima Ceres unco glebam dimovit arato; prima dedit fruges alimentaque mitia terris; prima dedit leges; Cereris sumus omnia munus*, Ov. M. v, 341; *L.R. PC*, ii, 20. *legifera Ceres* is mentioned *Vir. AE*, iv, 58.

94. ὡς εἰχε] und. τὰ πρήγματα, ‘how matters were.’ *LAU.*

95. *περιέπιπτον*] τοιούτῳ πόθει οἱ Αθηναῖοι περιτεσόντες ἐπέσυρο, *Thu.* ii, 54. The verb of itself denotes ‘meeting with ill success, as in *Pol. i, 71. SS. i, 108, 58; viii, 16, 65.*

96. τὰ π. διεφθαρμένα] διεφθάρη τὰ π. vi. 89; τὰ π. δ. *Ῥωμαῖοι*, *Proc.*

259, 25. Thucydides seems to have imitated the expression, τὰ τῶν Ἑλλήνων π. ἐφθάρη, i, 110; *Ιωσὶ τὰ π. ε.* *Pau. viii, 101. BF.*

97. *ἀνδραποδιεῖται*] To the examples in *MTT*, and *MA*, 178, c. may be added, besides this verb, ἀφανῶ, *Xen. A. iii, 2, 7; ἀπολογιῶ*, *Eur. I. A. 793; καθῶ*, *Xen. H. ii, 1, 4; κατοκιῶ*, *Soph. CE. C. 637; νομῶ*, *Xen. A. ii, 5, 12; δνεῖδῶ*, *Soph. CE. R. 1423; 1500; συγκατοεῖτῶ*, *Tr. 544; καταπλοῦτῶ*, vi, 132, 53; s. vi, 133, 60.

98. ὡς εἰχε] i, 61, 42; 114; v, 64; vi, 17; ‘as he was,’ i. e. ‘without any further preparation or deliberation, instantly, forthwith.’ *SW.* The full expression would seem to be οὕτως ὡς ἐπειδὴ εἰχε τάχεος πέρι: the substantive is supplied, viii, 107.

100. *καταδύσας*] viii, 87; 88; 90 thrice; *Thu. i, 50; 54; ii, 92; vii, 34; Xen. H. i, 6, 36; 7, 35.* In most of these passages the verb denotes τιτρόσκειν merely (and not βαστάσειν) according to the Schol. on *Th.* or διαφθέρειν, ‘to cripple.’ The Greek triremes were so light and shallow, that, even when they became waterlogged from being shattered in action, they did not absolutely sink, but still were able for a time to keep the crew above water. *AO. BF.*

1. *χρήματα*] ‘money, property, goods, effects:’ γαυλικὰ χ. *Xen. A. v, 8, 1*; signifies ‘the cargoes’ of the merchantmen, according to *SPE*.

ἐνθεῦτεν, ληστὴς κατεστήκεις Ἐλλήνων μὲν οὐδενὸς, Καρχηδονίων δὲ καὶ Τυρσηνῶν. (18) Οἱ δὲ Πέρσαι, ἐπει τε τῇ ναυμαχῇ ἐνίκων τοὺς Ἰωνας, τὴν Μίλητον πολιορκέουτες ἐκ γῆς καὶ θαλάσσης² καὶ ὑπορύσσοντες τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες, αἰρέουσι κατ' ἀκρης³, τῷ ἔκτῳ ἐτεί⁴ ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρεω, καὶ ἡδραποδίσαντο τὴν πόλιν, ὥστε συμπεσέειν⁵ τὸ πάθος τῷ χρηστηρίῳ τῷ ἐς Μίλητον γενομένῳ.

(19) “Καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
“πολλοῖσιν δεῖπνόν τε καὶ ἀγλαῖα δῶρα γενήσει·
“σαὶ δὲ ἀλοχοὶ πολλοῖσι πόδας νιψουσι κομῆταις⁶
“ηνοῦ δὲ ἡμετέρου Διδύμου⁷ ἄλλοισι μελήσει.”⁸

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλεῦνες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα ἐν ἀνδραπόδων λόγῳ⁹ ἐγίνοντο, ἵδη δὲ τὸ ἐν Διδύμοισι, ὁ νηὸς τε καὶ τὸ χρηστήριον¹⁰, συληθέντα ἐνεπίμπρατο. (20) Ἐνθεῦτεν οἱ ζωγρηθέντες τῶν Μιλησίων ἦγοντο ἐς Σοῦσα. βασιλεὺς

2. ἐκ γῆς καὶ θαλάσσης] ἐκπολιορκῆσαι τοὺς ἐπί τῷ Περιφερεῖ κατὰ τε γῆν καὶ κατὰ θάλατταν, Xen. H. ii, 4, 28.

3. κατ' ἄκρης] vi, 82. A phrase of frequent occurrence in Hom., as *vñ* ὥλετο πᾶσας κατ' ἄκρης *f' ilios* αἴπειν, Il. N. 773 ; (*ruit alto a culmine Troja*, Vir. E. ii, 290; *sternitque et culmine Trojam*, 603;) κ. ἄ. Πύλων αἰπευθὺν ἐλεῖεν, O. 557; X, 411; πόλις ἥδε κ. π. πέρσαι, Ω, 728. It is also found in Thuc. Βραστός καὶ τὸ πάνθος εἰθὺς δύνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, Βουλίμενος κ. ἄ. καὶ βεβαῖος ἐλεῖν αὐτὴν, iv, 112; Ἀesch. Ch. 679; Soph. ΟΕ. C. 1242; An. 207; (where *MV's* emendation of πέρσαι for πῆρσαι is confirmed by the passage of Homer last quoted, and by the following) πόλισμα Τροίας πέρσας κ. ἄ. πόλιν, Eur. I. A. 777; Hl. 690; (κατ' ἄκρους περγάμων ἐλεῖν πόλιν, Ph. 1192.) It signifies 'from the summit, from the citadel downwards,' and therefore 'entirely,' since when the citadel is taken, the city cannot hold out, although there are many instances of a city being captured without the citadel surrendering: LAU. SW. i, 15; v, 100. Some understand κεφαλῆς [vñ, 148,

56.] or κορυφῆς, or πόλεως, *SBL*, on *BO*, 132; 136; 224: others consider ἄκρης as a substantive synonymous with κεφαλῆς, *WS. SH.* κατὰ κεφαλῆς, ἀπὸ τῆς ἀκροπόλεως, *Did.* ἐξ ἐφόδου καὶ αἰφνίδιου, *Hes. BL.* δλῶς, δλοτελῶς παντελῶς. *DAM.* ventura desuper urbi, ΑΕ. ii, 47; *AO.* Liv. xxiv, 2, 8.

4. τῷ ἔκτῳ ἐτεί] und. ἐτεί, which is found in some MSS; *SH*, on *BO*, 426. and is more frequently expressed.

5. συμπεσέειν] 'coincided with.' *SW.* The infinitive often follows the participle ὥστε and ὡς, 'so that.' *MA*, 543.

6. κομῆταις] κάρη κομώντας, *Hom. Il. B.* 11.

7. Διδύμοις] und. ἐτεί, which is supplied just below: *BO*, 424. so τὸν Αβαῖον ναὸν, *Soph. ΟΕ. R.* 898. *W.E.* i, 157, 41. see *LR.*

8. ηνοῦ ἄλλοισι μ.] μέλει has a genitive of the thing and a dative of the person, *MA*, 326.

9. ἐν ἄ. λόγῳ] vi, 23; iii, 125; *HGV*, on *VG*, iii, 6, 10. 'in the light of slaves': ἐν ἀνδρῶν λ. iii, 120; ἐν δυτήρων λ. vii, 222; ἐν συμμάχων λ. viii, 68, 3; *liberum loco*, *Liv. i*, 39; *hostium l.* ii, 4.

δέ σφεας Δαρεῖος, κακὸν οὐδὲν ἄλλο ποιήσας, κατοίκισε ἐπὶ τῇ Ἐρυθρῷ θαλάσσῃ¹¹ ἐν Ἀμπη¹² πόλι, παρ' ἣν Τίγρης ποταμὸς παραρρέων ἔς θάλασσαν ἔκτισε. τῆς δὲ Μιλησίης χώρης αὐτὸν μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδίον, τὰ δὲ ὑπεράκρια ἔδουσαν Καρσόν Πηδασεῦσι ἐκτῆσθαι.

(22) Μίλητος μέν τυν Μιλησίων ἐρήμωτο· Σαμίων δὲ τοῖσι τι ἔχουσι¹³ τὸ μὲν ἔς τοὺς Μήδους ἐκ τῶν στρατηγῶν τῶν σφετέρων ποιηθὲν οὐδαμῶς ἡρεσκεῖ ἐδόκεε δὲ μετὰ τὴν ναυμαχίην αὐτίκα βουλευομένουσι, τρὶς ἡ σφὶ ἔς τὴν χώρην ἀπικέσθαι τὸν τύραννον Αἰάκεα, ἐς ἀποικίην ἐκπλέειν, μηδὲ μένοντας Μήδοισι τε καὶ Αἰάκει δουλεύειν. Ζαγκλαῖον¹⁴ γὰρ, οἱ ἀπὸ Σικελίης¹⁵, τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἔς τὴν Ἰωνίην ἀγγέλους, ἐπικαλέοντο τοὺς Ἰωνας ἐς Καλὴν Ἀκτὴν¹⁶, βουλόμενοι αὐτόθι πόλιν κτίσαι¹⁷ Ἰώνων· ἡ δὲ

11. Ἐρυθρῷ Δ.] i, 1, 19; here the Persian Gulf.

12. Ἀμπη] δὲ (Τίγρης) παρὰ Ὀπιν πόλιν βέσσαν ἔς τὴν Ἐρυθρὴν θαλάσσαν ἐκδιδοῖ, i, 189; but very possibly Opis might be on one bank of the river and Ampe on the other. WE.

13. τι ἔχοντι] i.e. παχέεστι, πλουσίοις, γαμψίοις; the latter appears the proper designation of the Samian nobles or landed proprietors; Thu. viii, 21; Plu. M. xxi, p. 303, ε. Xenophon calls them οἱ γνώριμοι, H. ii, 2, 6. ‘Ἐχειν’ is often put alone, denoting ‘to have property, to be rich,’ as Soph. Aj. 157; Eur. Al. 57; Arist. Eq. 1292; ξεστοι πυθόδοται εἴτε τὸ πλούτειν εἴτε τὸ πειναῖον βέλτιον τὸν μὲν ἔχοντας καὶ πλουτούστας..., τὸν δὲ πένητας τῶν ἀνθράπων..., Pl. 594; Iso. Ar. St Matthew xiii, 12; and habere in Latin, as Cur. in Cic. E. vii, 29; amor habendi, Ov. A. A. iii, 541; F. i, 196; cura h. Phaed. iii, pr. 21; habens and inops are opposed, Vir. G. ii, 499; habentes, and non habentes, Lac. D. I. v, 8. In like manner ‘to have no property, to be poor,’ is signified by the addition of οὐκ, as οἱ μὲν δλεῖσι..., οἱ δὲ οὐκ ἔχοντες, καὶ σωσίσσοντες βίου, εἰς τὸν ἔχοντας κέντρον ἀφίσσοντες κακά, Eur. S. 249; or μή, as LXX, Nehemiah viii, 10; and of nil in Latin, as Juv. iii, 208. The ellipsis may be variously supplied, (1) χρήματα, in χρήμασιν διδόφοροι ἔχοντες,

οἱ δὲ οὐδὲν, Eur. H. F. 635; Απ. Al. ii, 1; Pau. iii, p. 223; St Mark x, 23; St Luke xviii, 24: SS. (2) κτίσματα, as St Matthew xix, 22: (3) πράγματα, as Thu. iii, 72: LS. (4) οὐσίας, as Dion. of Sin. in Ath. vi, 36, v. 30; Xen. H. v, 2, 7: (5) βίον, in Eur. Da. fr. v, 5: KU. (6) βίον, in Eur. Hl. 432; Ph. 416; s. 411 f.; VK. BO. 38; 138; 307 ... 310. MG.

14. Ζαγκλαῖον] s. Thu. vi, 4; who says Ζάγκλη ἦν ὁ πόλη τῶν Σικελῶν κληηδῶν, οὗ δρεπανοειδὲς τὴν ιδέαν τὸ χωρίον ἔστι, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦνται: it was afterwards called Messana, and its modern name is Messina. LR. The town of Drepanum in Sicily also derived its name from the same resemblance to ‘a sithe.’ Liv. xxvii, 29, 4.

15. ἀπὸ Σικελίης] ‘of Sicily;’ & Κορίνθου, viii, 45; & Ἐπιδαύρου and & Ἀθηναίων twice, ib. 46, 83; & Λακεδαιμονίου and & Α. ib. 48; WE. & Ἀθηναίων, Thu. vii, 57; VK. ἀπὸ ‘of’ signifies ‘extraction, derivation, origin, beginning;’ which sense, strictly speaking, seems founded on the notion of ‘removal from:’ so pastor ab Amphyro, Vir. G. iii, 2; MA, 573; οἱ ἀπὸ Στρυμόνος, v, 1.

16. Καλὴν Ἀκτὴν] ‘Fair Shore;’ litus piscosa Calacte, Sil. xiv, 251; afterwards Caronia. LR.

17. κτίσαι] Before this infinitive supply abrōs, i.e. τὸν “Ιερας; or it

Καλὴ Ἀκτὴ αὗτη καλεομένη, ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη¹⁸ τῆς Σικελίης^c τούτων ὡν ἐπικαλεομένων, οἱ Σάμιοι μοῦνοι Ἰώνων ἐστάλησαν¹⁹, σὺν δέ σφι Μιλησίων οἱ ἐκπεφευγότες. (23) Ἐν φοιόνδε δή τι συνήνεικε γενέσθαι. Σάμιοι γάρ, κομιζόμενοι ἐξ Σικελίης, ἐγένοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοισι²⁰, καὶ Ζαγκλαῖοι, αὐτοὶ τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ οὐνοματῇ ήν Σκύθης²¹, περιεκατέατο πόλιν τῶν Σικελῶν, ἐξελεῖν βουλόμενοι, μαθὼν δὲ ταῦτα, ὁ Ἀρχίλεως²² τύραννος Ἀναξίλεως²³, τόπε έδων διάφορος τοῖσι Ζαγκλαῖοισι, συμμίξας τοῖσι Σαμίοισι, ἀναπειθεῖ, ως χρεῶν εἴη Καλὴν μὲν Ἀκτὴν, ἐπ' ἦν ἔπλεον, ἔαν χαίρειν²⁴, τὴν δὲ Ζάγκλην σχεῖν, ἐνσαν ἐρῆμον ἀνδρῶν πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην²⁵, ἐνθαῦτα οἱ Ζαγκλαῖοι, ως ἐπίθιντο ἔχομένην τὴν πόλιν ἑωντῶν, ἐβοήθεον αὐτῷ, καὶ ἐπεκαλέοντο Ἰπποκράτεα τὸν Γέλης²⁶ τύραννον^d ἦν γὰρ δή σφι οὗτος σύμμαχος. ἐπει τε δὲ αὐτοῖσι καὶ ὁ Ἰπποκράτης σὺν τῇ στρατιῇ ἤκε βοηθέων, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων, ἀποβαλόντα τὴν πόλιν, ὁ Ἰπποκράτης τεδήσας, καὶ τὸν ἀδελφεὸν αὐτοῦ Πυθογένεα, ἐς Ἰνυκον²⁷ πόλιν ἀπέπεμψε· τοὺς δὲ λοιποὺς Ζαγκλαίους, καινολογησάμενος τοῖσι Σαμίοισι, καὶ δρκοὺς δοὺς καὶ δεξάμενος, προέδωκε· μισθὸς δέ οἱ ἦν εἰρημένος δῆδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ

may be the active put for the passive, *S. D.* ii, 38; *Pla. Phæ.* p. 49; *HU. MA.* 534. *LAU.*

19. ἐστάλησαν] Supply *ἐς ἀποικίην*, *iv*, 159. *STG.*

20. *Λοκροῖσι Ἐπιζεφυρίοισι*] These Locrians were to the north of the promontory of Zephyrium ('Western'), now Capo Brizzano; the site of their city was near Gerace or at Pagliopoli, in the country of the Brutii. *τούτους* δὲ πρότοντος φασὶ χρήσασθαι νόμοις γραπτῶισι, οὓς Ζάλευκος [ML, D. i, 7, 4.] ὑποθέσθαι δοκεῖ εἰσὶ δὲ ἀποικοι τῶν Ὀκουντίων Λοκρῶν, ἵναι δὲ Λοκρῶν φασὶ τῶν ἐν Ὀόδλαιος, Scym. 316. CR. ML, D. i, 6, 12.

21. *Σικύθης*] vii, 163, 43; probably the uncle of Scythes, tyrant of Cos. *VK.*

22. *Ἀναξίλεως*] vii, 165; *LR. Jus.* iv, 2. *CR.*

24. *ἔων χαίρειν*] 'to bid adieu to, to give up all thoughts of, to relinquish;' Arist. Pl. 1187; *HGV*, and *HE*, on *VG*, v, 14, 7. *MA*, 410, obs. 2. *τούτους τοὺς λόγους ἔδεσμεν χ.* *Aesch.*

Rp. ii, 2; *Th.* 13; *ED.* id. *Cto.* 4; χ. ἔων τὸ πρᾶγμα, *Iso.* T. 14; τὸ μακρὸν χ. φράσαι τὸ μηκέτι φροντιεῖν θρλοί, *Luc.* t. i, p. 727; *Xen. A.* vii, 3, 12; *τοὺς ὅπερ κάρα φοιτῶντας δρνις πάλλ' ἔγω χ.* λέγω, *Eur. Hi.* 1061; *τὰς ὅπητῶν ἔγω χ.* κελεύω δεῖν ἄπερ τρομηθλας, *Poet in Sto.* M.O. vii, p. 190; *VK.* ix, 41, 35; *WE.* ix, 45; *iv*, 127, 25.

25. σχόντων τὴν Ζ.] Anaxilaus soon afterwards expelled them, re-peopled the town, and called it Messana, *Thu.* vi, 4. *WE.*

26. *Γέλης*] The inhabitants were afterwards transferred to the more modern town of Phintias, which was sometimes called Gela in consequence. The neighbouring river Gelas is now Fiume di Terra Nuova. *LR. A.*

27. *Ἰνυκον*] *χερπον πάνυ σμικρὸν*, *Pla. Hi. ma.* 5, 9; now the monastery of St John de Arenis. *WS.* It was probably near the mouth of the Hypsea to the east of Selinus. *LR.*

ἀνδραπόδων τὰ ἡμίσεα μεταλαβεῖν τῶν ἐν τῇ πόλι, τὰ δὲ ἐπὶ τῶν ἀγρῶν πάντα Ἰπποκράτεα λαγχάνειν. τοὺς μὲν δὴ πλεῦνας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δῆσας, τοὺς δὲ κορυφαίους αὐτῶν τριηκοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάξαι οὐ μέντοι οἱ γε Σάμιοι ἐποίησαν ταῦτα. (24) Σκύθης δὲ, ὁ τῶν Ζαγκλαίων μούναρχος, ἐκ τῆς Ἰνύκου ἐκδιδρήσκει²⁸ ἐς Ἰμέρην²⁹ ἐκ δὲ ταῦτης παρῆν³⁰ ἐς τὴν Ἀστην, καὶ ἀνέβη παρὰ βασιλέα Δαρεῖον. καὶ μιν ἐνόμισε Δαρεῖος πάντων ἀνδρῶν δικαιώτατον εἶναι, ὅσοι ἐκ τῆς Ἐλλάδος παρ' ἐωτὸν ἀνέβησαν. καὶ γὰρ, παραιτησάμενος βασιλέα, ἐς Σικελίην ἀπίκετο, καὶ αὐτὶς ἐκ τῆς Σικελίης ὑπίσω παρὰ βασιλέα, ἐς δὲ³¹ γῆρας, μέγα³² ὀλβίως ἐών, ἐτελεύτησε ἐν Πέρσῃσι. Σάμιοι δὲ, ἀπαλλαχθέντες Μήδων, ἀπονητὴ πόλιν καλλίστην Ζάγκλην περιεβλήσατο.³³

(25) Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γενομένην, Φοίνικες, κελευσάντων Περσέων, κατῆγον ἐς Σάμον Αἰάκει τὸν Συλοσῶντος, ὃς πολλού τε ἄξιον γενόμενόν σφισι καὶ μεγάλα κατεργασάμενον· καὶ Σαμίοισι μόνοισι τῶν ἀποστάντων ἀπὸ Δαρείου, διὰ τὴν ἔκλεψιν τῶν νεῶν τῶν ἐν τῇ ναυμαχῇ, οὔτε ἡ πόλις, οὔτε τὰ ἱρὰ ἐνεπρήσθη. Μιλήτου δὲ ἀλούσης, αὐτίκα Καρίην ἔσχοι οἱ Πέρσαι· τὰς μὲν ἐθελούτην³⁴ τῶν πολέων ὑποκυψάσας, τὰς δὲ ἀνάγκη προσηγάγοντο. ταῦτα μὲν δὴ οὕτω ἐγίνετο.

(26) Ἰστιαίψ δὲ τῷ Μιλησίῳ, ἔσντι περὶ Βυζάντιον καὶ συλλαμβάνοντι τὰς Ἰώνων ὄλκάδας· ἐπτλωόντας ἐκ τοῦ Πόντου³⁵, ἐξαγγέλλεται τὰ περὶ Μιλητον γενόμενα τὰ μὲν δὴ περὶ Ἐλλήσποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτη, Ἀπολλοφάνεος παιδὶ, ἈΕνδηνῷ³⁶ αὐτὸς δὲ, ἔχων Λεσβίους, ἐς Χίον ἔτλεε· καὶ Χίων φρουρῇ, οὐ προσιεμένῃ μιν, συνέβαλε ἐν Κοιλοῖσι³⁸ καλεομένοισι τῆς Χίης

28. ἐκδιδρήσκει] vi, 90; ix, 88; Thu. i, 126; vi, 7; Arist. V. 126. The aorist *ἔκδραν* occurs, iv, 148; Arist. C. 55; Eur. Hr. 14. EE.

29. Ἰμέρη] Himera was to the west of the mouth of a river which bore the same name; it is now called Termini from *Θερμαὶ* 'the warm baths.' A. L.R.

32. μέγα] vii, 190. Ἀelian has imitated this sentence, *μέγα ὀλεῖος δὲ, γῆρας κατέστρεψε τὸν βίον*, V. H. viii, 17. The neuter adjective is used adverbially with each degree of comparison. *HGV*, on *VG*, iii, 7, 12.

33. περιεβλήσατο] The passive for the middle; 'had appropriated to

themselves;' literally, 'had surrounded for themselves,' or 'invested themselves with.' SW. It appears a metaphor taken from dress.

34. ἐθελούτην] 'voluntarily.' This word is properly an adjective, and may stand for *κατὰ ἐθελούτην τρόπον*, or here *κ. ἐ. προσαγαγήν*; in the same sense as in *Thu. i, 82*.

35. τοῦ Πόντου] und. Εἴσεινον, which was peculiarly so called.

36. Κοιλοῖσι] Chios is divided into two parts. The first is elevated and looks to the west; we see there hills covered with wood, and deep and dark 'hollows,' from which a great number

χώρης τούτων τε δὴ ἐφύνεσε συχνούς καὶ τῶν λοιπῶν Χίων, οἵα δὴ κεκαμένων ἔκ τῆς ναυμαχίης, ὁ Ἰστιαῖος, ἔχων τοὺς Λεσβίους, ἐπεκράτησε, ἐκ Πολίχνης³⁷ τῆς Χίων ὄρμεώμενος. (27) Φιλέει³⁸ δέ κως προσημαίνειν³⁹, εὐτ' ἀν μέλλῃ⁴⁰ μεγάλα κακὰ ἡ πόλι η ἔθνει ἔσεσθαις καὶ γὰρ Χίοισι πρὸ τούτων σημῆια⁴¹ μεγάλα ἐγένετο. τοῦτο μέν σφι πέμψασι ἐς Δελφοὺς χορὸν νεηνιέων ἐκατὸν, δύο μοῦνοι τούτων ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ ἑννενήκοντα αὐτῶν λοιμὸς ὑπολαβὼν⁴² ἀπήνεικε⁴³ τοῦτο δὲ, ἐν τῷ πόλι τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκομένοισι ἐνέπεσε ἡ στέγη, ὥστε ἀπ'⁴⁴ ἐκατὸν καὶ εἴκοσι παιδῶν ἐις μοῦνος ἀπέφυγε. ταῦτα μέν σφι σημῆια ὁ θεὸς προεδέξε· μετὰ δὲ ταῦτα, ἡ ναυμαχίη ὑπολαβοῦσα, ἐις γόνυν τὴν πόλιν ἔβαλε⁴⁵ ἐπὶ δὲ τῷ ναυμαχῇ ἐπεγένετο Ἰστιαῖος, Λεσβίους ἄγων· κεκακω-

of small rivers spring. *MLT. LR.*
'The Hollows' of Euboea are mentioned, vi, 100, 20. There were also districts of Syria and Elis so called; and a borough of Attica bore the same name, vi, 103; *Æsch.* Ct. 65.

37. *Πολίχνης* 'Little Town.' There were towns of the same name in Crete, vii, 170; in Sicily, and in Troas. *WE. LR.*

38. *φιλέει*] iii, 82, 64; δέος may be understood here, as it occurs just below: or the verb may be taken impersonally. *SW.*

39. *προσημαίνειν*] If φιλέει be construed impersonally, this infinitive must be considered as an active used for the passive, as δηλοῖ, i.e. δῆλον ἔστι, ii, 117; ix, 68; διέδεξε, ii, 134; iii, 82; δέήλωσε, Xen. C. vii, 1, 30; M. i, 2, 32. In a military sense the nominative δ σαλπιγκῆς may be understood before the verb ἔσθητο, viii, 11, 48; *SW.* Xen. A. i, 2, 17; ii, 2, 2; iii, 4, 3; (*HU.*) iv, 3, 23; vi, 5, 15; C. v, 3, 52; *MA.* 294. Eur. Hr. 830; ἔσεισε for σεισμὸς ἐγένετο, Thu. iv, 52; *EE.* Xen. H. iv, 7, 4; σημῆναι for σημεῖων εἶναι, Thu. ii, 8; σημαίνειν πρὸ τῶν μελλόντων, Xen. H. v, 4, 17. *BF.*

40. *μέλλῃ*] After particles of time the subjunctive is used, when an action, frequently occurring, is mentioned in the present or future tense. *MA.* 521.

41. *σημῆια μ.]* ἐνθ' ἐφάνη μέγα σημῖα, Hom. Il. B, 308. *SS.*

42. *ὑπολαβόν*] 'overtaking:' just below, and iv, 179; vi, 75; vii, 170; viii, 118: ἐπιλαβόν is the same, ἐ δὲ λαμδὸς τὸν στρατὸν ἐφθειρε, viii, 115; *WE.* ἀπολαμφθέντες, ii, 115; ix, 114; 'intercepted.' Appian has imitated Herodotus in the use of these three verbs, ἀναχθίνετα αὐτὸν χειμῶν ὑπέλαβε, R. iii, 12, 2; λαμδὸς δοῦοι καὶ λοιμὸς ἐπέλαβε Ρομαλούς, fr. t. iii, p. 16; τὴν δύοντος ἀπολαμβάνων, C. iv, 109. The first is generally applied to a storm. *SW.*

44. *ἀπ]* 'of,' i.e. 'out of:' a sense not noticed by *MA.*

45. *ἐς γόνυν ἔβαλε*] This metaphor, taken from wrestling, is often used by App. R. viii, 94; C. ii, 146; τοὺς δημοκτόνους δ δῆμος, ἐπὶ πλείστους ἔξαρε, ἐς γ. ἔβραψε, iii, 20; καταστρψμένος [vi, 27, 46; αὐτῆν καὶ κλίνας ἐς γ. ib. 30; Bas. the Gr. E. 301, p. 437, c; Bas. of Sel. M. S. Th. ii, 12, p. 168; *WE.* (τὴν πόλιν) οὐ, τὸ λεγόμενον δὴ τοῦτο, εἰς γ. πεσούσας, ἀλλ᾽ ἐπὶ στόμα, διέστησεν αὗθις, *Æl.* V. H. iii, 17; δ παρὸν ὅμιν ἀπὸν πρόκειται ὑπὲρ ἐκκλησιῶν εἰς γ. κατενεθεισῶν, Chrys. Ep. ad In. t. iii, p. 522, a; *VK.* Ἀσία χθὲν αἰώνιος ἐπὶ γ. κέκλιται, *Æsch.* P. 926. (*BL.*) γρὺς ἔρπε occurs repeatedly in Homer, Il. E, 68 &c; *incidit ictus ad terram duplice poplite,* Vir. *Æ.* xii, 926.

μένων δὲ τῶν Χίων, καταστροφὴν εὐπετέως αὐτῶν ἐποιήσατο.⁴⁶
 (28) Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσον⁴⁷, ἄγων
 Ἰώνων καὶ Αἰολέων συχνούς. περικατημένῳ δέ οἱ Θάσον ἥλθε
 ἀγγελίη, ως οἱ Φοίνικες ἀναπλώουσι ἐκ τῆς Μιλήσου ἐπὶ τὴν ἄλλην
 Ἰωνίην. πυθόμενος δὲ ταῦτα, Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς
 δὲ ἐς τὴν Λέσβον ἡκείγετο, ἄγων πᾶσαν τὴν στρατιήν. ἐκ Λέσβου
 δὲ, λιμαινούσης⁴⁸ οἱ τῆς στρατιῆς, πέρην διαβαίνει, ἐκ τοῦ Ἀταρ-
 νέος⁴⁹ ως ἀμήσων τὸν σῖτον, τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ Καΐκου⁵⁰
 πεδίου, τὸν τῶν Μυσῶν. ἐν δὲ τούτοισι τοῖσι χωρίοισι ἐτύγχανε
 ἐών "Αρπαγος, ἀνὴρ Πέρσης, στρατηγὸς στρατιῆς οὐκ ὀλίγης" δις, οἱ
 ἀποβάντι συμβαλῶν, αὐτὸν τε τοις Ιστιαίον ζωγρίῃ ἔλαβε, καὶ τὸν
 στρατὸν αὐτοῦ τὸν πλέω διέφθειρε. (29) Ἐζωγρήθη δὲ ὁ Ἰστιαῖος
 ὥδε⁵¹ ως ἐμάχοντο οἱ Ἑλληνες τοῖσι Πέρσησι ἐν τῇ Μαλήνῃ τῆς
 Ἀταρνείτιδος χώρης, οἱ μὲν συνέστασαν⁵² χρόνον ἐπὶ πολλὸν, ἡ
 δὲ ἵππος ὑπερον ὄρμηδεῖσα ἐπιτίπτει τοῖσι "Ἐλλησι" τότε δὴ ἔργον⁵³
 τῆς ἵππου τοῦτο ἐγένετο· καὶ τετραμένων τῶν Ἑλλήνων, ὁ Ἰστιαῖος,
 ἐλπίζων οὐκ ἀπολέεσθαι ὑπὸ βασιλέος διὰ τὴν παρεοῦσαν ἀμαρτάδα,
 φιλοψυχίῃ τοιήνδε τινὰ ἀναιρέεται· ως φεύγων τε κατελαμβάνετο
 ὑπ' ἀνδρὸς Πέρσεω, καὶ ως καταφεύμενος ὑπ' αὐτοῦ ἔμελλε συγκεν-
 τηθῆσεσθαι, Περσίδα γλῶσσαν μετεῖς⁵⁴, καταμηνύει ἐωντὸν, ως εἴη
 Ἰστιαῖος ὁ Μιλήσιος. (30) Εἰ μέν νυν, ως ἐζωγρήθη, ἀχθη
 ἀγόμενος⁵⁵ παρὰ βασιλέα Δαρείον, δὲ⁵⁶ οὗτ' ἀν ἔπαθε⁵⁶ κακὸν

46. καταστροφὴν ἐποιήσατο] a periphrasis for κατεστρέψατο. *HGV*, on *VG*, v, 10, 9.

47. Θάσον] now Thaso. *LR*. It had formerly many names, which will be found in *A*.

48. λιμαινούσης] Ίνα μὴ λιμήνει ἡ στρατιὴ, vii, 25; *WE*. ἐλίμαινεν δὲ στρατὸς αὐτῷ καὶ τὴν πόλιν ἡρτοποιούν, *App*, ii, 61. *SW*.

49. Ἀταρνέος] From the present passage it is probable that after the revolt of the Ionians the Persians had restored this territory to the Mysians. *LR*. s. i, 160, 60.

50. Καΐκου] *Mysusque Caicus*, Vir. G. iv, 370, *LR*. Its modern name is Mandragoræ, *MNN*, or, according to others, Girmasti, *A*.

52. ἔργον] 'then it became the business of the cavalry:' i. e. 'the cavalry put the finishing stroke to the action.'

53. μετεῖς] The simple verb is more common, ii, 2; *WE*. but the compound occurs, vi, 37; ix, 16; *SW*. Ελλάδα γλῶσσαν ἴστα, *ib*.

54. ἀχθη ἀγόμενος] Our author in like manner has λότες ἤσαν, vi, 34; φεύγων ἐκφεύγει, v, 95; οὐχεσθαι οἰχομένους, vii, 220; *WE*. ἔφη λέγων, i, 118; 125; v, 36; 49; εἰοι ἔντες, iii, 49; ξοτὶ ἔνσα, iii, 108; ἀρέσται οὐ φέμενος, iv, 68. *STG*.

55. δὲ] Both these words are superfluous. This pleonasm is Homeric. *SW*.

56. οὗτ' ἀν ἔπαθε] This conjecture of the historian rests on the good-nature of Darius, his gratitude for past services, and that humane law of the Persians, τὸ μὴ μῆτις αὐτῆς ἔνεκα μῆτε αὐτὸν τὸν βασιλέα μηδένα φονεύειν διλλὰ λογισάμενος ἢν εὐρίσκῃ πλέω τε καὶ μέσω τὰ ἀδικήματα ἔντα τῶν ὑπουργημάτων, i, 137; Aristid. Ap. p. Q.

οὐδὲν, δοκέειν ἐμοὶ⁵⁷, ἀπῆκε⁵⁸ τ' ἀν αἰτῷ τὴν αἰτίην· νῦν δέ μιν, αὐτῶν τε τούτων εἴνεκα, καὶ ἵνα μὴ, διαφυγὼν⁵⁹, αὗτις μέγας⁶⁰ παρὰ βασιλέῖ γένηται, Ἀρταφέρνης τε ὁ Σαρδίων ὑπάρχος, καὶ ὁ λαβὼν "Ἀρπαγος, ὡς ἀπίκετο ἀγόμενος ἐς Σάρδις, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτη ἀνεσταύρωσαν⁶¹, τὴν δὲ κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα Δαρεῖον ἔς Σοῦσα. Δαρεῖος δὲ, πυθόμενος ταῦτα καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας, ὅτι μιν οὐ χώντα ἀνήγαγον ἐξ ὄψιν τὴν ἐωτοῦ, τὴν κεφαλὴν τὴν Ἰστιαῖον λούσαντάς τε καὶ περιστελλαντας εὖ ἐνετείλατο θάψαι⁶¹, ὡς ἀνδρὸς μεγάλως ἐωτῷ τε καὶ Πέρσησι εὑργέτεω.⁶² τὰ μὲν περὶ Ἰστιαῖον οὕτω ἔσχε.

(31) 'Ο δὲ ναυτικὸς στρατὸς ὁ Περσέων, χειμερίσας περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἱρέει εὐπετέως τὰς νήσους τὰς πρὸς τῇ ἡπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ Τένεδον.⁶³ ὅκως δὲ

V. t. iii, p. 419. The gratitude of Darius to foreigners is exemplified in the instances of Democedes, iii, 130 &c.; Syloson, iii, 140; Coës, and others, v, 11; vi, 41. His clemency is shown in his treatment of the Eretrians, vi, 119; and Milesians, vi, 20; who had highly offended him. He even pardoned Oribazus the Hyrcanian and some Persians of rank, who had conspired against his life; Ἄει. V. H. vi, 14. And great as was the offence of Histiaeus, it was outweighed by the service he had rendered in preserving the bridge across the Danube, and thereby saving the king and the whole army, iv, 137. By the aforesaid law Teribazus seems to have been acquitted; Diod. xv, 11; by the same, Ἄρβαces τῶν κινδύνων ἀπέλυσε τὸν Βέλεστον, φῆσας μείζονας εἶναι τὰς ἐξ αὐτοῦ προγεγενημένας εὑργειστας τῶν βοτερὸν ἀδικημάτων, Ctes. ii, 28; [the life of Sandoces was saved by it, vii, 194, 8. ED.] Pausanias alludes to the same custom, ix, p. 776. The way in which Darius speaks of Histiaeus when dead, and his honourable treatment of his remains, afford further confirmation to our author's opinion. VK.

58. ἀπῆκε] The nominative Δαρεῖος or βασιλεὺς must be supplied. SW. This verb is also constructed with an

accusative of the person and a genitive of the thing. SS.

59. διαφυγὼν] und. τὴν κόλασιν, LR. or τὸ δίκαιον διδόναι, as ένιοι παραβάνοντες διαφεύγοντι τὸ δ. δ. Xen. M. iv, 4, 7.

60. μέγας] "The king made Daniel a great man," ἐμεγάλισεν δὲ βασιλέως τὸν Δανῆλον, καὶ δόματα μεγάλα καὶ πολλὰ ἔδωκεν αὐτῷ, &c. LXX, Daniel ii, 48. 'a beg.' s. i, 161, 67*.

61. θάψαι] Speaking of deceased parents, Hippias says, λέγω τοίνυν δεὶ καὶ παντὶ καὶ πανταχοῦ καλλιστον εἶναι ἀνδρὶ πλούσιοντι ὑγιαίνοντι, τιμωμένῳ ὑπὸ τῶν Ἐλλήνων, ἀφικομένῳ εἰς γῆρας, τοὺς αὐτοῦ γονέας τελευτήσαντας καλῶς καὶ μεγαλοπρεπῶς ταφῆναι, Pla. H. ma. 26; τέλος, δακρύσας περιστὰ τὴν κεφαλὴν ἐκείνην, τοῖς Πέρσαις λέγει λούσαντας ἐντίκως καθάψαν, ὡς εὑργέτου τῶν Περσῶν μεγάλος ὑπηργμένον, Tzetz. Ch. iii, 535. VK. s. vii, 238, 94.

62. εὑργέτεω] viii, 85.

63. Τένεδον] This island still retains its name. It was anciently called Leucophrys, 'White Brow.' A. LR. ὄφρὺς δρειν occurs in Stra. v, p. 366; and the same metaphor is used by St Luke iv, 29; HU. in English it is very common.

λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην⁶⁴ αἰρέοντες, οἱ βάρβαροι ἐσαγήνευον⁶⁵ τοὺς ἀνθρώπους. σαγηνεύουσι δὲ τόνδε τὸν τρόπον· ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς, ἐκ θαλάσσης τῆς βορηίης ἐπὶ τὴν νοτίην διήκονσι, καὶ ἔπειτα διὰ πάσης τῆς νήσου διέρχονται ἐκθηρέυοντες⁶⁶ τοὺς ἀνθρώπους. αἴρον δὲ καὶ τὰς ἐν τῇ ήτείρῳ πόλιας τὰς Ἰάδας κατὰ τὰ αὐτά.⁶⁷ πλὴν οὐκ ἐσαγήνευον τοὺς ἀνθρώπους· οὐ γὰρ οἵτινες τὸν τρόπον μὲν ὑπὸ Λυδῶν, δἰς δὲ ἐπεξῆς τότε ὑπὸ Περσέων. (32) Ἐνθαῦτα Περέων οἱ στρατηγοὶ οὐκ ἐψεύσαντο τὰς ἀπειλὰς, τὰς ἐπηπελῆσαν τοῖς "Ιωστρατοπεδεύομένοισι ἐναντίᾳ σφίσι. ὡς γὰρ δὴ ἐπεκράτησαν τῶν πόλιων, τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἴροῖσι.⁶⁸ οὕτω δὴ τὸ τρίτον⁶⁹ "Ιωνες κατεδουλώθησαν, πρῶτον μὲν ὑπὸ Λυδῶν, δἰς δὲ ἐπεξῆς τότε ὑπὸ Περσέων. (33) Ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος, ὁ ναυτικὸς στρατὸς τὰ⁷⁰ ἐπ' ἀριστερὰ⁷¹ ἐσπλέοντι⁷² τοῦ Ἐλλησπόντου αἴρει τάντα· τὰ γὰρ ἐπὶ δεξιᾷ αὐτοῖσι τοῖσι Πέρσῃσι ὑποχείρια ἦν γεγονότα κατ' ἥπειρον. Εἰσὶ δὲ ἐν τῇ Εὐρώπῃ αἴδει τοῦ Ἐλλησπόντου· Χερσόνησός τε, ἐν τῇ πόλιες συνχαίρειν, καὶ Πέρινθος, καὶ τὰ τείχεα τὰ ἐπὶ Θρηήνης, καὶ Σηλυνθρή⁷³ τε, καὶ Βυζάντιον. Βυζάντιοι μέν γυν, καὶ οἱ πέρηθεν Καλχηδόνιοι, οὐδὲ ὑπέμειναν ἐπικλέοντας

65. ἐσαγήνευον] iii, 149; ἔθηρευον, ἥλενον, Hea, from σαγήνη δίκτυον, πλέγμα τι ἐκ καλάμων εἰς ἄηραν ἰχθύον, Hes. and. Phav. SS. ὡς οὐδεὶς Ἐρετρίεων αὐτὸν ἀποκεφανγός εἴη, συνάθαντες γάρ τὰς χειρας σαγηνεύσαντες τάσσων τὴν Ἐρετρίην οἱ στρατιῶται τοῦ Δάτιδος, Pla. de L. iii, 14; (AST.) ἰχθύον πάσι τερι τὴν ἀλωσιν χρήσασθαι, σαγηνευθῆναι γάρ καὶ ἀλωσιν πάντας, Philost. i, 23. V.K. s. i, 191, 8. There is a game still in vogue among boys (in which I have often borne a part), exactly resembling the σαγήνη τῶν ἀνθρώπων, and called by the name 'Widdy' or 'Withy,' a word of northern origin. The English *SEINE* is derived from *σαγήνη*, as the French *REINE* is from *regina*. While speaking of pastimes it may not be irrelevant to refer to Min. F. c. 3; for a very animated and exact description of the play called "Ducks and Drakes."

66. ἐκθηρεύοντες] s. Ζεσχ. P. 238. BL.

67. κατὰ τὰ αὐτὰ] i. e. εὐπετέως. LAU.

68. αὐτοῖσι...ιροῖσι] und. σίν. BO,

466. *HGV*, *RZ*, and *HE*, on *VG*, iv, 10; and ix, 5, 13. When a word which expresses the accompaniment has *αὐτὸς* with it, both, in the sense of 'together with,' are put in the dative, without *σύν*; the preposition is very rarely expressed. *ΜΑ*, 400, f. *Hom. Il. Θ.* 24. (*TR.*) 'temples and all.'

69. τὸ τρίτον] i, 28; 177; vi, 21. LAU.

70. τὰ] und. *χωρία*.

71. ἐπ' ἀριστερὰ] und. μέρη, *BO*, 171. as well as in ἐπὶ δεξιᾷ which follows. *SH.* ἐπὶ δεξιᾷ ἐσπλέοντι, iii, 90; ἐ. δ. ἐσιόντι, i, 51; τὸ μέρη ἐ. δ. τῆς δύον, τὸ δὲ ἐπ' ἄ. vii, 39; ἐπ' ἐ. δ. Ιωσι, ἐπ' ἐπ' ἄ. *Hom. Il. M.* 239; ἐπ' ἄ. N, 675; *WE.* ἡ Θράκη (ἐν τῇ Ασίᾳ) ἐστιν ἐ. δ. εἰς τὸν Πόντον εἰσπλέοντι, *Xen. A.* vi, 4, 1: s. ἐστι πόλις ἐ. δεξιῆς ἐσπλέοντι, *Thu. i.*, 24; (*DU. BF.*) and καταβαίνοντι ἐ. δ....ἐ. δὲ λαῖς, *App. pr. R. H. 2. (SW.)*

73. Σηλυνθρή] still retains its name, signifying 'the City of Selys.' Βρίσα γάρ, κατὰ Θράκας, ἡ πόλις, Steph. and Stra. vii, p. 491. *HU.* s. iv, 93, 41; vii, 58, 18. Our 'borough' and 'burgh' (byrig in Saxon) have a com-

τοὺς Φοίνικας, ἀλλ' οἴχοντο, ἀπολιπόντες⁷⁴ τὴν σφετέρην⁷⁵, ἔσω ἐς τὸν Εὔξεινον πόντον· καὶ ἐνθαῦτα πόλιν Μεσαμβρίην οἰκησαν.⁷⁶ οἱ δὲ Φοίνικες, κατακαύσαντες ταύτας τὰς χώρας τὰς καταλεχθεῖσας⁷⁷, τράπονται ἐπὶ τε Προκόνυησον⁷⁸, καὶ Ἀρτάκην⁷⁹ πυρὶ δὲ καὶ ταύτας νείμαντες, ἐπλωοι ἀντὶς ἐς τὴν Χερσόνησον, ἐξαιρήσοντες τὰς ἐπιλοίπους τῶν πολίων, δισας πρότερον προσχόντες οὐ κατέσυραν. ἐπὶ δὲ Κύζικον⁸⁰ οὐδὲ ἐπλωσαν ἀρχὴν⁸¹ αὐτοὶ γάρ Κυζικηνοὶ, ἔτι πρότερον τοῦ Φοίνικων ἐσπλουν, ἐγεγόνεσαν ὑπὸ βασιλέi, Οἰθάρεi τῷ Μεγαθάζουν ὁμολογήσαντες, τῷ ἐν Δασκυλείψ⁸² ὑπάρχῳ τῆς δὲ Χερσονήσου, πλὴν Καρδίης⁸³ πόλιος, τὰς ἀλλὰς πάσας ἔχειφωσαντο οἱ Φοίνικες.

(34) Ἐτυράννευε δὲ αὐτέων μέχρι τότε⁸⁴ Μιλτιάδης ὁ Κίμωνος τοῦ Στησαγόρεω, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοιῷδε· εἶχον Δόλογκοι⁸⁵ Θρήικες τὴν Χερσόνη-

mon origin with the word *θρία*; and hence SALISBURY.

74. οἴχοντο, ἀπολιπόντες] By the punctuation here adopted the verb refers to *ἐς τὸν πόντον*, the participle to *τὴν σφετέρην*, and the phrase does not fall under the formulæ given, i., 1, 55.

75. τὴν σφετέρην] und. πόλιν.

76. οἰκησαν] λέγονται οἱ Βοζάντιοι πτονθῆναι ποτε τὸν Φοίνικας ἐπιπλέοντας, καὶ ἀποφυγεῖν τὴν σφετέραν φυγῆτας δὲ εἰς τὸν Εὔξεινον μετὰ τῶν Καλχηδονίων οἰκήσαντες τὴν Μεσημβρίαν πόλιν, Eust. on Dio. P. R.

77. τὰς καταλεχθεῖσας] ‘here enumerated.’

78. Προκόνυησον] ‘Hind Island,’ now Marmara, was anciently called Elaphonnesus ‘Stag Island,’ and Nebra ‘Fawn;’ Schol. on Ap. of Rh. ii, 279. L.R.

79. Ἀρτάκην] adjoining to Cyzicus, in the neighbourhood of which there is a place still called Artaki. L.R.

80. Κύζικον] Cyzicum nobilis civitas, arce, τασῖbus, portu, turribusque marmoreis, Asiatica plage litera illustrat, Flo. iii, 5. It is now in ruins, but still bears the same name; it is also called Capidag. L.R. A.

81. ἀρχὴν] vii, 9, 78; ‘at all.’ ZN, HE, and RZ, on VG, iii, 3, 8.

82. Δασκυλείψ] now Diaskillo or Dasceli. A. L.R.

83. Καρδίης] This town was so named from being built in the form of ‘a Heart.’ It was also called Hexamilium ‘Six Miles,’ from the breadth of the isthmus, and is now Hexamili. A. L.R.

84. μέχρι τότε] i. e. μ. τοῦτο τε χρόνον, οὐ τῷ τότε ἐν χρονφ, Soph. ΘΕ. R. 564.

85. Δόλογκοι] Δόλογκοι καὶ Ἀψίνθιοι έθνη δυορα περὶ τὸν Ἐλλησπόντον οἱ δὲ Δόλογκοι κατεπολέμουν τὸν Ἀψίνθιον. ἐρωτῶσιν οὖν Ἀψίνθιοι τὸν δένων, ‘πῶς ἀν ἀπαλλαγῶσι τῶν κακῶν;’ ἔχοντες ἀντοι, θτι “τὸν πρῶτον ὑποδέχμενον ὑμᾶς Ἀθηναῖς αὐτὸν ἐκεῖνον στήσατε τύραννον.” ἀκούσαντες τοῦτο οἱ Ἀψίνθιοι ἡρώωντο περιυστεῖν τὰς πόλεις· καὶ, τέλος, ἐλθήντας αὐτὸς εἰς Ἀθήνας ὑπεδέξατο δὲ Μιλτιάδης· ἐκ τούτου οὖν ἔγνωσαν θτι δὲ χρησμὸς τοῦτον δηλοῦν εἴτα διελέχθωσαν αὐτῷ περὶ τούτου ὃ δὲ οὐκ ἴσουλήθη, ἀλλὰ λέγει Ἀψίνθιοι, θτι “(ἔτι) πέμψαντες εἰς Πισθίαν, μάθετε ἀκριβέστερον, εἰ περὶ ἔμου λέγει δὲ χρησμός.” πεμψάντων οὖν αὐτῶν, λέγει, θτι “ναὶ· περὶ αὐτοῦ λέγει (λέγει!).” ἀκούσαντο τοῦ χρησμοῦ, πάλιν Ἀψίνθιοι λέγει δὲ Μιλτιάδης, θτι “ἔν κελεύσῃ ἡ πόλις, γίνομαι” κελευσάσης οὖν τῆς πόλεως, ἐγένετο τύραννος, from

σον ταύτην.⁸⁶ οὗτοι δύνοις οἱ Δόδοιγκοι, πιεσθέντες⁸⁷ πολέμῳ ὑπὸ Ἀψινθίων, ἐξ Δελφοὺς ἔκεμψαν τοὺς βασιλέας⁸⁸, περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πιθίη σφι ἀνεῖδε ‘οἰκιστὴν ἐπάγεσθαι ἐπὶ τὴν ‘χώρην τοῦτον, ὃς ἀνὴ σφεας, ἀπιώντας ἐκ τοῦ ἵρου, πρῶτος ἐπὶ ‘ξείνια⁸⁹ καλέσῃ.’ Ιόντες δὲ οἱ Δόδοιγκοι τὴν ἵρην ὄδον⁹⁰, διὰ Φωκέων τε καὶ Βοιωτῶν ἤσαν καὶ σφεας ὡς οὐδεὶς ἐκάλεε, ἐκτράπονται ἐπὶ ‘Αθηνέων. (85) ‘Εν δὲ τῷσι ‘Αθήνησι τηνικαῦτα εἶχε μὲν τὸ πᾶν κράτος Πεισιστρατος⁹¹ ἀτάρ ἐδυνάστενέ * τι καὶ⁹² Μιλτιάδης ὁ Κυψέλου, ἐννοιούσης τεθριπποτρόφου⁹³, τὰ μὲν ἀνέκαθεν⁹⁴ ἀπ’ Λιακοῦ τε καὶ Αιγαίνης⁹⁴ γεγονός, τὰ δὲ νεώτερα⁹⁵ ‘Αθηναῖος⁹⁶ Φιλαίου, τοῦ Αἴαντος παιδὸς, γενομένου πρώτου τῆς οἰκίης ταύτης ‘Αθηναίου. οὗτος δὲ Μιλτιάδης, κατήμενος ἐν τοῖσι προθύροισι τοῖσι ἑωτοῦ⁹⁶, δρέων τοὺς Δολόγκους παριώντας, ἐσθῆτας ἔχοντας οὐκ ἐγχωρίην καὶ αἰχμὰς, προσεέβαστο⁹⁷ καὶ σφι προσελθοῦσι ἐπηγγεῖλατο καταγωγὴν καὶ ξείνια.⁹⁷ οἱ δὲ, δεξιάμενοι, καὶ ξεινισθέντες ὑπ’ αὐτοῦ, ἐξέφαινον πᾶν οἱ τὸ μαντήιον⁹⁸ ἐκφήναντες δὲ, ἐδέοντο αὐτοῦ τῷ θεῷ μιν⁹⁸ πειθεσθαι. Μιλτιάδεα δὲ ἀκούσαντα παραντίκα ἐπεισε ὁ λόγος, οἷα ἀχθόμενόν τε τῇ Πεισιστράτου ἀρχῇ, καὶ βουλόμενον ἐκ ποδῶν⁹⁹

Schol. (Ms.) on Aristid. who has told the story of the Apsinthians instead of the Dolonci. VK.

86. τῷ X. ταῦτην] i, 27, 93; vi, 40. As Chersonesus signified 'peninsula,' it applied to more than one place: this accounts for the addition of the demonstrative prounoun. The Romans applied the name *κατ' ἔξοχὴν* to Asia Minor, (which Appian calls *ἡ μεγάλη Χερσόνησος*, pr. R. H. 2); as we do to Spain and Portugal.

87. πιεσθέντες] 'being hard pressed.'

88. βασιλέας] It was customary for kings either to consult the oracle in person, or to send a prince of the blood or other personage of distinction for that purpose. Thus Laius θεωρός ἐκδημῶν ἀπεστάλη, Soph. O.E. R. 114; and Oedipus says παῖδα Μεγοικέως Κρέοντ⁹, ἔμαυτον γαμέρον ἐς τὰ Πισιδάκημα Φοίσου δάμαθ¹⁰, ὡς τέθοιθ¹¹, δ τι δρῶν ἡ τι φονών, τήνδε ψυταμην πόλιν, 69; and accosts Creon thus on his return, ἄναξ, ἔμδυ κήδευμα, &c; 85: s. Liv. i, 56, 5.

89. ἐπὶ ξείνια] und. δεῖπνα; in the form ἐπὶ ξείνια, τραπέζη is to be understood. LAU, i 118, 66.

90. ἵρην δδὸν] The most celebrated 'sacred road' was that from Athens to Eleusis. The way here meant was perhaps that by which the Athenians sent religious processions to Delphi. WE. If so, asks LAU, why should the compound ἐκτράπονται have been used? The context would seem to imply that the road, after passing through Phocis and Boeotia, went towards the Peloponneseus.

91. ἐδυνάστενέ τι καὶ] 'was also possessed of some influence.'

92. τὰ νεώτερα] Neuter adjectives, either with or without an article, are very often put for adverbs: but comparatives are almost always expressed by the singular, and superlatives by the plural. MA, 260, 1; 446, 7.

93. τοῖσι ἑωτοῦ] The villa of Miltiades was at Laciadæ, not far from the borders of Attica. VK.

94. καταγωγὴν καὶ ξείνια] lodging and hospitable entertainment.'

95. αὐτοῦ... μιν] i, 2, 94.

96. ἐκ ποδῶν] οἱ ἐκτοδὸν, 'out of the way'; ἐμποδὸν, iv, 118; 'in the way.' LAU.

είναι. αὐτίκα δὲ ἐστάλη ἐς Δελφοὺς, ἐπειρησόμενος τὸ χρηστήριον, ‘εἰ ποιοὶ τά περ αὐτοῦ οἱ Δόλογκοι προσεδέοντο;’ (36) Κελευόσης δὲ καὶ τῆς Πυθίης, σύντα δὴ Μιλτιάδης ὁ Κυψέλου, Ὀλύμπια¹⁰⁰ ἀναιρητὰς πρότερον τούτων τεθρίππῳ, τότε, παραλαβὼν Ἀθηναῖων πάντα τὸν βουλόμενον¹ μετέχειν τοῦ στόλου, ἐπλεεῖ ἅμα τοῖσι Δολόγκοισι καὶ ἔσχε τὴν χώρην. καὶ μιν οἱ ἐπαγαγμένοι τύραννον κατεστήσαντο. δὲ πρῶτον μὲν ἀπετείχισε² τὸν ίσθμὸν τῆς Χερσονήσου ἐκ Καρδίης πόλιος ἐς Πακτύην³, ἵνα μὴ ἔχοιέν σφεας οἱ Ἀψίνθιοι δηλέσθαι⁴, ἐσβάλλοντες ἐς τὴν χώρην⁵ εἰσὶ δὲ οὗτοι στάδιοι ἔξι τε καὶ τριήκοντα τοῦ ίσθμοῦ ἀπὸ δὲ τοῦ ίσθμοῦ τούτου ἡ Χερσόνησος εἶσιν πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος. (37) Ἀποτείχισας ὡν τὸν ἀνέχενα⁶ τῆς Χερσονήσου δὲ Μιλτιάδης, καὶ τοὺς Ἀψίνθιους τρόπῳ τοιούτῳ ὡσάμενος, τῶν λοιπῶν πρώτοισι ἐπολέμησε Λαμψακηνοῖσι καὶ μιν οἱ Λαμψακηνοὶ λοχίσαντες αἱρέουσι ζωγρίην⁷ ἦν δὲ ὁ Μιλτιάδης Κροίσφ τῷ Λυδῷ ἐν γνώμῃ γεγονὼς.⁸ πυθόμενος ὡν ὁ Κροίσος ταῦτα, πέμπων προηγόρευε τοῖσι

100. Ὀλύμπια] und. διγνώσκατα. FI. as in Πόθια ἀνελόμενος, vi, 122. A person was also said νικάν ἐν Ὀλυμπίᾳ, ib. or, Ὀλυμπίδι, Pau, vi, 7; or more commonly, in Her. Ὀλυμπίδδα, with which νίκην is to be understood, vi, 70, 35; 103 repeatedly; 125; ix, 33; Pin. O. ii, 5; P. vii, 14; ἌΞL. H. A. xii, 40. In Pausanias an Olympic victor is said ἀνελέσθαι τὸν κόπινον, [viii, 26, 5;] and a conqueror in the Pythian games ἄ. τὴν δόρυν. WE. VK. It is not known in what years this victory, and that spoken of in vi, 70; were won. LR.

1. πάντα τὸν βουλόμενον] Pisistratus readily promoted a scheme, by which he was likely to get rid of many restless spirits or disaffected subjects. WE. s. vi, 44, 59.

2. ἀπετείχισε] vi, 37; SW. the same as οἰκοδομέως διὰ τοῦ ίσθμοῦ τείχος, viii, 71. Xenophon adds the words δὲ θαλάττης ἐς θαλαττα, H. iii, 2, 8. In this sense Diodorus uses διατείχιζεν, xiv, 38; WE. and Thucydides the simple verb, as well as its compound with ἀπδ, i, 64. BF.

3. Πακτύην] now Παλαιά Patino. LR.

4. δηλέεσθαι] κακοῦν, iii, 87; σωτ-

εσθαι, i, 17; σωμαρέειν, i, 152, 100; βλάπτειν, Schol. on Aristid.

5. χώρην] Justinian repaired this wall, and strengthened it with additional works against the Thracians. The Romans had previously used similar means to protect the Britons from the incursions of the Picts; namely, the celebrated wall of Severus. And, in a later period of the Empire, the Greeks under Emanuel Palæologus adopted a like precaution to secure the Peloponnesus against the inroads of the Turks. The Chinese constructed that immense work, the great wall of China, as a protection from the Tartars. LR. So the wall of Dercyllidas, Xen. H. iii, 2, 10. LG.

6. ἀνέχενα] ἡ μὲν ἐν μεσῷ τῆς θαλάττης ἀκατέρῳθεν παρῆκουσα γῆ (καλεῖται) αὐχή, Poll. ix, 18. This word occurs in a metaphorical sense, iv, 85; 89, 33; 118, 68; Xen. A. vi, 4, 2; and Pliny uses cervix in a like signification, H. N. iv, 3; vi, 29. HU.

7. αἱρέοντι ζωγρίῃ] i. e. ζώγρησαν, i, 86 &c; cf. Ἐλάσον, vi, 28.

8. ἐν γνώμῃ γεγονὼς] i. e. γνώριμος, ‘an intimate acquaintance;’ SW. STG. or κατὰ νόον ἐστι, ix, 111; ‘beloved, esteemed.’ CY. LR.

Δαμψακηνοῖσι ‘μετιέναι Μιλτιάδεα’ εἰ δὲ μὴ⁹, σφέας πίτυος τρόπου¹⁰ ἀπείλεε ‘έκτριψεν.’ πλανωμένων δὲ τῶν Δαμψακηνῶν ἐν τοῖσι λόγουσι¹¹, τὸ θέλει¹² τὸ ἔπος εἶναι¹³, τό σφι ἀπείλησε ὁ Κροῖσος, ‘πίτυος τρόπον ἔκτριψεν,’ μόγις κοτὲ μαθὼν, τῶν τις πρεσβυτέρων εἶπε τὸ ἑδύν, “ὅτι πίτυς μούνη¹⁴ πάντων δενδρέων ἐκκοπεῖσα βλαστὸν οὐδένα μετεί, ἀλλὰ πανώλεθρος¹⁵ ἔξαπόλλυται.”¹⁶ δεῖσαντες ὅν οἱ Δαμψακηνοὶ Κροῖσον, λύσαντες μετῆκαν¹⁷ Μιλτιάδεα. (38) Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει· μετὰ δὲ, τελευτῇ ἄπαις, τὴν ἀρχήν τε καὶ τὰ χρήματα παραδοὺς Σπησαγόρῳ τῷ Κίμωνος ἀδελφεοῦ παιδὶ ὁμομητρίου, καὶ οἱ τελευτήσαντι Χερσονησίταις θύνοσι, ὡς νόμος¹⁸ ὀλικοτῷ, καὶ ἀγῶνα ἵππικον¹⁹ τε καὶ

9. εἰ δὲ μὴ] ‘otherwise,’ vi, 56; viii, 62, 74; Thu. i, 26; 28; ii, 5; Xen. H. i, 3, 3; A. ii, 1, 1 f.; iv, 3, 5; Dem. Ch. 3; Arist. R. 628; St Matthew vi, 1; ix, 17; St Luke v, 36 f. The first hypothetical proposition, which is here suppressed, might have been, εἰ μὲν τὸν Μιλτιάδεα μετιέναι ἔβολόντο, καλῶς ἦσεοθαι. *HGV*, iii. ED.

10. πίτυος τρόπου] ‘after the manner of a pine-tree.’ This expression passed into a proverb, πεύκης τ. Dion. Genian. Suid. Zenob. and Phil. *WE*. LR.

11. πλανωμένων ἐν τ. λ.] ‘wandering to and fro in their conversation;’ *LR*. ‘being quite at a loss to discover;’ ἐν τ. λ. is much the same as γενομένης λέσχης, ix, 71.

12. τὸ θέλει] i, 78; τὸ θέλει, iv, 131, 50. *WE*. τὸ is put for δ, i, 1, 24; and before τι, as δs for τις, vi, 124; before γένορτο, ix, 71; τὰ for τίνα, iii, 51: *SW*. but it is to be observed, that the relative stands for the interrogative in dependent propositions only. *MA*, 485. The question with the Lampasænes was, why the pine, in particular, should be mentioned. *LR*. s. i, 109, 71.

13. εἶναι] θέλει λέγειν, ii, 13; iv, 131, 49; *WE*. ἔξισταντο πάντες καὶ διηπόρους, ἄλλος πρὸς ἄλλον λέγοντες· “τί ἀν θέλοι τοῦτο εἶναι;” *Acts* ii, 12; βουλόμεθα γνῶναι τί ἀν θ. ταῦτα εἰ. ib. xvii, 20. *HGV*, on *VG*, v, 8, 10. Compare εἴκον πρὸς ἀλλήλους· “τί ἔστι τοῦτο δ λέγει ήμūν; ... τοῦτο τί ἔστι δ λέγει; οὐκ οἰδαμεν τί λαλεῖ,”

St John xvi, 17 f.; τί ἔστι, *St Matthew* ix, 13; xii, 7.

14. μολῆη] quod *Herodotus*, scriptor historie memoratissimus, parum vere dixerit unam solamque pinum arborum omnium casam pinguam denus ex iisdem radicibus pullulare, *Gell.* N. A. viii, 4. *VK*. “There is a grandeur in such allegories, especially when used in menaces;” *Demet. Ph.* p. 555. *LR*.

15. πανώλεθρος] μή μοι πόλιν γε πρέμυθεν πανώλεθρον ἐκβαμίσῃτε, *Æsch.* Th. 71; 930; P. 568; Ch. 921; Eur. 549; Soph. Aj. 839; E. 1009; and, in an active sense, *Ph.* 322. Compare the expression ἔκτετριπται πρόδρομος, vi, 86, 3; Eur. *Hi.* 684. *WE*. BL.

16. ἔξαπόλλυται] Contrast with this passage the panegyric on the sacred olive, *Soph. C. 694*.

17. λύσαντες μετῆκαν] λύσατε αὐτὸν, καὶ ἔφετε ὑπάγειν, *St John* xi, 44.

18. νόμος] und. ἔστι θύειν. The sacrifice offered to heroes, or demigods, differed from that offered to gods, τῷ μὲν, ὃς ἀδανάτῳ, θύοντο· τῷ δὲ ἐπέρφ, ὃς ἤρωι, ἐναγίζουσι, ii, 44; [s. i, 167, 16.] τῷ μὲν, ὃς ἥ μετὰ θύλων δύσαντα ἐναγίζουσιν. Εὐαμερίσιον δὲ, ὃς Σερφ, θύοντο, *Pau.* ii, p. 137. The same honours were paid to Brasidas at Amphipolis, περιέρχαντες αὐτῷ τὸ μυρμεῖον, ὃς ἤρωι τε ἐντέμουσι, καὶ τιμᾶς δεδώκασιν ἀγάνας καὶ ἐπησούς Συριας, καὶ τὴν ἀποκλεινόν οἰκιστὴν προσέθεσαν, *Thu.* v, 11. (*BF.*) *VK*. s. vii, 43. *LR*.

γυμνικὸν ἐπιστᾶσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἔγγίνεται²⁰ ἀγωνίζεσθαι. πολέμου δὲ ἔόντος πρὸς Λαμψακηνοὺς, καὶ Στησαγόρεα κατέλαβε²¹ ἀποθανεῖν ἄπαιδα²², πληγέντα²³ τὴν κεφαλὴν πελέκῃ ἐν τῷ πρυτανῆῳ πρὸς ἀνδρὸς, αὐτομόλου μὲν τῷ λόγῳ²⁴, πολεμίου δὲ, καὶ ὑποθερμοτέρου²⁵, τῷ ἔργῳ. (39) Τελευτήσαντος δὲ καὶ Στησαγόρεω τρόπῳ τοιῷδε²⁶, ἐνθαῦτα Μιλτιάδεα τὸν Κίμωνος, Στησαγόρεω δὲ τοῦ τελευτήσαντος ἀδελφεόν, καταλαμφόμενον τὰ πρήγματα²⁷ ἐπὶ Χερσονήσου ἀποστέλλοντι τρίτρεϊ οἱ Πεισιστρατίδαις οἵ μιν καὶ ἐν Ἀθηνῇσι ἐποίεν εὖ, ὡς οὐ συνειδότες²⁸ δῆθεν²⁹ τοῦ πατρὸς Κίμωνος αὐτοῦ τὸν θάνατον. Μιλτιάδης δὲ, ἀπικόμενος ἐξ τὴν Χερσόνησον, εἶχε κατ' οἴκους³⁰, τὸν ἀδελφεόν Στησαγόρεα δῆλα δὴ ἐπιτιμέων.³¹ οἱ δὲ Χερσονησῖται, πυνθανόμενοι ταῦτα, συνελέχθησαν ἀπὸ πασέων τῶν πολίων οἱ δυναστεύοντες πάντοθεν³² κοινῷ δὲ στόλῳ ἀπικόμενοι, ὡς συλλυπηθησόμενοι³³, ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε δὴ ἴσχει τὴν Χερσόνησον, πεντακοσίους βόσκων ἐπικούρους, καὶ γαμέει Ὁλόρου τοῦ Θρητίκων βασιλέος θυγατέρα Ἡγησιπόλην.³⁴ (40) Οὗτος δὲ³⁴ ὁ Κίμωνος

19. [ἰππικὸν] ‘of chariot-races:’ horse-racing was unknown to the ancients. Sophocles has the word *ἰππεία* to signify ‘charioteering,’ E. 505; *ἰππικῶν ὄγκους ἄγῶν*, 698; L.R. *vavaγίων* l. ‘of the wrecks of chariots,’ 730: *ἴπποι* is constantly occurring in Homer in this sense, πολλοὶ δὲ πρηνεῖς τε καὶ θητοὶ ἱκτεσονίτων, II. A., 179. *ludicum* (und. *certamen*) *fuit equi pugilesque*, Liv. i., 35.

20. ἔγγινεται] i., 132; *θέμις* or *θεμόν* perhaps may be understood; οὐ *θεμόν* Δωριεῖσι παριέναι ἐνθαῦτα, v., 72.

21. κατέλαβε] vi., 40; ix., 75; ‘it befell.’

22. καὶ Σ. κ. ἀ. ἄπαιδα] καὶ οὗτος ἀπέθανεν ἄπεκνος, St. Luke xx., 30.

24. τῷ λόγῳ] v. i., 59, 7; *specie*, Liv. i., 40; where he describes the assassination of the elder Tarquin by a shepherd, who *elatam securim in caput dejectit*.

25. πολεμίου καὶ ὑποθερμοτέρου] ‘an enemy and rather a bold one:’ θερμὸς being the same as θραῦς, Phot. and Suid. ἀναδῆς, Eust. who adds θερμούργος ἀνήρ ὁ θαρστλεός, καὶ μὴ ψυχρὸς εἰς ἔργον, on Il. B. p. 201, 6; ὁ θερμὸν ἔργον, κάνδοιον, καὶ παρόντον τολμῶντες δρᾶν, Arist. Pl. 416. BL.

27. τὰ πρήγματα] ‘the administration of affairs, the government;’ οἱ δοῦλοι έχοντες τάγμα τὰ π. Κροκοττές τε καὶ διέποντες, vi., 83; Thu. ii., 65; iii., 28; 72; iv., 2; v., 62; vii., 48. BL. BF.

28. συνειδότες] ‘privy to, implicated in.’

30. εἶχε κατ' οἴκους] ‘kept at home,’ und. έσωτὸν ‘himself;’ the pronoun is supplied, iii., 79. In such cases έχειν is equivalent to εἶναι, i., 86, 33; and sometimes to μένειν, as σήμαινε, εἶτ’ έχει χώρον πρὸς αὐτὸν τόνδε γ’, εἶτ’ ἀλλη κυρεῖ, Soph. Ph. 22; κατ’ οἴκον occurs, 469; Tr. 531. It was a very ancient custom to keep within doors on the loss of a near relation. VK.

31. δῆλα δὴ ἐπιτιμέων] ‘apparently out of respect for.’

32. συλλυπηθησόμενοι] συναχθεσθησόμενοι, Άesch. Ct. p. 88; Dio Ch. O. xii., p. 198, v.; συναλγήσοντες, συμπειθήσοντες, συμπεισόμενοι, are opposed to συνησθησόμενοι, συγχαρησόμενοι, Diod. xvii., 48; 113. Addresses and embassies of condolence or congratulation appear to have been of very early origin: Liv. xxiii., 5. VK.

33. Ἡγησιπόλην] This princess, on the death of Miltiades, married an Athenian of rank, and by this marriage

Μιλτιάδης νεωστὶ³⁵ μὲν ἐληλύθεε ἐς τὴν Χερσόνησον, κατελάμβανε δέ μιν ἐλθόντα ἀλλὰ τῶν κατεχόντων πρηγμάτων³⁶ χαλεπώτερα.³⁷ τρίτῳ μὲν γὰρ ἔτει τούτων³⁸, Σκύθας ἔφευγε. Σκύθαι γὰρ οἱ νομάδες, ἐρεθισθέντες ὑπὸ βασιλέος Δαρείου συνεστράφησαν³⁹ καὶ ἥλασαν μέχρι τῆς Χερσονήσου ταύτης. τούτους ἐπιόντας οὐκ ὑπομείνας, ὁ Μιλτιάδης ἔφευγε ἀπὸ Χερσονήσου, ἐς δὲ οἱ τε Σκύθαι ἀπαλλάχθησαν, καὶ μιν οἱ Δόλογκοι κατήγαγον ὑπίσω. ταῦτα μὲν δὴ τρίτῳ ἔτει πρότερον ἐγεγένετο τῶν τότε μιν κατεχόντων. (41) Τότε δὲ, πυνθανόμενος εἶναι τοὺς Φοίνικας ἐν Τενέδῳ, πληρώσας τρίτης πέντε χρημάτων τῶν παρεόντων, ἀπέπλεε ἐς τὰς Ἀθήνας· καὶ, ὥσπερ ὡρμήθη ἐκ Καρδίης πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου⁴⁰, παραμείζετο τε τὴν Χερσόνησον, καὶ οἱ Φοίνικες οἱ περιπλέουσι τῷσι νηυσὶ. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῷσι τέσσερσι⁴¹ τῶν νεῶν καταφεύγει ἐς Ἰμέρον, τὴν δέ οἱ πέμπτην τῶν νεῶν κατεῖλον⁴² διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδεω παλῶν ὁ πρεσβύτατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὄλόρου τοῦ Θρῆικος ἐνν θυγατρὸς, ἀλλ' ἐξ ἄλλης, καὶ τοῦτον ἄμα τῇ νῃὲ ἐλον οἱ Φοίνικες, καὶ μιν πυθόμενοι, ὡς εἴη Μιλτιάδεω παῖς, ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγάλην καταβῆσθαι⁴³, δτὶ δὴ Μιλτιάδης γνώμην ἀπεδέξατο⁴⁴ ἐν τοῖσι Ἰωσι, πειθεσθαι κελεύων τοῖσι Σκύθησι, ὅτε οἱ Σκύθαι προσδέοντο, λόσαντας τὴν σχεδίην, ἀποπλέειν ἐς τὴν ἑωστῶν. Δαρεῖος δὲ, ὡς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον, ἀγαθὰ δὲ συχνά· καὶ γὰρ οἰκον καὶ κτῆσιν⁴⁵ ἔδωκε

had a son named Olorus (from his maternal grandfather), who was the father of Thucydides. *LR.* The scholar will bear in mind that the penult of compound nouns in -πλη is short, whereas that of proper names in -φλη (as Εριφύλη) is long.

35. *νεωστὶ*] ‘recently’ in comparison with the elder Miltiades and the other members of his family. *SW.*

36. *τῶν κατεχόντων π.*] These words refer to the expedition of the Phoenician fleet against the Chersonese, vi, 33. *SW.*

37. *ἄλλα ... χαλεπώτερα*] viz. his being driven from his dominions by the Scythians. *SW.*

38. *τούτων*] und. πρὸ, or πρότερον, as below.

39. *συνεστράφησαν*] ‘collected in a body.’

40. *Μέλανος κ.*] ‘the Black Gulf,’ now called the Gulf of Megarision. *LR.* In many atlases the ancient name is incorrectly given as *Sinus Melanis*. *LAU.*

41. *τέσσερις*] This form occurs no where else. *MA.*

42. *κατέλον*] ‘took;’ *καταρρέμενος*, vi, 29; ‘being taken;’ the compound verb being put for the simple. *SW.*

43. *χάριτα μ. καταθήσεθαι*] *χάρις* ἀθάνατος κ. vii, 178; *εὐεργεσταν* ἐς βασιλέα κ. *Thu.* i, 128. The tragedians use the simple verb, *χάριν δέονται*, *Aesch.* P. V. 807; *Eur.* Hc. 1211; *χάριτα* θ. E. 61; *χάριν ἐνακτι δῶμεν*, B. 720; *BL.* *χάριτας* κ. *Acts* xxiv, 27. *VK.*

44. *γνώμην ἀπεδέξατο*] iv, 137. *STG.*

45. *κτῆσιν*] ‘property, an estate;’ δι κεν ἔμ’ ἐνδυκέως ἐφίλει, καὶ κτῆσιν

καὶ Περσίδα γυναικα, ἐκ τῆς οἱ τέκνα ἐγένετο, τὰ ἑς Πέρσας κεκοσμέαται.⁴⁶ Μιλτιάδης δὲ ἔξ "Ιμβρου ἀπικνέεται ἑς τὰς Ἀθήνας.

(42) Καὶ κατὰ τὸ ἔτος τοῦτο ἐπὶ τῶν Περσέων οὐδὲν ἐπὶ πλέον⁴⁷ ἐγένετο τούτων ἑς νεῦκος φέρον⁴⁸ "Ιωσι, ἀλλὰ τάδε μὲν χρήσιμα κάρτα τοῖσι "Ιωσι ἐγένετο τούτου τοῦ ἔτεος Ἀρταφέρνης ὁ Σαρδίων ὑπαρχος, μεταπεμψάμενος ἀγγέλους ἐπὶ τῶν πολιών, συνθήκας σφίσι αὐτοῖσι τοὺς "Ιωνας ἡνάγκασε ποιέσθαι, ίνα δοσίδικοι εἰεν⁴⁹, καὶ μὴ ἀλλήλους φέροιεν τε καὶ ἄγοιεν. ταῦτά τε ἡνάγκασε ποιέειν, καὶ τὰς χώρας σφέων μετρήσας κατὰ παρασάγγας⁵⁰, τοὺς καλέοντις οἱ Πέρσαι τὰ τριήκοντα στάδια· κατὰ δὴ τούτους μετρήσας, φόρους ἔταξε ἐκάστοισι, οὐ κατὰ χώρην⁵¹ διατελέοντις ἔχοντες ἑκ τούτου τοῦ χρόνου αἰεὶ ἔτι καὶ ἑς ἐμὲ, ὡς ἐτάχθησαν ἔξ Ἀρταφέρνεος· ἐτάχθησαν δὲ σχεδὸν κατὰ τὰ αὐτὰ, τὰ καὶ πρότερον εἶχον. καὶ σφι ταῦτα μὲν εἰρναΐα ἦν.

(43) "Αμα δὲ τῷ ἔαρι, τῶν ἀλλων καταλελυμένων στρατηγῶν ἑκ βασιλέος, Μαρδόνιος ὁ Γωβρέω⁵² κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἄμα ἀγόμενος, πολλὸν δὲ⁵³ ναυτικὸν⁵⁴, ἥλικιν τε νέος ἐών, καὶ νεωστὶ γεγαμηκὼς βασιλέος Δαρείου θυγατέρα Ἀρταξώστρην. ἄγων δὲ τὸν στρατὸν τοῦτον ὁ Μαρδόνιος, ἐπει τε ἐγένετο ἐν τῇ Κιλικίῃ, αὐτὸς μὲν ἐπιέις ἐπὶ νεὸς, ἐκομίζετο ἄμα τῆσι ἀλλησι νησοῦ, στρατιὴν δὲ τὴν πεζὴν ἄλλοι ηγεμόνες ἤγον ἐπὶ τὸν Ἐλλήσποντον. ὡς δέ, παραπλέων⁵⁵ τὴν

ἢπασσεν, οἵτε τε ἕῷ οἰκητῇ ἕδνας εἴθυμος
ἔδωκεν, οἰκόν τε, κλῆρόν τε, πολυμηθ-
στην τε γυναικα, Hom. O. H. 62.

46. κεκομέάται] τετάχαται, τετα-
γμένα ἔστι, 'were reckoned,' ἐς τὸν Αι-
γύπτιον νομὸν ἀντα (Κυρήνη τε καὶ
Βάρκη) ἐκεκομέάται, iii, 91. VG.

47. ἐς νεῦκος φέρον] 'tending to strife,
of a hostile tendency': opposed to εἰρ-
ναῖα, below. SW. νεῦκος is used for
'hostilities,' vii, 158; and by Homer,
WE. II. Γ. 87. s. iii, 133, 22.

48. δοσίδικοι εἰεν] more usually δω-
σιδικοι; WE. 'they would submit
their disputes to the decision of the
magistrate.'

50. κατὰ χώρην] v, 201; 'undis-
turbed;' (as we sometimes say) in
statu quo. VG, iii, 13, 10.

51. Μαρδόνιος δ Γωβρέω] Gobryas,
iii, 70; was a relation of Darius; for
Diodorus says of Mardonius, ἀνεψιδε-

καὶ κηδεστῆς ἦν Εέρξου, xi, 1. LR.
WE.

52. μὲν ... δὲ] sometimes answer to
the Latin *cum...tum*: very frequently
the same word is repeated, with these
particles, in two members of a sentence
which immediately follow one another;
this is called *a n a p h o r a*. MA, 606, 2;
or 622, 2. s. vii, 204, 38.

53. ναυτικὸν] 'to man the fleet.'
CS. s. vi, 95. WE.

54. παραπλέων] The objection,
which some critic (according to WE)
made to this passage, is best refuted
by adverting to the difference in the
signification of tenses: παραπλέων
would be certainly wrong, for a fleet
could not be said, after coasting along
Asia, to reach Ionia; whereas in
coasting (or while coasting) along
Asia, it would arrive at Ionia. i, 43,
34; iii, 65, 23. Liv. xxviii, 36, 2.

Ασίην, ἀπίκετο δὲ Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θῶμα ἔρεψε τοῖσι μὴ ἀποδεκομένοισι τῶν Ἑλλήνων⁵⁵, Περσέων τοῖσι ἐπτὰ Ὀτάνεα γνώμην ἀποδέξασθαι, ὃς χρεὸν εἶη δημοκρατίεσθαι Πέρσας· τοὺς γάρ τυράννους τῶν Ἰώνων καταπαύσας⁵⁶ πάντας, δὲ Μαρδόνιος δημοκρατίας κατίστα ἐς τὰς πόλιας. ταῦτα δὲ ποιήσας, ἡπείγετο ἐς τὸν Ἑλλήσποντον. ὃς δὲ συνελέχθη μὲν χρῆμα⁵⁸ πολλὸν νεῶν, συνελέχθη δὲ καὶ πεζὸς πολλὸς στρατὸς, διαβάντες τρὶς νησὸν τὸν Ἑλλήσποντον, ἐπορεύοντο διὰ τῆς Εὐρώπης· ἐπορεύοντο δὲ ἐπὶ τε Ἐφέτριαν καὶ Ἀθήνας. (44) Αὗται μὲν ὅντις σφι πρόσχημα⁵⁹ ἦσαν τοῦ στόλου· ἀτάρ, ἐν νόῳ ἔχοντες ὅσας ἀντιπλείστας δύναντο⁶⁰ καταστρέψθαι τῶν Ἑλληνίδων πολίων, τοῦτο μὲν δὴ, τῇσι νησὸι Θασίους, οὐδὲ χείρας ἀνταειραμένους, κατεστρέψαντο· τοῦτο δὲ, τῷ πεζῷ Μακεδόνας, πρὸς τοῖσι ὑπάρχουσι⁶¹, δούλους προσεκτήσαντο· τὰ γάρ ἐντὸς⁶² Μακεδόνων ἔθνεα πάντα σφι ἦν ἡδη ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσου διαβαλόντες πέρην⁶³, ὑπὸ τὴν ἥπειρον ἐκομίζοντο μέχρι Ἀκάνθου⁶⁴ ἐκ δὲ Ἀκάνθου ὄρμεώμενοι, τὸν Ἀθων⁶⁵ περιέβαλλον. ἐπιπεσῶν δέ σφι περιπλέοντι, βορῆς ἄνεμος μέγας τε καὶ ἄπορος⁶⁶ κάρτα τρηχέως περιέσπει πλήθει πολλὰς τῶν νεῶν, ἐκβάλλων πρὸς τὸν Ἀθων. λέγεται γάρ κατὰ⁶⁷ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρέστας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων ὅστε γὰρ θηριώδεστάτης ἐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἀθων, οἱ μὲν ὑπὸ τῶν θηρίων⁶⁸ διεφθείροντο

56. τ. μὴ δ. τῶν Ἑλλήνων] iii, 80.
STG.

57. καταπάντας] v, 38; und. τῆς τυραννίδος ή τῆς ἀρχῆς, iv, 1; vi, 64.
VK. He did this “apparently with the view to acquire popularity among a people, whose willing service might be important,” MT, vii, 3.

59. πρόσχημα] ‘the pretext.’ ‘Considering the character of Darius, and the circumstances of the times, it appears highly probable that the same necessity for employing restless spirits, which had urged the Scythian expedition, was the principal motive also for this enterprise.’ MT, vii, 3. TX. s. vi, 36, 1.

60. δυσα... δύναντο] MA, 461.

61. πρὸς τοῖσι ὑπάρχουσι] ‘in addition to those who were so already.’ MA, 590, b. Some Macedonians had submitted previously, v, 18. LR.

62. ἐπὶ τῷ] ‘on this side,’ viz. as regarded the Persians. WE.

63. πέρην] ‘to the other side;’ und. κατὰ, or ἐς τὴν, for πέρα is originally a noun: Χαλκίδος πέραν ἔχων, Λεσχ. A. 183, BL.

64. Ἀκάνθου] afterwards Eriessus, now Erisso. LR.

65. Ἀθων] now called Hagion Oros, ‘Holy Mountain,’ or Monte Santo; the Turks have corrupted the former name and added unnecessarily the word Dagi ‘Mountain,’ calling it Aionourov-Dagi. It is so called from the number of monasteries (no less than twenty-two) and churches which are built on it. LR.

66. ἄπορος] i. e. πρὸς δύο οὐδέπερ εὔρειν ἔστι, Harp. ‘irresistible;’ κύνεμος Στρυμονίης μέγας καὶ κυματίης, viii, 118; WE. importunus, ‘unmanageable.’

67. κατὰ] ‘about;’ ii, 145; vi, 117, 44. WE. HE, on VG, ix, 5, 7. MA, 581, b.

68. θηρίων] γναπτόμενοι ἀλλ, δεινὰ

ἀρπαζόμενοι οἱ δὲ, πρὸς τὰς πέτρας ἀρασσόμενοι· οἱ δὲ αὐτῶν νέειν οὐκ ἐπιστέατο, καὶ κατὰ τοῦτο⁶⁹ διεφθείροντο· οἱ δὲ, φίγει. ὁ μὲν δὴ ναυτικὸς στρατὸς οὕτω ἔπρησσε. (45) Μαρδονίψ δὲ καὶ τῷ πεζῷ, στρατοπεδευομένῳ ἐν Μακεδονίῃ, νυκτὸς Βρύγοι⁷⁰ Θρήκες ἐπεχείρησαν· καὶ σφεων πολλοὺς φονεύουσι οἱ Βρύγοι. Μαρδόνιον δὲ αὐτὸν τρωματίζουσι. οὐ μέντοι οὐδὲ αὐτοὶ δουλοσύνην διέφυγον πρὸς Περσέων⁷¹ οὐ γὰρ δὴ πρότερον ἀπανέστη⁷² ἐκ τῶν χωρέων τοντέων⁷² Μαρδόνιος, πρὶν ἡ σφεας ὑποχειρίους ἐποιήσατο· τούτους μέντοι καταστρεψάμενος, ἀπῆγε τὴν στρατιὴν ὅπισω, ἀτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους, καὶ τῷ ναυτικῷ μεγάλως περὶ Ἀθων. οὗτος μέν νυν ὁ στόλος, αἰσχρῶς ἀγωνισάμενος, ἀπαλλάχθη ἐς τὴν Ἀσίην. (46) Δευτέρῳ δὲ ἔτει τούτων⁷³, ὁ Δαρεῖος πρώτα μὲν⁷⁴, Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγειτόνων, ὡς ἀπόστασιν μηχανούσατο, πέμψας ἄγγελον, ἐκέλευε σφεας⁷⁵ τὸ τεῖχος περιαρέειν· καὶ τὰς νέας ἐς Ἀβδηρα⁷⁶ κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὲ 'Ιστιαίου τε τοῦ Μιλησίου πολιορκηθέντες, καὶ προσόδων ἐουσέων μεγαλέων, ἔχρεοντο τοῖσι χρήμασι, ναῦς τε ναυτηγεύμενοι⁷⁷ μακρὰς καὶ τεῖχος ἰσχυρότερον περιβαλλόμενοι. ή δὲ πρόσοδός σφι ἐγίνετο ἐκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων,⁷⁸ ἐκ μέν γε τῶν ἐκ Σκαπτῆς "Υλης⁷⁹ τῶν χρυσέων μετάλλων⁸⁰ τὸ ἐπίκαν ὄγδώκοντα

σκύλλονται πρὸς ἀνάθων παῖδιν τὰς ἀμιδῶν, Ἑsch. P. 582; *submersus sedere rates; fluitantia nunquam largius Arctos pavere cadavera pisces*, Claud. viii, 628; BL. ποντίους δάκεσι δὸς βορὸς, Ἑsch. P. V. 602; τὰ θηρὰ ποντίους νυνταντα, Hor. i O. iii, 18; and δάλασσα δηριώδης (Theoph. H. P. iv.) answers to *bellus os oceanus*, iv O. xiv, 47; or scatens bellus pontus, iii O. xxvii, 26.

69. κατὰ τοῦτο] 'owing to this.'

70. Βρύγοι] the same probably with the Br̄ges, vii, 73; a portion of whom migrated into Asia and took the name of Φρύγες. The Macedonians οἰδέποτε κατ' ἀρχὰς λέξεων τῷ Φ χρώνται, ἀλλὰ τῷ B, Heracl. in Eust. on Od. K, p. 391: VK, hence they say Βερείσι for Φερενίκη, &c. So in the ancient Latin Bruges for Phryges, Quint. i, 4, 15. MA, 32.

71. δουλοσύνην πρὸς Π.] δ. for τὸ δουλοθῆναι, iii, 19; vī, 154; as not only neuter verbs, but nouns, often take the construction of passive verbs;

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φεύγων δάματον βίαιον π. Π. i, 159; ὃν ἐν δξιματι ὑπὸ τῶν Ἑλλήνων, Thu. i, 130; ὃν ἐν ἀ. ὑπὸ τῶν ἀστῶν, vi, 15; μή τις δόλος με πρὸς καστρήθου κτάνῃ, Eur. Ph. 365. VK. MA, 496, 3. A different explanation is given, iii, 19, 99.

72. τῶν χ. τοντέων] The article is put with demonstrative pronouns in order to express the designation more strongly. MA, 264, 1.

73. δευτέρῳ ἔτει τούτων] τ. for μετὰ ταῦτα, MA, 334, 4. τρίτην ἡμέραν αὐτοῦ ἥκοτος, 'the third day from his coming,' Thu. viii, 23. HG V. The genitive depends on ἀπὸ understood; πέμπτῃ ἡ ἕκτη ἡμέρῃ ἀπὸ τούτων, iii, 42. ZN.

74. πρώτα μὲν] answers to μετὰ δὲ τοῦτο, vi, 48. LR.

75. σφεας] A pleonasm.

77. ναυτηγεύμενοι] 'in building.'

78. μετάλλων] Thu. i, 100. WE.

79. ἐκ Σκαπτῆς "Υλης] Properly ἐν or ἐπὶ should be put after the article, when the preposition with its noun, but

τάλαντα προσήγει ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ, ἐλάσσω μὲν τούτων, συχνὰ δὲ οὕτω, ὥστε τὸ ἐπίκαν Θασίοισι, ἵσσι καρπῶν ἀτελέσι⁸¹, προσήγεις ἀπό τε τῆς ἡπείρου καὶ τῶν μετάλλων ἔτεος ἑκάστου διηκόσια τάλαντα· ὅτε δὲ τὸ πλεῖστον προσῆλθε, τριηκόσια. (47) Οἱ δὲ Θάσιοι, τῷ βασιλέϊ κελεύσαντι⁸², καὶ τὸ τεῖχος τὸ σφέτερον κατεῖλον, καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀλέδηρα.

(48) Μετὰ δὲ τοῦτο, ἀπεκεράτο ὁ Δαρεῖος τῶν Ἑλλήνων, ὃ τι ἐν νόῳ ἔχοιεν, κότερα πολεμέειν ἔωντῷ, ἢ παραδόναι σφέας αὐτούς, διέπειπε ὡν κήρυκας, ἄλλους ἀλλῃ τάξας, ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλέϊ γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἐπεμπεῖ ἄλλους δὲ κήρυκας διέπειπε ἐς τὰς ἔωντοῦ δασμοφόρους⁸³ πόλιας τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἵππαγωγὴ πλοῖα⁸⁴ ποιέεσθαι. (49) Οὗτοι τε δὴ παρεσκευάζοντο ταῦτα· καὶ τοῖσι ἥκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἡπειρωτέων ἐδίδοσαν, τὰ προΐσχετο αἰτέων ὁ Πέρσης, πάντες⁸⁵ δὲ οἱ νησιῶται, ἐς τοὺς ἀπικοίατο αἰτήσοντες. οἵ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρείῳ, καὶ δὴ καὶ Αἰγινῆται ποιήσασι δέ σφι ταῦτα

without a verb, stands in some measure as an adjective; because in this case, without a verb being added, rest only can be marked. Frequently however the principal verb of the proposition is referred to, and ἐκ [vii, 106, 23;] or ἀπὸ [vii, 144, 15;] is put, if that verb admits of being constructed with these prepositions. *MA*, 596, *a*; 270, *b. s. v.*, 36, 7. The name signifies ‘Dug Wood.’ *LR.*

80. τῶν ἐκ Σ. τῶν χ. μ.] On this arrangement, see *MA*, 276.

81. καρπῶν ἀτελέσι] Thasos was fertile both in corn and in wine; but it also possessed extensive estates on the Thracian coast, which were productive in the same articles of commerce to a still greater degree: and as there were no drawbacks, in the shape of tribute or duties payable to the kings of Persia or of Thrace, the whole annual revenue of the island amounted at times to 300 talents. *SW.*

82. τῷ βασιλέᾳ κελεύσαντι] The dative absolute. *MA*, 562, 2.

83. δασμοφόρους] A word of frequent occurrence in our author: δασμὸς is especially used by Greek writers in speaking of tribute to the king of Persia; *Xen. A. i., 1, 8. BL.*

84. νέας ... πλοῖα] vii, 1; 2; 21; νῆες πλοίων διαφέρει, τὰ μὲν γάρ ἔστι στρογγύλα, αἱ δὲ κωνῆταις καὶ στρατιώτιδες. *Ammon. HU. i., 2, 69*: but we find that the former term, though sometimes specific, is also frequently used generically, νῆες σύμπτωται, αἱ τε μακραὶ, καὶ δοσα στρογγύλα πλοῖα, καὶ ὄλλα ἵππαγωγὴ, καὶ στρία ἕγουσαι, *Att. I. 19*; *WE*. so we have ἵππαγωγὸν νέες, vi, 95, 97; for the Greek ships were often distinguished by compound appellatives of this sort designating the purpose for which they were used; *C.S. οἰναγωγὸν, διπλιαγωγὸν, σιταγωγὸν*; as *i. τριήρεις, Dem. Ph. i., 7. ED.* The Schol. on *Thu. vi., 43 f*; thus enumerates the different kinds of vessels there referred to: τρ. ταχεῖαι, τρ. στρατιώτιδες, πεντηκόντοροι, *i.e.* πλοῖα, δλκάδες. Of these last two, the π. were ‘barges’ attendant on the triremes, (hence called ‘tenders’); the δ. (*iii., 136, 48*;) were vessels of burden, serving as ‘transports.’ *BF.*

85. πάντες] Yet Herodotus says, Σερίφιοι τε καὶ Σίφνιοι καὶ Μήλιοι... οὗτοι οὐκ ἔδουσαν μάνοι νησιωτέων τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ, viii, 46. Apparently he should also have excepted Eubœa and Crete; or at least most of their towns. *MT*, vii, 3. *TX.*

ἴθέως Ἀθηναῖοι ἐπεκέατο, δοκέοντες ἐπὶ σφίσι ἔχοντας⁸⁶ τὸν Αἰγυνῆτας δεδωκέναι, ώς ἄμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται· καὶ ἀσμενοὶ προφάσιος ἐπελάσοντο, φοιτόντες τε ἐς τὴν Σπάρτην, κατηγόρεον⁸⁷ τῶν Αἰγυνητέων, τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα. (50) Πρὸς ταῦτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδεως, βασιλεὺς ἐὼν Σπαρτιητέων, διέκει ἐς Αἴγιναν, βουλόμενος συλλα-
βεῖν Αἰγυνητέων τὸν αἰτιωτάτους. ώς δὲ ἐπειράτο⁸⁸ συλλαμβάνων, ἄλλοι τε δὴ αὐτῷ ἐγίνοντο ἀντίζοοι τῶν Αἰγυνητέων, ἐν⁸⁹ δὲ δὴ καὶ Κρῖος⁹⁰ ὁ Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη⁹¹ ‘αὐτὸν οὐδένα ἀξειν
‘χαρόντα⁹² Αἰγυνητέων’ ἀνεν γάρ μιν Σπαρτιητέων τοῦ κοινοῦ
‘ποιέειν ταῦτα, ὥν Ἀθηναῖοι ἀναγνωσθέντα⁹³ χρήμασι· ἄμα γὰρ
‘ἄν μιν τῷ ἐτέρῳ βασιλεῖ ἐλθόντα συλλαμβάνειν.’ Ἐλεγε δὲ ταῦτα
ἐξ ἐπιστολῆς⁹⁴ τῆς Δημαρήτου. Κλεομένης δὲ, ἀπελαυνόμενος ἐκ τῆς Αἰγινῆς, εἴρετο τὸν Κρῖον, ‘ὅ τι οἱ εἶη τὸ οὔνομα;’ ὁ δὲ τὸ ἐδύ⁹⁵
ἔφρασε οἱ. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη· “Ἴδη νῦν κατα-
“χαλκοῦ⁹⁶, ὡς κρεί⁹⁶, τὰ κέρεα, ώς συνοισόμενος⁹⁷ μεγάλῳ κακῷ.”

86. ἐπὶ σφίσι ἔχοντας] ‘with a view to their prejudice,’ SW. ‘with hostile intentions towards them,’ HGV, on VG, v, 7, 10.

87. κατηγόρεον] Verbs of this signification, compounded with κατά, take the person in the genitive and the crime in the accusative. MA, 347, obs. 2.

90. Κρῖος] κρῖδς, ‘a ram.’ The Greeks, when they use an appellative as a proper name, change the accent: SH. SW. s. vii, 123, 10. ED. There was an Aeginetan wrestler of this name, mentioned by Simonides. VK.

92. χαρόντα] The order of the words is *abrb* (i.e. Κλεομένεα) *X. &* οὐδ. Al. s. iii, 36, 81. HGV, on VG, v, 14, 7. (HE.)

93. ἀναγνωσθέντα] i, 128, 48. This is by no means a solitary instance of the Spartan character being accessible to bribery. PW, on the Gr. t. ii, p. 203.

94. ἐξ ἐπιστολῆς] ἐπ. in iv, 10; is used for ἀντολῆς, ἀνταγῆς, Hes. or τῶν ἀνταλμένων, s. iv, 9; θεσ. P. V. 3; P. 788. The ‘orders’ to Crisus might have been conveyed in a ‘letter.’ WE. LR. BL. ἐκ διδαχῆς, v, 70.

95. καταχάλκου] Imperative middle; καταχάλκου, imperative active καταχρυσοῦν is a verb of frequent

occurrence, i, 98; ii, 129 &c; καταργοῦν, i, 98.

96. κριέ] Cicero often plays upon the name of Verres; *videtis Verrutium? videtis primas literas integras? videtis extremam partem nominis, caudam illum verris, tanquam in luto, demersam esse in litura?* II. V. ii, 78; *ridiculum est nunc de Verre me dicere, cum de Pisone Frugi dixerim; ut hic nomen suum comprobavit, sic ille cognomen,* iv, 25; *aiebat in labores Herculis non minus hunc immanissimum verrem, quam illum aprum Erymanthium referri oportere,* 43; and so *Caium Annium Cimbrum, Lysidici filium, Lytidicum ipsum Graeco verbo, quoniam omnia jura dissolvit; nisi forte jure Germanum Cimber occidit,* Ph. xi, 6; *Atrium Umbrum semilitaxam, nominis etiam abominandi ducem, secuti sunt,* Liv. xxviii, 28. VK. Even the Tragedians did not disdain this play on names, for instance θεσ. on Polynices, Th. 655; on Helen, A. 671; on Apollo, A. 1048; Soph. on Ajax, &c. Euripides still more frequently; nn, on Ph. 645. It was very usual to consider a name as ominous of either good or ill.

97. συνοισόμενος] ‘about to encounter.’

(51) Ἐν δὲ τῇ Σπάρτη τοῦτον τὸν χρόνον ὑπομένων, Δημάρητος ὁ Ἀρίστωνος διέβαλλε τὸν Κλεομένεα, ἐών βασιλεὺς καὶ οὗτος Σπαρτιητέων, οἰκίης δὲ τῆς ὑποδεεστέρης· κατ’ ἄλλο μὲν οὐδὲν ὑποδεεστέρης, ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασι· κατὰ πρεσβυγενείην⁹⁸ δέ κως τετέμηται μᾶλλον ἡ Εὑρυσθένεος. (61) Τότε δὲ τὸν Κλεομένεα, ἐόντα ἐν τῇ Αἰγίνῃ, καὶ κοινὰ τῇ Ἑλλάδᾳ ἀγαθὰ προσεργαζόμενον⁹⁹, ὁ Δημάρητος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος, ὡς¹⁰⁰ φθόνῳ¹ καὶ ἄγῃ¹ χρεῷμενος. Κλεομένης δὲ, νοσήσας ἀπ’ Αἰγίνης, ἔσουλεν τὸν Δημάρητος παῖσσαι τῆς βασιλῆτης. (64) Κλεομένεϊ διεξλήθη² μεγάλως πρότερον³ τε ὁ Δημάρητος, ἀπαγαγὼν τὴν στρατιὴν ἐξ Ἐλευσίνος, καὶ δὴ καὶ τότε ἐπ’ Αἰγινητέων τοὺς μηδίσαντας διαβάντος Κλεομένεος.

(65) Ὁρμηθεὶς ὡν ἀποτίννυσθαι, ὁ Κλεομένης συντίθεται Λευτυχίδῃ⁴ τῷ Μενάρεος τοῦ †Ἀγιος⁵, ἐόντι οἰκίης τῆς αὐτῆς Δημαρήτῳ, ἐπ’ ᾧ τε, ἦν αὐτὸν καταστήσῃ βασιλέα ἀντὶ Δημαρήτου, ἐψεται οἱ ἐπ’ Αἰγινήτας. ὁ δὲ Λευτυχίδης ἦν ἔχθρὸς τῷ Δημαρήτῳ μάλιστα⁶ γεγονὼς διὰ πρῆγμα τοιύνδε ἀρμοσαμένου⁷ Λευτυχίδεω Πέρκαλον τὴν Χίλωνος⁸ τοῦ Δημαρέμονος⁹ θυγατέρα, ὁ Δημάρητος ἐπιβουλεύσας ἀποστερεῖ Λευτυχίδεα τοῦ γάμου, φθάσας¹⁰ αὐτὸς τὴν Πέρκαλον ἀρπάσσεις καὶ σχῶν γυναικα· κατὰ τοῦτο μὲν τῷ

98. πρεσβυγενείην] παλαιοτέραν γένεσιν, Hes. derived from πρεσβυγενῆς which occurs Hom. Il. A. 249; Eur. T. 595. SEI.

99. προσεργαζόμενον] The preposition may denote ‘in addition to his own individual interests.’ LR.

100. οὐν οὕτω ὡς] οὐν οὕτω τιμωρῆσαι δεομένουσι Σαμιοῖσι ἐστρατεύοντο, ὡς τίσασθαι Βουλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς, iii, 47; STG. vi, 108, 80. “I sent thee late a rosy wreath, Not so much honouring thee, As giving it a hope that there It would not withered be;” B. Jonson.

1. ἄγῃ] ἥλωσει, φθύνῃ, Hes. VK. βασκανίᾳ, Suid. The word occurs, Pin. P. ii, 151; WE. Ξεσχ. A. 129; BL. s. viii, 69, 13: ‘jealousy.’

2. διεξλήθη] ‘was become odious’ or ‘an object of hatred;’ v, 35; Eur. Hc. 863; I. A. 1373; WE. Thu. iv, 22.

3. πρότερον] v, 75. LR.

4. Λευτυχίδη] The syllable -ew was

formerly written -eo; hence the Ζεolic form -ευ; MA, 67, obs. 4. Thu. i, 89. HUD. s. viii, 131, 83.

5. †Ἀγιος] Ἡγησίλεω, viii, 131. WE. Unless one or other of these names is wrong, the grandfather of Leotychides must have had two names. SW.

6. μάλιστα] may be joined with διὰ π. VK.

7. ἀρμοσαμένου] ‘having betrothed;’ v, 47; iii, 137. LR. s. v, 32, 71.

8. Χίλωνος] Chilo, the sage, was the son of Demagetes; i, 59; vii, 235. LR.

9. Δημαρέμον] This name is compounded with ἀρμένος (i. e. ἄρθριος, φίλος), the perfect participle passive of ἄρω. ἀρμένος ἦν ἔινοισιν ἀνηρ θέει καὶ φίλος ἀστοῖς, Leon. Ep. in Plu. BL.

10. φθάσας] This passage is remarkable on account of the participle φθ. being placed before another participle. HE. s. iii, 78, 18.

Λευτυχίδη ἡ ἔχθρη ἡ ἐς τὸν Δημάρητον ἐγεγόνεε. τότε δὲ, ἐκ τῆς Κλεομένεος προθυμίης¹¹, ὁ Λευτυχίδης κατόμυνται Δημαρήτου, φὰς ‘αὐτὸν οὐκ ἱκνεομένως¹² βασιλεύειν Σπαρτιητέων, οὐκ ἔοντα παῖδα ‘Αρίστωνος.’

(66) Τέλος δὲ¹³, ἔοντων περὶ αὐτῶν νεικέων, ἔδοξε Σπαρτιῆταις ἐπείρεσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι, ‘εἰς Ἀρίστωνος εἴη ‘παῖς ὁ Δημάρητος;’ ἀνωτίστου¹⁴ δὲ γενομένου ἐκ προνοίης τῆς Κλεομένεος ἐς τὴν Πυθίην, ἐνθαῦτα προσποιεῖται¹⁵ Κλεομένης Κόβωνα τὸν Ἀριστοφάντου, ἄνδρα ἐν Δελφοῖσι δυνατεύοντα μέγιστον. ὁ δὲ Κόβων Περίαλλαν τὴν πρόμαντιν ἀναπείθει, τὰ Κλεομένης ἑβύλετο λέγεσθαι, λέγειν. οὕτω δὴ ἡ Πυθίη, ἐπειρωτώντων τῶν θεοπρόπων, ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρῳ μέντοι χρόνῳ ἀνάπιστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν, καὶ Περίαλλα ἡ πρόμαντις ἐπανόσθη τῆς Τιμῆς. (67) Κατὰ μὲν δὴ Δημαρήτου τὴν κατάπαυσιν τῆς βασιλητῆς οὕτω ἐγένετο. ἔφευγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιοῦδε ὀνείδεος¹⁶ μετὰ τῆς βασιλητῆς τὴν κατάπαυσιν ὁ Δημάρητος ἥρχε, αἱρεθεὶς, ἀρχήν.¹⁷ ἷσσαν μὲν δὴ γυμνοπαιδίαν¹⁸ θεωμένου δὲ τοῦ Δημαρήτου, ὁ Λευτυχίδης, γεγονὼς ἥδη αὐτὸς βασιλεὺς ἀντ’ ἐκείνου, πέμψας τὸν Θεράποντα, ἐπὶ γέλωτι τε καὶ λάσθη¹⁹ εἰρώτα τὸν Δημάρητον, ‘όκοιόν τι εἴη τὸ ἥρχειν μετὰ τὸ βασιλεύειν;’²⁰ ὁ δὲ, ἀλγήσας τῷ ἐπειρωτήματι, εἶπε φὰς²¹, ‘αὐτὸς μὲν²² ἀμφο-

11. ἐκ τῆς Κ. προθυμίης] ‘from his zeal to serve Cleomenes,’ not that this arose from disinterested attachment, but from the consideration that by so doing he should best forward his own views and insure his own promotion. iii., 136, 53.

12. οὐκ ἱκνεομένως] οὐ προσηκόντως, οὐ καθηκόντως. Γ.Δ.

13. τέλος δὲ] und. κατὰ, ‘but at last.’ HGV, and HE, on VG, iii., 11, 2. & ix., 9, 46. LAU.

15. προσποιεῖται] ‘gains over to his side, secures to himself. τὸν δῆμον αἰεὶ προσποιοῦ, ‘always make friends of the people,’ Arist. Eq. 215; Thu. i., 57. VK.

16. ἀρχήν] depends on ἥρχε, not on αἱρεθεῖς. SW.

17. γυμνοπαιδίαν] ἕσπρη ἐν Σπάρτη ἐν ἦ γυμνοὶ χοροὺς ιστάσιν, Γ.Δ. ἐν ἦ ταῦτες ἥδον τῷ Ἀπόλλωνι παῖδας, Etym. M. whence also it appears that

they sang the praises of the 300 Spartans, who fell at Thermopylæ; but this must have been at a later period than that of which Herodotus is now speaking. These games were celebrated during ten days, towards the end of July. The children wore only a girdle round their middle. LR. SD. LAU. Thu. v., 82; Juv. ii., 71.

18. ἐπὶ γέλωτι . . . καὶ λάσθη] may signify ‘with laughter;’ but likewise ‘in order to excite laughter, in joke,’ MA, 586, γ. ‘by way of ridicule, out of derision;’ ED. i., 41, 21; ἐρεσθαι δὲ ἀχθόδονα, Thu. iv., 40; έ. κατὰ δὲ Philos. V. A. iv., 31; BF. μὴ με χλεύην τε ποιεῖ καὶ γέλωτα καὶ λάσθη, Άsch. in Ath. viii., 13; W.E. λάσθη αἰσχύνη. Γ.Δ. s. vii., 209, 58.

19. βασιλεύειν] Compare the insulting question of Harpagus to Astyages, i., 129, 58.

21. αὐτὸς μὲν] i., 2, 86. HGV, on o 3

* τέρων ἥδη πεπειρήσθαι, κεῖγον δὲ οὐ τὴν μέντοι ἐκειρώτησιν ταῦ-
* την ἄρξεν²² Λακεδαιμονίοισι ἡ μυρίης κακότητος²³, ἡ μυρίης εὐδαι-
* μονίης· ταῦτα δὲ εἴπας, καὶ κατακαλυψάμενος²⁴, ἦιε ἐκ τοῦ θεήτρου
ἔς τὰ ἔωντοῦ οἰκία.

(70) Ο δὲ, πυθόμενός τε τὰ ἔβούλετο, καὶ ἐπόδια²⁵ λαβὼν,
ἐπορεύετο ἐς²⁶ Ἡλιν²⁷ τῷ λόγῳ φάς, ὃς ‘ἐς Δελφοὺς, χρησόμενος²⁷
τῷ χρηστηρίῳ, πορεύεται’ Λακεδαιμονίοι δὲ, ὑποτοπηθέντες Δημά-
ρητον δρησμῷ ἐπιχειρέειν, ἐδίωκον, καὶ καὶ ἔφθη ἐς Ζάκυνθον²⁸
διαβάς ὁ Δημάρητος ἐκ τῆς Ἡλιδος²⁹ ἐπιδιαβάντες²⁹ δὲ, οἱ Λακεδαι-
μονίοι αὐτοῦ τε ἀπτοντο³⁰, καὶ τοὺς θεράποντας αὐτὸν ἀπαιρέοντα³¹
μετὰ δὲ, οὐ γάρ ἔξεδίδοσαν αἰτὸν οἱ Ζακύνθιοι, ἐνθεύτεν³² διαβαί-
νει ἐς τὴν Ἀσίην παρὰ βασιλέα Δαρεῖον. ὁ δὲ ὑπεδέξατό τε αὐτὸν
μεγαλωστὴ, καὶ γῆν τε καὶ πόλις³³ ἔδωκε. οὕτω ἀπίκετο ἐς τὴν
Ἀσίην Δημάρητος, καὶ τοιαύτῃ χρησάμενος τύχῃ· ἀλλα τε³⁴ Λακε-
δαιμονίοισι συχνά ἔργοισι τε καὶ γνώμησι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ

VG, v, 3, 2. *abtōs μὲν* opposed to *κεῖνον* δὲ clearly exemplifies the distinction made, *MA*, 535.

22. [ἄρξεν] is resolvable into *ἀρχήν γενέσθαι*, v, 97, 48.

23. *μυρίης κακότητος*] ‘infinite wo:’ Hom. II. A, 382; *STG*. μῆνιν οὐλομέ-
την, ἡ μυρὶς Ἀχαιοῖς ἀλγεὰ θῆκε, A, 1; “woes unnumber'd,” *POPE*: s. v, 97,
48; viii, 109, 93.

24. *κατακαλυψάμενος*] ‘muffling up his face.’ It was the custom for persons in distress to veil their heads, *ὑκαλυψάμενος ἔλαυς*, *Iso. Tr.* p. 714; *ABR*. *χλαῖναν ἀντ’ ὀφθαλμοῦν ἀνα-*
σχῶν, *Hom. O. Δ.*, 115; *κατήρη χλαν-*
δίοις ἐκκαλύψας κράτα, *Eur. S. 110*; *θύμῳ δεῖος εἰών πέπλων*, *O. 274*. *BL*.

25. *ἐπόδια*] iv, 203; *ἐφόδιον*, *Thu.* ii, 70; ‘provision’ or ‘money for a journey’ or ‘voyage;’ *ἐπιστοιμὸς εἰς τὴν ὁδὸν*, *LXX*, *Genesis xlvi, 25*; *xlv,* 21. *BF*.

26. *Ἡλιν*] Elis was the capital of the country bearing the same name; and is now called Gastounion or Calloscopion. *LR*.

27. *χρησόμενος*] The future participle often corresponds to the active supine in Latin. *HGV*, on *VG*, vi, 1, 18. *venimus quæsitum oracula*, *Vir. G. iv*, 449; *scitatum oracula Phæbi mitti-*

mus, *Æ. ii, 114*. The words *τῷ χρη-*
στηρίῳ are often suppressed. *SBL*, on *BO*, 312.

28. *Ζάκυνθον*] now Zante. *LR*.

31. *ἀπαρέοντα*] viii, 3, 17; *ἀφαι-*
ροῦμας: οἱ δόκιμοι μετὰ *αἰτιατῆς*
ἄμφοιν καὶ τοῦ *πράγματος* καὶ τοῦ
προσάπου μόνον, *Thom. M.* *ἀπατεῖν*
and *ἀποστερεῖν* have the same construction: *VK*. *μήτε σὺ τόνδε ἀποαρέο*
κούρην, *Hom. II. A*, 275. *WE. MA*, 412, 5.

32. *ἐνθεύτεν*] inde, as primo in *Ma-*
cedoniam venisse; inde in *Siciliam de-*
latum; ab *Sicilia Laurentem agrum*
tenuisse, *Liv. i, 1, 5*.

33. *πόλις*] *πόλεις*, *Πέργαμον* καὶ
Τευθράλιαν, καὶ *Αλισάρνας* ὃν *Εὐρυ-*
σθένης τε καὶ *Προκλῆς* ἤρχον, οἱ ἀπὸ
Δημαρητοῦ τοῦ Λακεδαιμονίου ἐκείνης
δὲ αὖτη ἡ χώρα δῶρον ἐκ *Βασιλέως*
ἔδθη ἀντὶ τῆς ἐπὶ τὴν Ἑλλάδα συστρα-
τείας, *Xen. H. iii, 1, 6*; *A. ii, 1, 3*. His posterity are reported to have ex-
isted a long while in Asia, *Pau.* iii.
HU.

34. *ἄλλα τε*] The order of the words is (*καὶ*) *ἄλλα τε συχνὰ* (*ιν*) *Δ.* *ἀπολαμπρυθεῖς* *ἔργοισι τε καὶ γνώμησι*,
ἐν δὲ δὴ (*τοῖς* *ἄλλοις*) *Ο.* (*νίκην*) *σφι*
προσέβαλε, *ἀνελόμενος* (*αὐτὴν*) *τεθρίπ-*
τῷ. *SW*.

καὶ Ὁλυμπιάδα³⁵ σφι, ἀνελόμενος τεθρίππῳ, προσέβαλε, μοῦνος³⁶ τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.
(71) Λευτυχίδης δὲ ὁ Μενάρεος, Δημαρῆτον καταπαυσθέντος, διεδέξατο τὴν βασιληῖην.

(73) Τότε³⁷ δὲ, ὡς τῷ Κλεομένῃ εὐνδώθη³⁸ τὸ ἐς τὸν Δημάρητον πρῆγμα, αὐτίκα παραλαβὼν Λευτυχίδεα, ἥιε ἐπὶ τοὺς Αἰγινῆτας, δεινόν τινά σφι ἔγκοτοι διὰ τὸν προπλακισμὸν ἔχων. οὕτω δὴ οὐ τε οἱ Αἰγινῆται, ἀμφοτέρων³⁹ τῶν βασιλέων ἡκόντων ἐπ' αὐτοὺς, ἐδικαίευν ἔτι ἀντιθέαντεν· ἐκεῖνοι τε, ἐπιλεξάμενοι ἄνδρας δέκα Αἰγινητέων τοὺς πλείστους ἀξίους καὶ πλούτῳ καὶ γένει, ἥγον καὶ ἄλλους, καὶ δὴ καὶ Κρίον τε τὸν Πολυκρίτον καὶ Κάσαμβον τὸν Ἀριστοκράτεος, οἵπερ εἶχον μέγιστον κράτος ἀγαγόντες δέ σφεας ἐς γῆν τὴν Ἀττικὴν, παραθῆκην⁴⁰ παρατίθενται⁴¹ ἐς τοὺς ἐχθρούς Αἰγινῆτησος Ἀθηναίους.

(74) Μετὰ δὲ ταῦτα, Κλεομένεα, ἐπάιστον γενόμενον κακοτεχνήσαντα ἐς Δημάρητον, δεῖμα ἔλαβε Σπαρτιητέων· καὶ ὑπεξέσχε⁴² ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς τὴν Ἀρκαδίην, νεώτερα ἐπρησσε πρήγματα, συνιστάς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὅρκους προσάγων⁴³ σφι, ‘ἢ μὲν⁴⁴ ἔψεσθαι σφεας αὐτῷ, ‘τῇ δὲ ἔξηγῆται.’ καὶ δὴ καὶ ἐς Νώνακρον⁴⁵ πόλιν πρόθυμος ἦν τῶν Ἀρκάδων τοὺς προεστεῶτας ἀγινέων, ἔξορκον τὸ Στυγὸς ὕδωρ⁴⁶ ἐν δὲ ταῦτῃ τῇ πόλι λέγεται εἶναι ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ.
(75) Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεα ταῦτα πρήσσοντα, κατῆγον⁴⁷ αὐτὸν, δείσαντες, ἐπὶ τοῖσι αὐτοῖσι ἐς Σπάρτην, τοῖσι

36. μοῦνος] The other kings of Sparta were probably of opinion that such victories were due rather to riches than to courage. Plu. t. i., p. 606, ε; t. ii., p. 212, n. *VK.*

37. τότε] The narrative is resumed from vi, 50. *LAU.*

38. εὐωδόθη] ἔως μὲν γὰρ τὰ κατὰ τὴν πολετέλαιν εὐδόνται πρόγματα αὐτῷ, Philo. in Jo. p. 548, a; p. 557, a; Soph. CE. C. 1435; χρηστὰ δύονται, iv, 139, 90. *WE.*

39. ἀμφοτέρων] s. vi, 50. *STG.*

40. παραθῆκη] Ἐλληνικῶς παρακαθῆκη, (*Thu.* ii, 72;) Ἀττικῶς, *Moer. SS.* vi, 86; ix, 45. This substantive is here redundant. *VK.*

41. παραθένται] κατατίθενται is the more common word; *Thu.* iii, 28; 27; 102; iv, 57; v, 61; 84; viii, 3; *Xen. H.* i, 3, 2. *VK.*

42. ὑπεξέσχε] ὑπεξῆλθεν, ὑπεξέστη, ‘he withdrew privately,’ und. ἐκ τῆς Σπάρτης; v, 72; viii, 132; πρὸ τῆς δικῆς ὑπεξέσχε, Dio. i.e. as the Athenians say, οὐκ ὑπέμειν τὴν κρίσιν οτὸν ἀγῶνα. *VK.*

43. δρκούς προσάγων] ἐπὶ τούτοισι δ. ἐπῆλασαν, vi, 62. *STG.*

45. Νώνακρο] Of this city nothing remains but ruins. *LR.*

46. τὸ Σ. ὕδωρ] *Stygiandum paludem, di cuius iurare timent et fallere nuntiari.* Vir. *A.* vi, 323; *Scovs πηγὰς καὶ ποταμὸν ἐνόμιζον μεγίστους τε καὶ πρότους,* καὶ ἔτι γενέματα, Aristid. Is. t. i, p. 18. Hence μὰ τὰς Σιμοενίδας πηγὰς, Eur. Rh. 823. *MR.*

47. κατῆγον] The order of the words is δείσαντες κατῆγον αὐτὸν εἰς Σ. ἐπὶ τοῖσι αὐτοῖσι, τοῖσι, &c. *LAU.* s. i, 60, 28.

καὶ πρότερον ἦρχε. κατελθόντα δὲ αὐτὸν αὐτίκα ὑπέλαβε μανίη νοῦσος⁴⁸, ἔόντα καὶ πρότερον ὑπομαργότερον⁴⁹ ὅκως γάρ τεφ ἐντύχοι Σπαρτιηέων, ἐνέχραιε ἐς τὸ πρόσωπον τὸ σκῆπτρον.⁵⁰ ποιεῦντα δὲ αὐτὸν ταῦτα, καὶ παραφρονήσαντα, ἔδησαν οἱ προσήκοντες ἐν ξύλῳ⁵¹ ὁ δὲ, δεθεὶς, τὸν φύλακον μονυμάθεντα ἰδὼν τῶν ἄλλων, αἵτες μάχαιραν⁵² οὐ βουλομένου δὲ τὰ πρώτα τοῦ φυλάκου διδόναι, ἀπέλεις τὰ μιν αἴτις ποιήσεις ἐξ ὃ, δείσας τὰς ἀπειλὰς, ὁ φύλακος, ἦν γὰρ τῶν τις εἰλωτέων⁵³, διδοῖ οἱ μάχαιραν Κλεομένης δὲ, παραλαβὼν τὸν σίδηρον, ἥρχετο ἐκ τῶν κνημέων ἑωυτὸν λωβώμενος ἐπιτάμυνων γὰρ κατὰ μῆκος⁵⁴ τὰς σάρκας, προύβαινε ἐκ τῶν κνημέων ἐς τοὺς μηροὺς, ἐκ δὲ τῶν μηρῶν ἐς τε τὰ ίσχία καὶ τὰς λαπάρας, ἐς δὲ τὴν γαστέρα ἀπίκετο, καὶ, ταύτην καταχορδεύων⁵⁵, ἀπέθανε τρόπῳ τοιούτῳ.

48. μανίη νοῦσος] *v. ποδάρη*, Suid. SW.

50. ἐνέχραιε ἐς τὸ π. τὸ σ.] ἔπληξε τὸ π. τῷ σκῆπτρῳ, Eust. on O. B. p. 79, 42; VK. οἷς κερδοτης οὐδόμενον κακοεργὸν ἐνύχραιει κυνόδοντα, Nican. Th. 277. WE.

51. ἐν ξύλῳ] ix, 37; ‘in the stocks.’

52. μάχαιραν] “The Greeks of the heroic age usually carried two weapons of the sword kind, one called *ξίφος*, the other *μάχαιρα*, very different one from the other, but commonly both rendered in English by the word ‘sword.’ The *ξίφος* was a large broad-sword; the *μάχαιρα* was but a large knife, and used for the purpose of a knife equally and a weapon. Hom. II. Γ, 271; Λ, 843; T, 252.” MT, i, 3. TX.

53. εἰλωτέων] ‘The Helots,’ strictly speaking, were the inhabitants of the city of Helos, in Laconia. When the Heraclidae had conquered a part of the Peloponnesus, wishing to attach their new subjects to them, they granted them very extensive privileges, and even admitted them to the magistracy. Agis, an ambitious prince, not content with depriving them of these privileges, imposed a tribute on them; to which the greater part of the cities, not daring to trust to the fate of war, submitted. The city of Helos alone took up arms. Agis attacked it, and, after an obstinate resistance, conquered it, and reduced

its inhabitants to slavery. The Messenians afterwards experienced the same treatment, and at length became one and the same body with the Helots. LR. Consult also PC, i, 10. TX. and MT, iv, 3; xii, 1; xvi, 2. With respect to the orthography of the word, “it is generally agreed, that it is an ancient participle form, derived from *ἔλω* or *εἴλω*, making the penult of the oblique cases long; as in *ἔλεγχαρος*, *μεμάλιος*, &c. in Hom. s. ML, D. t. ii. p. 33; Prol. zur Myth. p. 428. At any rate, even if it is contended that the word is a national name from *Ἐλος*, it will hardly be denied that the nominative is *εἴλως*, and not *εἴλωτης*. We should therefore read *εἴλωτων*,” Class. Jour. xl, 79.

55. καταχορδεύων] κατατέμων, Γλ. εἰς χορδὰς ἤτοι λέπαδνα τέμων διαφείρειν; the preposition has the same force in κατατροματίζειν, vii, 212; τὸ αὐτὸν σῶμα κατεχόρδευεσθεν ἐποῶν δρέμενος, Aristid. ii, p. 393; εἴτα τῶν φρεῶν [iii, 155, 97] ἔκπλευσε καὶ μανεῖ ἐαυτὸν μαχαίρᾳ κατεχόρδευεσθε, Theop. (probably) in Suid. διὰ μέθην ἐαυτὸν καὶ μαχαίρᾳ κατέτεμε, Ath. x, 48; ἀπολούμην, καὶ διατριψθεῖν, διατριψθεῖν τε λέπαδνα, Arist. Eq. 768; εἰς μέρη λαροτμηθεῖν, Schol. WE. VK. SW. κατιπάσσατο, ix, 14, 71; HE, on VG, ix, 5, 8. κατὰ implied ‘destruction by the action’ which the verb denotes; Xen. A. i, 2, 25; 3, 2;

(85) Τελευτήσαντος δὲ Κλεομένεος, ὡς ἐπύθοντο Αἰγινῆται ἔπειτον ἐς Σπάρτην ἀγγέλους καταβωμένους⁵⁶ Λευτυχίδεω περὶ τῶν ἐν Ἀθήνησι δικήρων ἔχομένων. Λακεδαιμόνιοι δὲ, δικαστήριον συναγαγόντες, ἔγνωσαν περιūβρίσθαι Αἴγινήτας ὑπὸ Λευτυχίδεω, καὶ μιν κατέκριναν ἕκδοτον⁵⁷ ἄγεσθαι ἐς Αἴγιναν ἀντὶ τῶν ἐν Ἀθήνησι ἔχομένων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινητέων τὸν Λευτυχίδεα, εἰπέ σφι Θεαστὴς ὁ Λεωπρέπεος, ἐών ἐν τῇ Σπάρτῃ δόκιμος ἀνήρ· “Τί βούλεσθε ποιέειν, ἀνδρες Αἰγινῆται; τὸν βασιλέα “τῶν Σπαρτιητέων ἕκδοτον γενόμενον ὑπὸ τῶν πολιητέων ἀγειν; “εἰ νῦν, ὅργῃ χρεώμενος, ἔγνωσαν οὕτω Σπαρτιῆται, δικαὶοις “ὑστέρης μῆ⁵⁸ τι ὑμῖν, ἢν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς “τὴν χώρην ἐσβάλωσι.” ταῦτα ἀκούσαντες, οἱ Αἰγινῆται ἔσχοντο τῆς ἀγωγῆς ὅμολογή δὲ ἔχρησαντο τοιῆδε, ἐπιστόμενον⁵⁹ Λευτυχίδεα ἐς Ἀθήνας, ἀποδοῦναι Αἰγινῆτης τοὺς ἄνδρας. (86) Ὡς δὲ, ἀπικόμενος Λευτυχίδεας ἐς τὰς Ἀθήνας, ἀπαίτε τὴν παρακαταθήκην, οἱ Ἀθηναῖοι προφάσιας εἰλκον⁶⁰, οὐ βουλόμενοι ἀποδοῦναι φάντες, ‘δύο σφέας ἔνντας βασιλέας παραβέσθαι, καὶ οὐ δικαιοῦν ‘τῷ ἐτέρῳ ἄνευ τοῦ ἐτέρου ἀποδιδόναι.’ οὐ φαμένων δὲ ἀποδώσειν τῶν Ἀθηναίων, Λευτυχίδεας μὲν ἀπαλλάσσετο. (87) Οἱ δὲ Αἰγινῆται, πρὶν τῶν πρότερον⁶¹ ἀδικημάτων δοῦναι δίκας, τῶν ἐς Ἀθηναίους ὕερισαν, Θηβαίοισι χαριζόμενοι, ἐποίησαν τοιόνδε· μεμφόμενοι τοῖσι Ἀθηναίοισι, καὶ ἀξιοῦντες ἀδικέεσθαι, ὡς τιμωρησόμενοι τοὺς Ἀθηναίους παρεσκευάζοντο. καὶ, ἢν γὰρ δὴ τοῖσι Ἀθηναίοισι πεντήρης ἐπὶ Σουνίῳ⁶², λοχήσαντες ὠν, τὴν θεωρίδα⁶³ νῆα εἰλον

St Matthew v, 13; 17; xxvi, 49; lxx, Job i, 16; viii, 19.

56. καταβωμένους] ‘to inveigh against;’ Thu. v, 45; BF. literally ‘to cry down.’

57. ἕκδοτον] προδεδομένον, ἀποδεδομένον, Hes. η γάρ τὸν στρατηγὸν Ἀντίβαν, καὶ τὸν μετ’ αὐτῷ συνέδρους, ἕκδοτους διδόναι· Ρωμαῖοις ἀπέτοντον, η προτίγγελλον τὸν πόλεμον, Pol. iii, 20, 8. The expression is used in speaking of our Saviour, Acts ii, 23. SS.

58. δικαὶοις ... μῆ] δικαὶος μῆ σαντὸν οἰκτεῖσι ποτὲ, Άesch. P. V. 68; Soph. ΟΕ. R. 325. BL. The former passage is paraphrased thus by Eust. δέσθι μῆ πάθος οἰκτον ἄξια, on Ο. E. p. 231, 37. DW, p. 229. The ellipsis may be supplied in different ways, εἰ περὶ ἡμῶν γνωσσεθε μῆ τὰ εἰκότα, δράτε δ. μῆ οὐκ ἀποδέξανται, Thu. iii, 57; βλέπε

δ. μὴ παρέσῃ πρὸς ἡμᾶς Φτι, Diog. L. ii, 102; VK. ορ φοβητέον ἀστὸν ὑμῶν, a. iii, 62, 5; STG. ορ φροντίζετε, ΖΝ, on VG, vii, 10, 6. ορ σκοκεῖτε. LS, and SH, on BO, 380.

60. προφάσιας εἰλκον] πάσας πρ., δοστὸς ἀπελθεῖν οἰκαδε, ἔλκουσιν, Αγια. L. 726. WE.

61. πρότερον] v, 80 f. SW.

62. Σουνίῳ] now called Cape Colonna from nineteen Doric ‘pillars,’ which are visible from a far distance at sea, and belonged to the temple of Minerva. LR. Liv. xxviii, 8, mar.

63. θεωρίδα] ἔτυχε η πρύμνα ἀστεμμένη τοῦ πλοίου, δ εἰς Δῆλος Ἀθηναῖοι πέμπουσι [κατ’ έτος]. τοῦτο ἔστι τὸ πλοίον, ὃς φασιν Ἀθηναῖοι, έν φ Θησέος ποτε εἰς Κρήτην τοὺς δις ἐπτὰ ἐκείνους φέρει ζγων, καὶ ξεσώσε τε, καὶ αὐτὸς δεσμόη. τῷ οὖν Ἀπόλλωνι εἴβαντο, ὡς
ο 5

πλήρεα ἀνδρῶν τῶν πρώτων Ἀθηναίων λαβόντες δὲ τοὺς ἄνδρας, ἔδησαν. (88) Ἀθηναῖοι δὲ, παθόντες ταῦτα πρὸς Αἰγυπτέων, οὐκέτι ἀνεβάλλοντο μὴ οὐ⁶⁴ τὸ πᾶν μηχανῆσαθαι ἐπ’ Αἰγυπτίους καὶ, ἦν γὰρ Νικόδρομος Κνοίθου καλέομενος ἐν τῇ Αἰγίνῃ, ἀνὴρ δόκιμος, οὗτος, μεμφόμενος μὲν τοῖσι Αἰγυπτίησι προτέρην ἔωντού ἔξελασι,⁶⁵ ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγυπτίας κακῶς, συντίθεται Ἀθηναῖοι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει, καὶ ἐκείνους ἐξ τὴν⁶⁶ ἥκειν δεήσει βοηθέοντας. μετὰ ταῦτα, καταλαμβάνει μὲν, κατὰ τὰ συνεθήκατο ὁ Νικόδρομος Ἀθηναῖοι, τὴν παλαιὴν καλεομένην πόλιν. (89) Ἀθηναῖοι δὲ οὐ παραγίνονται ἐξ δέοντος οὐ γάρ ἔτυχον ἔουσας νέες σφι ἀξιόμαχοι τῆσι Αἰγυπτέων συμβαλέειν. ἐν φ⁶⁷ ὡς Κορινθίων ἐδέοντο χρῆσαι⁶⁸ σφι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορίνθιοι, ἂσαν γάρ σφι τοῦτον τὸν χρόνον φίλοι ἐξ τὰ μάλιστα⁶⁹, Ἀθηναῖοι διδοῦσι δεομένοισι εἴκοσι νέας, διδοῦσι δὲ πενταδράχμους⁷⁰ ἀποδόμενοι.⁷¹ δωτίνην γάρ ἐν τῷ νόμῳ οὐκ ἔξην δοῦναι. ταῦτας τε δὴ λαβόντες⁷² οἱ Ἀθηναῖοι καὶ τὰς σφετέρας,

λέγεται, τότε, ἐι σωθίειν, ἐκδόσοντος θεοπλάσιαν ἀπόξειν εἰς Δῆλον. Ἡν δὴ ἀεὶ καὶ νῦν ἔτι ἐξ ἑκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν, Pla. Phdo, 2. (W.Y. FI. HDF.) It was stationed at Sunium, because ἀπὸ ἄκρας τῆς Ἀττικῆς ἡ Δῆλος ἔτεσσι τῆς νήσου, Hyper, in Del. VK. The festival, which was called Θεωπλασία or Δῆλια, commenced when the priest of Apollo had crowned the stern of the vessel. The ambassador sent to offer a sacrifice to a god, or to consult the oracle, was termed θεοπλός; this name served to distinguish such ambassadors from those who were charged with civil affairs; the latter being called πρόστεστοι. L.R. PC, ii, 9. T.X. Xen. M. iv, 8, 2. STG.

64. μη οὐ] οὐδὲν ἐλλείψω τὸ μη οὐ
πᾶσαν πιθέσθαι τῶνδ' ἀλιθειῶν πέρι,
Soph. Tr. 88. This combination of
negatives is used with infinitives, after
negative propositions or verbs, and is
equivalent to the Latin *quin* or *quo
minus*, iii, 51; ix, 12; *MA*, 601, *a*;
608, *e*, 1. *s.* vii, 5, 23; viii, 57, 34;
119, 42.

65. ἔξελασιν] v, 76; ἐν Αἰγίνη δὲ τὴν πρᾶξιν πρὸς Χάροπτα πράξας ἐνεχειρησε οὐ μεταβαλεῖν τὴν πολιτείαν, Arist.

P. v, 6. WE. This Chares was an Athenian general. *LR.*

66. ἐς τὴν] 'on which;' γενομένης διαμαρτίας τῶν ἡμέρων, ἐς ἀς ἔδει ἀμφοτέρους στρατεύειν, Thu. iv, 89. BF.

68. *χρήσαι* iii, 58; 'to oblige' them
'by a donation.' SW. or 'loan.' WE.
69. *ἐς τὰ μάλιστα* i, 20; Thu. vi,
104; and, without the preposition, ii,
147; *ἐς τὰ μέγιστα*, viii, 111; 144,
34; *πρὸς τὰ μὲν* viii, 20; VK. WS,
εἰς τὸ πᾶν is a favourite expression with
Æschylus. BL. on Ch. 672.

70. πενταδράχμους] 'for five drachmæ a-piece,' s. v. 77, 71. *WE*. If the whole fleet had been given for five drachma, the genitive *πέντε δραχμῶν* would be used. *MA*, 342, b. Selling the vessels for between three and four shillings a-piece was virtually a donation. *LR*.

71. ἀποδόμενοι] i, 70; ' selling ' them; SW. ἀπέδοτο τὸν κολοϊὸν ὁσα- λοῦ, Ar. Av. 17 f. (D.F.)

72. λαβόντες] The Corinthians afterwards reminded the Athenians of this benefit, *καὶ ἐν μακρῷ πασίσαντές ποτε πρὸς τὸν Αἴγινητῶν ὑπὲρ-τὰ Μηδικά τόλμους, ταῦτα Κορινθίων εἴκοσι ναύας ἔλαβετε.* Thuc. i. 41. WE.

πληρώσαντες ἔδομήκοντα νέας τὰς ἀπάσας, ἐπλεον ἐπὶ τὴν Αἴγιναν, καὶ ὑστέρισαν⁷³ ἡμέρῃ μιῇ τῆς συγκειμένης. (90) Νικόδρομος δὲ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν οὐ παρεγίνοντο, ἐς πλοῖον ἐσβας, ἐκδιδρήσκει ἐκ τῆς Αἰγίνης⁷⁴ σὺν δέ οἱ καὶ ὅλοι ἐκ τῶν Αἰγινητέων ἐσποντο, τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδοσαν.⁷⁵ ἐνθεῦτεν δὲ οὗτοι ὅρμεώμενοι ἔφερόν τε καὶ ἥγον⁷⁶ τοὺς ἐν τῇ νήσῳ Αἰγινήτας. ταῦτα μὲν δὴ ὑστερον ἐγίνετο. (91) Αἰγινητέων δὲ οἱ παχέες, ἐπαναστάντος τοῦ δήμου σφι ἀμα Νικοδρόμῳ, ἐπεκράτησαν⁷⁷ καὶ ἐπειτά σφεας χειρωσάμενοι, ἐξῆγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ ἄγος⁷⁸ σφι ἐγένετο, τὸ ἐκθύσασθαι⁷⁹ οὐκ ὅντες ἐγίνοντο ἐπιμηχανώμενοι, ἀλλ' ἐφθησαν ἐκπεσόντες πρότερον⁸⁰ ἐκ τῆς νήσου, ἢ σφι ἰλεων γενέσθαι τὴν θεόν. ἐπτακοσίους γὰρ δὴ τοῦ δήμου ζωγρήσαντες, ἐξῆγον ὡς⁷⁹ ἀπολέοντες. εἰς δέ τις τούτων, ἐκφυγὼν τὰ δεσμὰ, καταφεύγει πρὸς πρόθυρα Δήμητρος θεομφόρου⁸⁰, ἐπιλαμβανόμενος δὲ τῶν ἐπισπαστήρων⁸¹, εἴχετο⁸² οἱ δὲ, ἐπει τέ μιν ἀποσπάσαι οὐκ οἶοι τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας, ἥγον οὕτω⁸³ χεῖρες δὲ κείναι ἐμπεφυκῦαι ήσαν τοῖσι ἐπισπαστήροι. (92) Ταῦτα μέν νυν σφέας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο. Ἀθηναῖοι δὲ ἤκουσι ἐναυμάχησαν νησοῦ ἔδομήκοντα⁸⁴ ἐσσωθέντες δὲ τῇ ναυμαχῇ, ἐπεκαλέοντο τούτους αὐτοὺς, τοὺς καὶ πρότερον, Ἀργείους. καὶ δὴ σφι οὗτοι μὲν οὐκέτι βοηθέονται, μεμφόμενοι, διτι Αἰγιναῖαι νέες, ἀνάγκη⁸¹ λαμφθεῖσαι

73. ὑστέρισαν] ὑστέρησαν, i, 70; Thu. viii, 44. W.E.

74. οἰκῆσαι ἔδοσαν] ἐκπεσόντοι τοῖς Αἰγινηταῖς οἱ Λακεδαιμόνιοι ἔδοσαν θυρέων οἰκεῖν καὶ τὴν γῆν νέμεσθαι, Thu. ii, 27; 30; v, 42; iv, 64; Soph. Ξεg. fr. i, 3; χώραν ἔδωκε νέμεσθαι, Jos. 741, 20. The infinitive limits the other verb, so as to denote 'occupations,' but not 'property.' BF.

76. ἄγος] corresponds to the Latin word *sacer*, and implies set apart or devoted to some god, whether for good or for evil : *acerba fata Romanos agunt, scelusque fraternalē necis; ut immerentis fluxit in terram Remi sacer nepotibus crux*, Hor. E. vii, 17. τὸ ἄγος τῆς θεοῦ, Thu. i, 126; is 'the accursed thing devoted to the vengeance of the goddess, or that would draw down her vengeance.' AO. Liv. ii, 38, 3.

77. ἐκθύσασθαι] 'to expiate, to atone for : it also signifies ἴξιλεώσασθαι,

ἐκμειλίξασθαι, Suid. οὐδὲν ἐκθύσαντο, Dio C. xli, 14; οὐδὲ οἱ τερατοσκόποι καὶ οἱ μάρτεις ἐκθύουσται, Sync. En. Cal. p. 74, v; W.E. τίνα δέι μακάρων ἐκθυσμένους εὑρεῖν μόχθον ἀνάπανταν, Eur. fr. inc. clv, 12. VK.

79. ὡς] Just above, this particle was omitted; but it is often inserted, διαβαίνει ὡς ἀμήσων τὸν σῖτον, vi, 28; αὐτὸς ἥγγέλλετο βασιλεὺς διανοεῖσθαι ὡς ἐπιχειρήσων πάλιν ἐπὶ τὸν "Ελληνας, Pla. Mx. p. 240, v; διενοῦντο ὡς διάφοντες, Pau. ix, 13. W.E.

81. ἐπισπαστήρων] ἐπισπαστήρ was the 'handle, ring,' or 'knocker,' by which a person pulled a gate in order to shut it, (ἐπισπάσασθαι τὴν θύραν καὶ ἐπικλεῖσαι;) δις καὶ βόστρον ἐλέγετο, Eust. ἔχουμένη τῶν βόστρων τῶν θυρῶν τὸν ἱεροῦ, Phyl. in Ath. xiii, p. 593, v; ἐπισπάσασθαι τὴν θύραν, εἴχετο τὸν βοτάλον (βόστρον?), Xen. H. vi, 351, 29. εὑρῶν προσκειμένας

ἐπὸ Κλεομένεος⁸², ἔσχον τε ἐς τὴν Ἀργολίδα χώρην, καὶ σύναπέ-
Ἐησαν Λακεδαιμονίουσι· συναπέβησαν δὲ καὶ ἀπὸ Σικυωνίων⁸³ νεῶν
ἀνδρες τῇ αὐτῇ ταύτῃ ἐσθολῷ· καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη ζημίη,
χλια τάλαντα ἑκτῖσα, πεντακόσια ἑκατέρους. Σικυώνιοι μέν νυν,
συγγνόντες ἀδικησα, ὡμολόγησαν, ἑκατὸν τάλαντα ἑκτῖσαντες,
ἀζήμιοι εἶναι⁸⁴. Αἰγινῆται δὲ οὐ τε συνεγινώσκοντο, ἥσάν τε αὐθα-
δέστεροι.⁸⁵ διὰ δὴ ὧν σφι ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου
οὐδεὶς Ἀργείων ἦτι ἐξοήθεε, ἐθελοντα δὲ ἐς χιλίους· ἥγε δὲ αὐτοὺς
στρατηγὸς ἀνὴρ⁸⁶, φῶνομα Εὑρυβάτης, πεντάεθλον⁸⁶ ἐπασκήσας.
τούτων οἱ πλεῦνες οὐκ ἀπενόσθησαν ὅπίσω, ἀλλ' ἐτελεύτησαν ὑπ'⁸⁷
Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὑρυβάτης, μουνομα-
χίην ἐπασκέων, τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτείνει, ὑπὸ δὲ τοῦ
τετάρτου Σωφάνεος τοῦ Δεκελέος⁸⁸ ἀποθνήσκει. (93) Αἰγινῆται
δὲ, ἔοσι ἀτάκτοισι Ἀθηναίοισι συμβαλόντες τῇσι νησοῖ, ἐνίκησαν
καὶ σφεων νέας τέσσερας αὐτοῖσι ἀγνόραστον εἶλον.

(94) Ἀθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς Αἰγινῆτας. Ὁ
δὲ Πέρσης τὸ ἑωτοῦ⁸⁹ ἐποίεε, ὥστε ἀναμιμνήσκοντός τε αἰεὶ τοῦ
Θεράποντος⁹⁰ ‘μεμρῆσθαι μιν τῶν Ἀθηναίων,’ καὶ Πεισιστρατι-
δέων προσκατημένων καὶ διαβαλλόντων Ἀθηναίον, ἥμα δὲ βουλό-
μενος ὁ Δαρεῖος, ταύτης ἔχόμενος τῆς προφάσιος⁹¹, καταστρέφεσθαι
τῆς Ἐλλάδος τοὺς μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρδόνιον

τὰς θύρας, καὶ λαβόμενος τῶν ἐπι-
σπαστήρων, ἀπὸ τοῦ εἴχετο, Suid. VK.

82. ἀ. λ. ἀπὸ Κ.] This expedition is mentioned, vi, 76 ff. LR.

83. Σικυωνίων] Sicyon is now Basclica. LR.

84. αὐθαδέστεροι] 'more self-willed' than they ought to have been, i.e. 'too self-willed'; MA, 457, 2, or, perhaps, 'obstinate in comparison with' the Sicyonians. s. vi, 108, 76; ix, 6, 23.

85. στρατηγὸς ἀνὴρ] i, 90, 68. WS thinks the order of the words may be σ., φῶνομα Εὖ., ἀ. π. ἐπ. οἱ Εὑρυβάτην τὸν Ἀργείον, ἄνδρα π. ix, 75; where further particulars are mentioned of Sophanes.

86. πεντάεθλον] 'The pentathlus' included five kinds of exercise; jumping, running, the exercise of the disk, that of the javelin, and wrestling; ἄλμα, ποδωκεῖν, δίσκον, ἄνκυρα, τάλην, Simon. Ep. viii. These five exercises were not all in use at the Olympic games from the beginning. To those

of jumping, the disk, and the javelin, they first added the simple race of the stadium; in the fourth Olympiad, that of the double stadium or *dialus* was introduced; and in the eighteenth, wrestling; which was properly called the *pentathlus*. Pugilism having been introduced in the twenty-third Olympiad, they still continued to give these exercises the name of *pentathlus*, though the more suitable name would have been *hexathlus*, ξεψθλος. This Eurybates obtained the prize of the *pentathlus* at the Nemean games. LR. Soph. E. 685. f.

88. Δεκελέος] Decelea is now Biala Castro. LR.

89. τὸ ἑωτοῦ] und. μέρος. FI, on BO, 157.

90. τοῦ Θεράποντος] v, 105. SW.

91. προφάσιος] πρόφασις often occurs in the sense of 'cause, reason'; i, 29; ii, 161; iii, 36 &c; Thu. i, 118; σκῆψις is used in the same sense, Aesch. A. 859. BF.

μὲν δὴ, φλαύρως⁹² πρήξαντα τῷ στόλῳ, παραλύει τῆς στρατηγίης.⁹³ ἄλλους δὲ στρατηγοὺς ἀποδέξας ἀπέστειλε ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας, Δᾶτίν τε, ἐόντα Μῆδον γένος, καὶ Ἀρταφέρνεα τὸν Ἀρταφέρνεος παῖδα, ἀδελφίδεον,⁹⁴ ἔωτοι⁹⁵ ἐντειλάμενος δὲ ἀπέπεμπε, ‘ἔξανδρα ποδίσαντας Ἀθήνας καὶ Ἐρέτριαν, ἀγειν ἔωντῷ ἐς ὅψιν τὰ ἀνδράποδα.’ (95) Ως δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες, πορευόμενοι παρὰ βασιλέος, ἀπίκοντο τῆς Κλικῆς ἐς τὸ Ἀλέιον πεδίον⁹⁶, ἀμα ἀγόμενοι πεζὸν στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα στρατοπεδευομένοισι ἐπῆλθε⁹⁶ μὲν ὁ γαυτικὸς πᾶς στρατὸς ὁ ἐπιταχθεὶς ἑκάστοισι, παρεγένοντο δὲ καὶ αἱ ἵππαγωγοὶ⁹⁷ νέες, τὰς τῇ προτέρῳ ἔτει προεπί τοῖσι ἔωντοῦ δασμοφόροισι Δαρεῖος ἐτοιμάζειν. ἐσβαλόμενοι⁹⁸ δὲ τοὺς ἵππους ἐς ταύτας, καὶ τὸν πεζὸν στρατὸν ἐσβεῖσαντες ἐς τὰς νέας, ἐπλεον ἔξακοσίησι τριήρεσι ἐς τὴν Ἰωνίην. ἐνθεύτεν δὲ οὐ παρὰ τὴν ἥπειρον εἶχον⁹⁹ τὰς νέας ιθὺ¹⁰⁰ τοῦ τε Ἑλλησπόντου καὶ τῆς Θρηίκης, ἀλλ’, ἐκ Σάμου¹ ὁρμώμενοι, παρὰ τε Ἰκάρων² καὶ διὰ νήσων τὸν πλόον ἐποιεῦντο· ὡς μὲν ἐμοὶ δοκέειν³, δεῖσαντες μάλιστα τὸν περίπλοον τοῦ Ἀθω, ὅτι τῷ προτέρῳ ἔτει ποιεύμενοι ταῦτη τὴν κομιδὴν, μεγάλως προσέπταισαν⁴ πρὸς δὲ, καὶ ἡ Νάξος σφέας ἡνάγκαζε, πρότερον οὐκ ἀλοῦσσα. (96) Ἐπει δὲ, ἐκ τοῦ Ἰκαρίου πελάγεος προσφερόμενοι, προσέμιξαν τῷ Νάξῳ⁵ ἐπὶ ταῦτην γάρ δὴ πρώτην ἐπεῖχον⁶ στρατεύεσθαι οἱ Πέρσαι, μεμνημένοι τῶν πρότερον⁶ οἱ Νάξιοι πρὸς τὰ οὔρεα οἰχοντο⁷ φεύγοντες, οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι, ἀνδραποδισάμενοι τοὺς

92. φλαύρως] iii., 129; 130; vi., 135, 71; vii., 10, 17; Thu. i., 126; Arist. An. 651. φλώρος, in the earlier writers, signifies what is 'bad, unlucky,' and 'unfavourable,' Ἀsch. P. 222; in the later ones, what is 'paltry, base,' and 'vile.' φαῦλος is derived from it by metathesis: its root is φλῶ. B.F. φαῦλος is generally used of persons, φλαύρος of things. BL.

93. παραλύει τῆς στρατηγίης] παραλύειν τῆς ἀρχῆς, Thu. vii., 16; viii., 54; Herod. vi., 2, 3; 2, 18; π. τῆς δικῆς, Luc. i., 474; B.F. π. τῆς στρατηγῆς, vii., 38; (vi., 75;) καταλυθέντες τῶν ἀρχέων, vi., 9.

94. ἀδελφίδεον] 'nephew.'

95. τὸ Ἀλέιον π.] οὐκ ἔχων λῆπτα, i.e. στοφόρα χωρία. s. Hom. Il. Z., 201. LR. WE.

96. ἐπῆλθε] 'came to join;' vi., 108; Thu. i., 36.

98. ἐσβαλόμενοι] i., 1, 54; Ἰππους ἐσβαλλόντο, vi., 101.

99. εἶχον] ηλαυνον, Eust. Hom. Il. N., 326. W.E.

100. ιθὺ] an Ionic form of εἰθὺ, ΕΕ. 'straight to;' followed by a genitive case, or an accusative with εἰς, MA. 328. iv., 120; vii., 179; viii., 38; δὲ μὲν, ήρας, εἴθε τῆς Φαστήλιδος καὶ Καύνου ἦν τὸν πλῶν ἐποιεῖτο, Thu. viii., 88. B.F. 'right for.'

1. ἐκ Σάμου] It would have been much more direct to have gone at once to Naxos: their object therefore must have been to rest at Samos after their voyage, before attacking Naxos. LR.

2. Ἰκάριον] und. πέλαγος, vi., 96. FI, on BO, 214. It is named from the isle of Icarus. LR.

4. προσέπταισαν] vi., 44. WE.

6. πρότερον] v., 34. WE.

κατέλασσον αὐτῶν, ἐνέπρησαν καὶ τὰ ἵρα καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες, ἐπὶ τὰς ἀλλας νῆσους ἀνάγοντο. (97) Ἐν φῷ δὲ οὗτοι ταῦτα ἐποιεν, οἱ Δῆλιοι, ἐκλειπόντες καὶ αὐτοὶ τὴν Δῆλον, οἰχοντο φεύγοντες ἐξ Τῆνον.⁷ τῆς δὲ στρατιῆς καταπλεούσης, ὁ Δᾶτις, προπλώσας, οὐκ ἔα τὰς νέας πρὸς τὴν νῆσον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηνέῃ⁸ αὐτὸς δὲ, πυθόμενος, ἵνα ἦσαν οἱ Δῆλιοι, πέμπων κῆρυκα, ἡγάρισεν σφι τάδε· “Δινδρες ἴροι, τι φεύγοντες οἴχεσθε, οὐκ ἐπιτήδεα καταγγόντες κατ’ ἐμεῦ; ἔγώ γάρ καὶ αὐτὸς ἐπὶ τοσοῦτο⁹ γε φρονέω, καὶ μοι ἐκ βασιλέος ὅδε ἐπέσταλται, ἐν ᾧ “χώρῃ οἱ δύο θεοὶ ἐγένοντο,¹⁰ ταῦτην μηδὲν σινεσθαι, μήτε αὐτὴν “τὴν χώρην, μήτε τοὺς οἰκήτορας αὐτῆς, γῦν ὅν καὶ ἀπίτε εἶπε τὰ “ὑμέτερα αὐτῶν¹¹, καὶ τὴν νῆσον νέμεσθε.” Ταῦτα μὲν ἐπεκηρυκεύσατο τοῖσι Δηλίοισι· μετὰ δὲ, λιβανωτοῦ τριηκόσια τάλαντα καρανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίησε.¹² (98) Δᾶτις μὲν δὴ, ταῦτα ποιήσας, ἐπλεε ἄμα τῷ στρατῷ ἐπὶ τὴν Ἐρέτριαν πρῶτα, ἄμα ὥρμενος καὶ Ἰωνας καὶ Αἰολέας, μετὰ¹³ δὲ τούτον ἐνθεῦτεν ἔξαναχέντα, Δῆλος ἐκτινήθη¹⁴, ὡς ἔλεγον οἱ Δῆλιοι, καὶ πρῶτα καὶ ὕστατα

7. Τῆνον] also called Hydrussa and Ophiussa, now Teno. LR.

8. Ῥηνέῃ] as well as Delos, is now called Sdili.

9. ἐπὶ τοσοῦτο] namely ὅστε νομίζειν οὐκ δύσιν εἶναι τὴν νῆσον ταῦτην σινεσθαι, ὡς ιερὰν τῶν δύον δεῶν οὖσαν. STG.

10. οἱ δύο θεοὶ ἐγένοντο] Gobryas the Magian is said to have been sent to Delos, κατὰ τὴν τοῦ Ήρέου διδάσκαλον, δύος τηρήσεις τὴν νῆσον, ἐν ᾧ οἱ δ. δ. Κ. Ἀesch. S. iii, 19; est proditum memoria ac literis, Latonam, ex longo errore, configuisse Delum, atque ibi Apollinem, Dianamque peperisse: qua ex opinione hominum, illa insula eorum deorum sacra putatur: tantaque ejus auctoritas religionis et est, et semper fuit, ut nē Persæ quidem, cum bellum toti Græcia, diis hominibusque indixissent, et mille numero navium classem ad Delum appulissent, quidquam conarentur aut violare, aut attingere, Cic. II V. i, 18; WE. Persæ, mille navium numero Delum compulsi, templo Apollinis religiosas potius quam rapaces manus adhibuerunt, V. Max. i, 1, 6. VK.

12. ἐθυμίησε] Δᾶτις τῷ Ἀπόλλωνι

ἐνθυμιᾷ τῇ Δῆλῳ τάλαντα τριηκόσια λιβανωτοῦ πρωτίστου, Tzetz. Ch. i, 863. The other general is seldom mentioned; Datis is called by Aristides δι τοῦ στρατοπέδου κύρος καὶ ἡγεμὼν, Mil. t. iii, p. 269. VK.

14. Δ. ἐκινήθη] Thucydides, in speaking of the Peloponnesian war, says, Εἴ τε δὲ Δ. ἐ. δλίγον πρὸ τούτων, πρότερον οὕτω σεισθεῖσα ἀφ' οὐδὲ Ελληνες μέμνηται ἐλέγετο δὲ καὶ ἐδοκεῖ ἐπὶ τοῖς μέλλοντι γενήσεσθαι σημῆναι, ii, 8. WE. “As Thucydides, ii, 16; uses the word ἐκτι to describe an event that took place just after the Persian invasion, it is not impossible that δλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus here expressly affirms that the earthquake, which visited Delos a little before the battle of Marathon, had never been repeated within his memory; as he notices in his history events later than the beginning of the Peloponnesian war; and as he says that the earthquake, which he does mention, was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion; it seems to me probable that

μέχρι ἐμεῦ σεισθεῖσα, καὶ τοῦτο μέν κοντά τέρας ἀνθρώπουσι τῶν μελλότων ἔσεσθαι κακῶν ἔφηνε ὁ θεός. (99) Οἱ δὲ βάρβαροι, ὡς ἀπῆραν ἐκ τῆς Δήλου, προσίχον πρὸς τὰς νήσους¹⁵ ἐνθεῦτεν δὲ στρατιὴν τε παρελάμβανον, καὶ ὅμηρος τῶν νησιωτέων παῖδας ἐλάμβανον. ὡς δὲ, περιπλέοντες τὰς νήσους, προσέσχον καὶ ἐξ Κάρυντος¹⁶ οὐ γάρ δῆ σφι οἱ Καρύντιοι οὔτε ὅμηρος ἐδίδοσαν, οὔτε ἔφασαν ἐπὶ τόποις ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἐρέτριάν τε καὶ Ἀθήνας¹⁷ ἐνθαῦτα τούτους ἐποιούρκεον τε καὶ τὴν γῆν σφέων ἔκειφον, ἐξ ὃ καὶ οἱ Καρύντιοι παρέστησαν ἐξ τῶν Περσέων τὴν γνώμην. (100) Ἐρετρίες δὲ, πυνθανόμενοι¹⁸ τὴν στρατιὴν τὴν Περσικὴν ἐπὶ σφέας ἐπιπλέουσαν, Ἀθηναίων ἐδεήθησάν σφισι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀτείπαντο¹⁹ τὴν ἐπικουρίην, ἀλλὰ τὸν τετρακισχιλίονς κληρουχεόντας τῶν ἵπποβοτέων²⁰ Χαλκιδέων τὴν χώρην, τούτους σφι διδόντις τιμωρούς. τῶν δὲ Ἐρετριέων ἦν ἄκρα οὐδὲν ὑγείας βούλεντα²¹ οἱ μετεπέμποντο μὲν Ἀθηναίους, ἐφρόντεον δὲ διφασίας ἰδέας. οἱ μὲν γάρ αὐτῶν ἐβούλευοντο ἐκλιπεῖν τὴν πόλιν ἐς²² τὰ ἄκρα²³ τῆς Εὐβοίης²⁴ ἄλλοι δὲ αὐτῶν, ἴδια κέρδεα²⁵ προσδεκόμενοι παρὰ τοῦ Πέρσεω σίσεσθαι, προδοσίην ἐσκευάζοντο, μαθῶν δὲ, τούτων ἐκάτερα ὡς εἶχε, Αἰταρίης ὁ Νόθωνος, ἐν τῷ

Thucydides after all alludes to the same earthquake as Herodotus, although the words ὀλύγον πρὸ τούτων are somewhat of an exaggeration." AO. Both WE and LR are of this opinion. ἐκυθῆη, 'was shaken by an earthquake,' is a very rare signification: *insolitus tremuerunt motibus Alpes*, Vir. G. i., 475; *B. motaque tremoribus urbem*, Ov. M. xv., 798.

15. Κάρυντος] also called Chironia, now Caristo, produced the mineral known by the name of asbestos. LR.

17. ἀτέλαντο] 'renounced'; ἡρήσαντο, ἀτερβίψαντο, παρηγήσαντο, ἀτετάντο, Hes. ἀπηρήσαντο, Suid. SS.

18. ἵπποβοτέων] v, 77, 68. WE.

19. ἐκλιπεῖν...ἐσ] Frequently a verb of itself signifies only a removal 'from' a place (which is sometimes expressed with it), and the accompanying motion 'to' a place is merely signified by εἰς: iv, 12; 155; viii, 50. MA, 578, 3. After ἐκλιπεῖν the words καὶ λέπαι may be supplied. STG.

20. τὰ ἄκρα] vii, 192, 99. 'The rocks' of Eubœa were well-known objects of terror; *Euboicæ cautes ultorque*

Caphereus, Vir. AE. xi, 260; Soph. Tr. 790. Dio Ch. makes τὰ ἄκρα, and τὰ κοίλα [vi, 26, 36;] τῆς Εὐβοίας, synonymous, Eub. p. 99, n; and describes the latter as κοίλα καὶ σκληρὰ τῆς νήσου τὰ πρὸς τὸ πέλαγος, p. 100, a: s. viii, 13, 57; Stra. x; Philost. in Her. p. 716; est sinus Euboicus, quem Cala vocant, suspectus nautis, Liv. xxxi, 47; VK. Eur. Tr. 84; Tzetz. on Lyc. 384. MLT says that this coast is beset with crags, breakers, and sunken rocks. The Epitomizer of Strabo places 'the Hollows' between Caphereus and Geræstus. It is necessary to be thus particular, as the generality of modern geographers have fallen into an error on this point. BARBIÉ DU BOCAGE, V. du J. A. pl. 5. is correct. The Persian fleet would hardly have dared to venture among these rocks, for fear of being wrecked. LR. The word may also mean 'the heights.'

21. κέρδεα] Gongylus received as the 'reward' of his treason four cities, Gambrium, Palægambrum, Myrina, and Grynum; Xen. H. iii, 1, 6. LR.

Ἐρετριέων τὰ πρῶτα²², φράζει τοῖσι ήκουσι²³ τῶν Ἀθηναίων πάντα τὰ παρεύντα σφι πρήγματα· προσεδέετό τε ‘ἀπαλλάσσεσθαι’ σφεας ἐς τὴν σφετέρην, ἵνα μὴ προσπατόλωνται·²⁴ οἱ δὲ Ἀθηναῖοι ταῦτα Αἰσχίνη συμβουλεύσαντι πείθονται, καὶ οὗτοι μὲν, διαβάντες ἐς Ὄρωπὸν²⁵, ἔσωξόν σφεας αὐτούς. (101) Οἱ δὲ Πέρσαι, πλέοντες, κατέσχον τὰς νέας²⁶ τῆς Ἐρετρικῆς χώρης κατὰ Ταμύνας²⁷ καὶ Χούρεας καὶ Αλγίλια· κατασχόντες δὲ ἐς ταῦτα τὰ χωρία, αὐτίκα ἵπους τε ἔξεβάλλοντο, καὶ παρεσκενάζοντο ὡς προσοισθέντες τοῖσι ἔχθροῖσι. οἱ δὲ Ἐρετριέες ἐπεξελθεῖν μὲν καὶ μαχέσσασθαι οὐκ ἐποιεῦντο βουλήν εἰς κώς²⁸ δὲ διαφυλάξαιεν τὰ τείχεα, τούτου σφι ἔμελε πέρι, ἕπει τε ἐνίκα²⁹ μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γενομένης καρτερῆς πρὸς τὸ τείχος, ἐπιπτον ἐπὶ ἡμέρας πολλοὶ μὲν ἀμφοτέρων τῷ δὲ ἔεδόμῃ Εὑφορβές τε ὁ Ἀλκιμάχου καὶ Φελιαγρος ὁ Κυνέου, ἄνδρες τῶν ἀστῶν δόκιμοι, προδιδόντι τοῖσι Πέρσοις οἱ δὲ, ἐσελθόντες ἐς τὴν πόλιν, τοῦτο μὲν, τὰ ἱρὰ συλήσαντες ἐνέπρησαν, ἀποτινύμενοι τῶν ἐν Σάρδιστι κατακαυθέντων ἵρων³⁰ τοῦτο δὲ, τοὺς ἀνθρώπους ἡνδραποδίσαντο, κατὰ τὰς Δαρείουν ἐντολάς.³¹ (102) Χειρωσάμενοι δὲ τὴν Ἐρέτριαν, καὶ ἐπισχόντες ὀλίγας ἡμέρας, ἐπλεον ἐς τὴν Ἀττικὴν, κατέργυοτές³²

22. τὰ πρῶτα] ix, 78, 94; Eur. M. 913; O. 1245; τὸν τὸν τὰ π. ἐν τῷ ηντοφ δυναστῶν φερόμενον, Dio C. xl, p. 136; xxvi, p. 16, c; Synes. Dion. p. 35, b; οἱ ἀμφ [s. i, 62, 69;] Ἀρίστηπτον τε καὶ Ἐπίκουρον τὰ π. παρ' αὐτοῖς φέροντο, Luc. V. H. ii, 18; Δῆλος θέλει τὰ π. φέρεσθαι ἐν Μουσίων, Call. Del. 4; αὐλωτίας ('a fish of the tunny species') βάμην τε καὶ διλήθη τὰ π. φέροιτο ἦν. ΖΕL. N. A. xiii, 17; φερόμενον οὐ τὰ δεύτερα τῶν εἰνούχων παρὰ βασιλέι, viii, 134; Ἀναπολίφ τῷ μετὰ Πορφύριον τὰ δ. φερομένῳ, Eupar. in Iam. p. 21; μὴ δ. σειο φέρηται, Mos. iii, 57. VK. WE. Proper names in the singular are often accompanied by πρῶτος in the neuter plural with an article, either as a predicate or in apposition: MA, 438, 5. *ductores Danaum electi, prima virorum, Lucr. i, 87. LR.* Many other instances of this enallage are collected by BL, on ΖΕL. P. 1; of which the following corresponds more closely, than that from Lucretius, with the above rule; *summa ducum Atrides*, Ov. A. i, 9, 37.

23. ήκουσι] 'to those who were come:' ήκω has regularly the signification of a past action, of the perfect, not 'I come, I am in the act of coming,' but 'I am come, I am here;' hence it is coupled with ἐπειδεντής, vi, 104, 37; viii, 50; 68, 2. MA, 504, 2.

24. οἱ μὴ προσπατόλωνται] 'lest they also should perish.' s. i, 29, 23.

25. Ὄρωπὸν now Oropo. LR.

26. κ. τὰς νέας] viii, 40. The substantive is often omitted, as just below; Xen. H. ii, 1, 29. SH, on BO, 183.

27. τῆς Ἐ. χ. κατὰ Ταμύνας] 'at the territory of Eretria at the towns of Tamynæ,' &c. AO. πόλις ἐστιν ἐν Εὖσολῃ ἐν τῷ χώρᾳ τῶν Ἐρετριέων αἱ Ταμύναι, Harp. VK. s. v, 100, 57.

28. εἴ κως] These words give the following meaning to the passage; διαφυλάξαι δὲ τὰ τείχεα, εἴ κως δύναντο. SW.

29. ἐνίκα] und. ἡ γνάμη. STG. v, 118; vi, 109. s. i, 61, 45.

30. ἐντολάς] vi, 94. LAU.

31. κατέργυοτες] 'hemming them in, reducing them to great straits;' v,

τε πολλὸν, καὶ δοκέοντες ταῦτα τοὺς Ἀθηναίους ποιήσειν³², τὰ καὶ τοὺς Ἐρετριέας ἐποίησαν· καὶ, ἦν γὰρ ὁ Μαραθῶν³³ ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῖσαι³⁴, καὶ ἀγχοτάτῳ τῆς Ἐρετρίης, ἐξ τοῦτο σφι κατηγέετο Ἰππίης ὁ Πεισιστράτεω. (103) Ἀθηναῖοι δὲ, ὡς ἐπύθοντο ταῦτα, ἐβοήθεον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα· ἦγον δέ σφεας στρατηγοὶ δέκα· τῶν ὁ δέκατος³⁵ ἦν Μιλτιάδης, τοῦ³⁶ τὸν πατέρα Κίμωνα, τὸν Στησαγόρεω, κατέλαβε φυγεῖν ἐξ Ἀθηνέων Πεισιστρατον τὸν Ἰπποκράτεος. (104) Οὗτος δὴ ὧν τότε ὁ Μιλτιάδης, ἥκων³⁷ ἐκ τῆς Χερσονήσου, καὶ ἐκπεφευγὼς διπλόνιον θάνατον, ἐστρατήγεις Ἀθηναίων. ἀμα μὲν γὰρ οἱ Φοίνικες αὐτὸν, οἱ ἐπιδωάξαντες μέχρι Ἰμέρου, περὶ πολλοῦ ἐποιεῦντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα· ἀμα δὲ³⁸, ἐκφυγόντα τε τούτους, καὶ ἀπικμένον ἐς τὴν ἑωτοῦ, δοκέοντά τε εἶναι ἐν σωτηρίῃ ἥδη, τὸ ἐνθεύτεν μιν οἱ ἔχθροι, ὑποδεξάμενοι καὶ ὑπὸ δικαστήριον³⁹ αὐτὸν ἀγαγόντες, ἐδίωξαν τυραννίδος⁴⁰ τῆς ἐν Χερσονήσῳ.⁴¹ ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω⁴² Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς ὑπὸ τοῦ δῆμου. (105) Καὶ πρῶτα μὲν, ἐόντες ἔτι ἐν τῷ ἀστεῖ, οἱ

63; WE. κατεῖγον αὐτὸν τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, Thu. vi, 6; SW. π. καὶ δεωρ̄ τινὶ κατειργόμενον, Thu. iv, 98. BF.

32. ποιήσειν] before this infinitive und. αὐτὸν, which is omitted as not being emphatic. MA, 535.

33. ὁ Μαραθῶν] feminine in Pin. O. xiii, 157. MA, 93, obs. 1.

34. ἐπιτηδεώτατον χ. τῆς Ἀ. ἐνιππεῖσαι] ἐνδυστυχῆσαι ἐπιτήδεος el, Eur. B. 508; Arist. P. 1228; POR. εὐμαρῆ ἐναγωγίσασθαι a favourable field to fight in, Thu. ii, 74. A verb similarly compounded is ἐνευδαιμονῆσαι, ib. 44; AO. χῶρος ἐπιτήδεος ἐνοτραποτεθῆσαι, ib. 20; MA, 532, 2. χ. ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐναριθῆσαι τὸν στρατὸν, vī, 59, 22; χ. ἐπιτηδεώτερος ἐνστρατοπεδεῖσθαι, ix, 2; WE. 25; ἐπιτηδεώτατον ἐμμαχέσασθαι πεδίον, ix, 7, 2; π. ἐπιτήδεον Ἰππον ἐμμαχέσθαι, Suid. VK. HE, on VG, ix, 3, 16. τῷδε τῷ παθὶ ἤρκεσε τῷδε τὸ σίγμα ἐνδρῶσαι, Xen. Con. 2, 18; Liv. xxiv, 37, b: ‘most suitable for cavalry to act in.’

35. ὁ δέκατος] δ. αὐτὸς, Thu. ii, 13; σὸν δὲ τρίτος ἄμμις, Theoc. vii, 2; WS. μετ' ἀλλῶν δέκα, Thu. i, 57. MA, 472, 12. s. vi, 111, 9.

36. τοῦ] vi, 39...41. SW.

38. ἀμα μὲν... ἀμα δὲ] ‘partly... partly.’ MA, 597. HGV, on VG, vii, 2, 6 f. δ. μὲν... πρὸς δὲ, viii, 51, 5. HE, ibid. Liv. xxvii, 15. j.

39. ὅπδ δ.] perhaps for εἰς. MA, 593, c. ‘before;’ vi, 72; 82; ix, 93. SH, on BO, 68.

40. ἐδίωξαν τυραννίδος] As the genitive expresses the cause ‘on account of which,’ it is put with verbs signifying ‘to accuse, to prosecute.’ διώσαι σε δειλας, Arist. Eq. 368. MA, 346.

41. τυραννίδος τῆς ἐν Χ.] MA, 276. ‘Tyranny’ was the crime of which Miltiades was accused; the place, in which it had been exercised, was comparatively immaterial, and only so far important, as it enabled the prosecutors to bring specific evidence of the charge. Hence the noun is put without an article, and the designation of the noun follows, as much perhaps to remind the reader of the particulars in the history of Miltiades previously recorded, as to give a definite character to the accusation itself.

42. οὕτω] often stands like οὗτος, and after participles, whose meaning it thus repeats for the sake of emphasis. MA, 610.

στρατηγοὶ ἀποκέμπουσι ἐξ Σπάρτην κήρυκα Φειδίππιδην⁴³, Ἀθηναῖον μὲν ἄνδρα, ἔλλως⁴⁴ δὲ ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα.⁴⁵ τῷ δὴ, ὃς αὐτὸς τε ἔλεγε Φειδίππιδης καὶ Ἀθηναῖοισι ἀπήγγειλε, περὶ τὸ Παρθénion⁴⁶ οὐρος, τὸ ὑπέρ Τεγέης, ὁ Πάν τεριπίπτει.⁴⁷ βέσσαντα⁴⁸ δὲ τὸ οὔνομα τοῦ Φειδίππιδεω, τὸν Πᾶνα Ἀθηναῖοισι κελεῦσαι ἀπαγγεῖλαι, ‘διότι⁴⁹ ἔωντοῦ οὐδεμίᾳν ἐπιμέλειαν⁵⁰ ποιεῖνται, ἔόντος εἰνόνου Ἀθηναῖοισι, καὶ πολλαχῆ γενομένου ἥδη σφίσι χροσίμουν, τὰ δὲ⁵¹ καὶ ἔσομένους,’ καὶ ταῦτα μὲν Ἀθηναῖοις, καταστάντων σφίσι εὖ⁵² ἥδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα⁵³, ἰδρόντων⁵⁴ ὑπὸ τῇ ἀκροπόλει Πανὸς ἴρον, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίρης ἐπέτεισον καὶ λαμπάδι⁵⁵ ἵλασκοντας. (106) Τότε δὲ περιφθεῖς ὑπὸ τῶν στρατηγῶν ὁ Φειδίππιδης οὗτος, στέπε πέροι ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραῖος⁵⁶ ἐκ τοῦ Ἀθη-

43. Φειδίππιδην] Most authors call him Philippides: *Philippides cursor ejus generis, qui hemerodromi vocantur*, Nep. i, 4. *W.E.*

44. ἔλλως] i, 60; ‘besides this.’

45. τοῦτο μελετῶντα] ‘making this his profession.’

46. Παρθénion] now Partheni. *LR.*

47. περιπίπτει] ‘falls in with;’ περιπεσοῦσαν, ‘about to fall into,’ vi, 106.

48. βέσσαντα] This sudden transition from direct to oblique speech may be dependent on ἔλεγε δὲ Φ. understood. *HGV*, on *VG*, v, 3, 9.

49. δάστι] i.e. δά τι. *STG.*

50. ἔκμελειαν] σπονδή, Hes. φροντίδα, Suid. *SS.* According to Schol. on Aristid. Pan said: ‘τῇ μάχῃ παρέσημα: εἰτὲ δὲ Ἀθηναῖοις τιμῶν με.’ *VK*. s. vii, 118, 77.

51. τὰ ἔτι] ‘hereafter,’ as τὰ νῦν ‘now.’ *MA*, 282. *LAU*, i, 5, 36.

52. εὖ] i.e. τῶν βαρβάρων νικηθέντων, καὶ σωθεῖσθαι τῆς πόλεως. *JC.*

53. ἀληθέα] It was probably a pious fraud devised by Miltiades. Pericles practised a similar artifice. Fron. St. i, 11, 10. Archidamus, Agesilaus, and Epaminondas did not disdain to avail themselves in like manner of popular superstitions. *VK*.

54. ἰδρόντων] Lucian makes Pan say “Ἀθηναῖοισι συμμαχήσας οὕτως ἥριστεντα ἐν Μαραθώνι, θύστε καὶ ἀριστέων ἥρεθη μοι τὸ δπὸ ἀκροπόλει συνθαλανον,” D. D. xxii, 3. *VK*. This cave

is probably the chapel, which was a little below the propylæa of the citadel (Pau. i, 28;) and in which was a statue of Pan, of Parian marble (Anth. iv, 12;) erected by Miltiades. (*Anal. P. V. G. t. i*, p. 131.). *LR.*

55. λαμπάδι] The ‘torch-race’ was as follows. A man ran, with a lighted torch in his hand, from the altar of the god, in whose honour the race was celebrated, to a certain spot. If the torch of him, who first made the attempt, went out, it was handed to a second; and he, in like manner, delivered it to a third. If all the three were unsuccessful, neither obtained the prize. The competitors were limited to three. They were not allowed by the spectators to slacken their pace; Pau. i, 30. This ceremony was performed in honour of several other deities, and there are allusions to it by the poets: ἡ ἡρῷο λαμπάδι ἔχουσα τρέχει, Alcæ. of M. An. P. V. G. t. i, p. 486; quasi cursores, vitæ lampada tradunt, *Lucr.* ii, 78. *LR.* PC, ii, 20. *TX*. s. viii, 98, 31.

56. δευτεραῖος] s. i, 84, 95. *Philippides* bidū mille ducenta quadraginta stadia ab Athenis Lacedemonem decucurrit, Sol. i, p. 9, ε; *SM.* λέγεται, ἀπὸ Μαραθῶν ἀγγέλων τὴν νίκην, εἰπεῖν πρὸς τοὺς ἔρχοντας: “χαίρετε, νικῶντες” καὶ τοῦτο εἰπὼν, συναποθανεῖν τῇ ἀγγελίᾳ, καὶ τῷ χαίρειν συνεκπνευσται, *Luc.* t, i, p. 727. *VK*.

ναίων ἄστεος ἦν ἐν Σπάρτῃ. ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας⁵⁷ ἔλεγε· “ ὁ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται σφισι βοηθῆ· “ σαὶ, καὶ μὴ περιεσύσσαν πρὸς ἀνδρῶν βαρβάρων καὶ γὰρ Ἐρέτρια τε “ σύνη περιπεσοῦσσαν πρὸς ἀνδρῶν βαρβάρων καὶ γάρ Ἐρέτρια τε “ νῦν ἡνδραπόδισται, καὶ πόλι⁵⁸ λογιμή ἡ Ἐλλὰς γέγονε ἀσθενεστέ· “ ρη.” Ὁ μὲν δὴ σφὶ τὰ ἐντεταλμένα ἀπήγγειλε τοῖσι δὲ ἔαδε⁵⁹ μὲν βοηθέειν Ἀθηναίοισι, ἀδύνατα⁶⁰ δὲ σφὶ ἦν τὸ παραυτίκα ποιέειν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον.⁶² ἦν γὰρ ἰσταμένου τοῦ μηνὸς⁶³ εἰνάτη⁶⁴ εἰνάτη δὲ οὐκ ἔξελεύσεσθαι ἔφασαν, μὴ οὐ⁶⁴ πλήρες ἔόντος τοῦ κύκλου.⁶⁵ οὗτοι μέν νυν τὴν πανσέληνον⁶⁶ ἔμενον.⁶⁷ (107) Τοῖσι δὲ βαρβάροισι κατηγέετο Ἰππίης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα· τότε δὲ κατηγεόμενος, τοῦτο μὲν, τὰ ἀνδράποδα τὰ ἔξι Ἐρετρίης ἀπέβησε⁶⁸ ἐς τὴν ηῆσον τὴν Στυρέων⁶⁹, καλεομένην δὲ Αἰγιλειαν⁷⁰ τοῦτο δὲ, καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὅρμις⁷⁰ οὗτος, ἐκβάντας τε ἐς τὴν γῆν τοὺς βαρβάρους δέτασσε. (108) Ἀθηναίοισι δὲ τεταγμένοισι ἐν τεμένεϊ Ἡρακλέος⁷¹ ἐπῆλθον βοηθέοντες Πλαταιέες⁷² πανδημεῖ⁷³ καὶ γὰρ καὶ ἐδεδώκεσάν σφεας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνους ὑπὲρ

57. τοὺς ἄρχοντας] not properly so called (as in the preceding passage of Lucian), but τὰ τέλη, consisting of kings, ephors, and senate.

58. πόλι] The dative expresses the relation of the measure, degree, &c. with the comparative. *MA*, 405, 7.

59. ἔαδε] *MA*, 161.

60. νόμον] “The Lacedæmonians were obliged never to march before the full moon; for that planet was believed to have a particular influence upon their affairs, to bless them with success, when itself was in the height of its splendour, but till it was arrived there, to neglect or suffer them to be blasted for want of power to send assistance;” *PC*, iii., 7. This was one of “the curse to which Lycurgus trusted for restraining that ambition which he could not but foresee must arise among his fellow-countrymen;” *MT*, iv., 3. *TX*. s. vii., 206, 48; ix., 7, 30.

63. ισταμένου τοῦ μηνὸς] i.e. ἀρχομένου, ‘from the month’s beginning,’ *SW*.

64. μὴ οὐ] ‘if the’ moon’s ‘orb were not full,’ ii., 110. The ‘if’ is con-

tained not in μὴ οὐ, but in the participle; *MA*, 566, 4. and μὴ, which is in this connexion the appropriate negative particle, is only strengthened by οὐ. *ib.* 608, 2; (p. 954;) or 601, δ. s. vi. 9, 32.

65. τῷ κύκλῳ] und. τῆς σελήνης. *STG*.

66. τὴν πανσέληνον] und. ἥρην. *FI*, or *BO*, 336.

67. ἔμενον] “As things now stood, probability of successful opposition was so small, that perhaps we ought not to impute to any base or unreasonable selfishness the caution of the Lacedæmonian government, though we should believe that policy or irresolution, more than religion, detained their army;” *MT*. vii., 4. *TX*.

69. Στυρέων] *Thu*, vii., 57; of Styra in Eubœa, *Hom*. Il. B, 539; *LR*. now Spitiulus. *WS*.

70. ὅρμις] ‘brought to anchor;’ ὅρμιζετο, ‘came to an anchor,’ *Thu*. i., 51. *BF*.

71. ἐν τῷ Ἡρακλέος] vi., 116, 40. *EE*.

72. Πλαταιέες] Platæa is now Co-cla. *LR*.

αὐτῶν οἱ Ἀθηναῖοι συχνοὺς ἦδη ἀναιρέατο.⁷⁴ ἔδοσαν δὲ ὥδε. πιεζεύμενοι⁷⁵ ὑπὸ Θῆσαίων, οἱ Πλαταιέες ἐδίδοσαν πρῶτα παρατυχοῦσι Κλεομένετι τε τῷ Ἀράξανδρίδεω καὶ Λακεδαιμονίοισι σφέας αὐτούς. οἱ δὲ, οὐ δεκόμενοι, ἔλεγόν σφι τάδε “ἡμεῖς μὲν ἔκαστέ·” ρω⁷⁶ τε οἰκέομεν, καὶ ὑμῖν τοιήδε τις γίνοται ἀν ἐπικουρίη Ψυχρή;⁷⁷ “φθαίητε γὰρ ἀν πολλάκις ἔξανδρα ποδισθέντες⁷⁸, η τινα πυθέσθαι “ἡμέων. συμβουλεύομεν δὲ ὑμῖν δοῦναι ὑμέας αὐτούς Ἀθηναῖοισι, “πλησιοχώροισι τε ἄνδράσι καὶ τιμωρέειν ἔοσι οὐν κακοῖσι.”⁷⁹ Ταῦτα συνεβούλευον οἱ Λακεδαιμόνιοι, οὐν κατὰ εἰνοίην οὕτω τῶν Πλαταιέων, ὡς⁸⁰ βουλόμενοι τοὺς Ἀθηναίους ἔχειν πόνους, συνεστεῶταις Βουωτοῖσι. Λακεδαιμόνιοι μέν νυν Πλαταιεῦσι ταῦτα συνεβούλευον⁸¹ οἱ δὲ οὐν ἡπιστησαν⁸², ἀλλ’, Ἀθηναίων ἵψα ποιεύντων τοῖσι δώδεκα θεοῖσι⁸³, ικέται ιζόμενοι ἐπὶ τὸν βωμὸν, ἐδίδοσαν σφέας αὐτούς. ἔδοσαν μὲν δὴ οἱ Πλαταιέες σφέας αὐτούς Ἀθηναῖοισι τρόπῳ τῷ εἰρημένῳ ἥκον δὲ τότε ἐς Μαραθῶνα βοηθέοντες.

(109) Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα⁸⁴ αἱ γνῶ-

74. ἀναιρέατο] ‘had undertaken;’ Ionic = ἀνήρηντο. VK. s. v., 36, 4.

75. πιεζεύμενοι] iii, 146; vi, 108, 75; viii, 142, 19; ix, 21; “δεομένων γὰρ ἐμμαχίας ὅτε Θεραιοὶ ἡμᾶς ἔβιστο, ὑμεῖς ἀπεσάσθε καὶ πρὸς Ἀθηναῖοις ἐκελεύετε τραπέσθω ὡς ἄγγυς δύτας, ὑμῶν δὲ μακρὰν ἀποκονότων” is in the speech of the Platæans to the Spartans, Thuc. iii, 55. WE. It was the custom of the Ionians to lengthen many verbs in -ω by substituting the termination -έω. MA, 178, 3.

76. ἔκαστέρω] iii, 101; Apoll. Rh. iv, 90 &c.; πορρωτέρω, Hes. WE. vi, 92, 84. A comparison seems to be implied here, which would be expressed by an infinitive with η. MA, 457, 2.

77. ἐ· ψυχρῇ] ‘but a poor assistance:’ νίκη ψ. ix, 49; ἐπίτις ψ. Eur. I. A. 1014; Jos. B. J. i, 18, 3. WE.

78. φθαίητε ἀν ἔξ. η] ‘you would in all probability be enslaved before that’ &c. HE, and HGV, on VG, v, 14, 2. MA, 553, 3.

79. τιμωρέειν οὐν κακοῖσι] s. i, 79, 63; iii, 72, 77. οὐ may here be rendered ‘far from, by no means.’ It is an instance of litotes similar to οὐδὲ δύμενον, i, 187; iii, 71, 73; οὐδὲ ἐλαχίστη μολὼν, i, 204; οὐ γῆθησεν, Hom. Il. A, 330; οὐδὲ ἔνδε, Ξεch. Th. 100; (where BL

gives several parallel examples both in Greek and in Latin;) οὐχ ἕκιστα, vii, 210, 70; Soph. CE, R. 1053, and elsewhere very frequently; οὐκ ἐν δυτάσταις, Tr. 315; οὐ χαλεπώς, Thu. i, 2; οὐχ ἡσσον, ib. 8; 44; οὐ τὸ πλεῖον, ib. 9; 36; οὐδὲ λάστον, ib. 40; ποτα μαγίς, Liv. ii, 5; 11; 29; οὐδὲ ἐλαχίστης οὐτὸς διθενεστάτης (i. e. καὶ μεγίστης καὶ λοχυρότατης), vii, 101, 70; οὐ τῷ δισθενεστάτῳ σοφιστῇ Πιθαγόρῃ, iv, 95; οἱ οὐδὲ χιστον δυνάμενοι ἐν τῇ πόλει, Xen. H. vi, 4, 18. MA, 463.

81. συνεβούλευον] The crafty selfishness of the Spartan character was notorious, Σπάρτης ἔνοικοι, δόλια βουλευτήρια, Eur. An. 447. WE.

82. ἡπιστησαν] ἡκελησαν, Harp. ησαν ἀπειθεῖσ; thus εἰ μὲν ἀπειθόθ... εἰ δὲ ἡπιστησας, Isoc. to Ph. p. 409, A. This sense is common in Soph. VK. as τοῖς ἀπιστοῦσι, An. 225; σὲ ἀπιστοῦσαν τοῖς βασιλείουσιν νόμοις, 387; these participles the Scholiast rightly explains, τοῖς ἀπισθόντις, and μὴ πειθόντας. LR.

83. τοῖσι δώδεκα θεοῖσι] ii, 7; LR. Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi, Neptune, Vulcanus, Apollo, Enn.

84. ἐγίνοντο δίχα] Instead of adjectives or participles, adverbs are fre-

ματ· τῶν μὲν οὐκ ἔώντων συμβάλλειν, ‘δλίγονς γὰρ εἶναι, στρατιῆς τῇ Μήδων συμβαλέειν’⁸⁵ τῶν δὲ, καὶ Μελτιάδεω, κελευόντων. ὡς δὲ δίχα τε ἐγίνοντο, καὶ ἐνίκα ἡ χειρῶν τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ ἐνδέκατος ψηφιδοφόρος ὁ τῷ κυάμῳ λαχῶν⁸⁶ Ἀθηναίων πολεμαρχεῖσιν.⁸⁷ τὸ παλαιὸν γὰρ Ἀθηναῖοι ὅμοψηφον⁸⁸ τὸν πολέμαρχον⁸⁹ ἐποιεῦντο τοῖσι στρατηγοῖσι⁹⁰ ἢν τε τότε πολέμαρχος Καλλίμαχος Ἀφιδναῖος.⁹¹ πρὸς τοῦτον ἐλθὼν Μιλιαδὸς ἐλεγε τάδε· “Ἐν σοὶ νῦν, Καλλίμαχε, ἔστι⁹² ἡ καταδούλωσαι Ἀθήνας, “ἢ, ἐλευθέρας ποιήσαντα⁹³, μνημόσυνα⁹⁴ λιπέσθαι ἐξ τὸν ἄπαντα “ἄνθρωπων βίου, οἷα οὐδὲ Ἀρμόδιος τε καὶ Ἀριστογείτων λείπουσι. “νῦν γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι⁹⁵, ἐξ κίνδυνον ἤκουσι μέν “γιστον. καὶ ἢν μέν γε ὑποκύψωσι τοῖσι Μήδοισι, δέδοκται⁹⁶ τὰ

quently put in the predicate, after εἰμὶ or some equivalent verb; Thu. iv, 61; vii, 81. *MA*, 308, c; 604 or 612. With δίχα the verb is sometimes understood, *Æsch.* P. V. 963; A. 1340. *BL*.

85. δλίγονς συμβαλέειν] ‘too few to engage;’ ὡς ἔόντων αἰτῶν δλίγον στρατὸν τῶν Μήδων δλέασθαι, vii, 207; νῆσε δλῆγα δμένειν, Thu. i, 50. The positive in these passages is put for the comparative, and the words ἢ θστε or ἢ ὡς are omitted. *MA*, 448, b. *SW*. iii, 14, 70.

86. δμόψηφον] ‘lest, in controverted matters, an equality of voices should retard their proceedings;’ *PC*, iii. 5. The word occurs, vii, 149; it is the same as λόψηφον, Thu. i, 141; iii, 11; 79; Dion. A. R. i, 46; Eur. S. 353; and is to be taken metaphorically for λότιμον. *BF*.

89. πολέμαρχον] The polemarch was the third of the nine archons. He offered to Diana (*Agrotera* ‘the huntress,’) and to Mars the sacrifices which were made annually in commemoration of the victory of Marathon. He regulated the funeral games celebrated in honour of those who died in the field; and performed funeral sacrifices to Harmodius and Aristogiton. He was the judge of the *metaxi*, or ‘domiciled strangers,’ and exercised over them the same authority that the archon *eponymus* (i. e. ‘the one from whom the year was designated’) did over the other citizens. *LR*. *PC*, i, 12;

iii, 5. *TX*. *κρχων*, πρὸς θν κατηγγυῶντο τὸν ξένους. *ΓΛ*.

90. τοῦτοι στρατηγοῖσι] ‘When the Athenian tribes or wards were increased to ten, each ward elected its own military commander. Ten generals therefore with equal rank, and elected annually, commanded the forces of the Athenian commonwealth. All were not sent together on foreign expeditions; but at home, on ordinary occasions, each commanded his day in turn; the ten forming a council of war to decide on emergencies;’ *MT*, v, 4.

91. Ἀφιδναῖος] Harmodius and Aristogiton were also of this borough; the site of which is doubtful. *LR*.

92. ἐν σοὶ ξέτι] ‘it depends upon thee, it rests with thee;’ ἐν τοῦτον ἔστι, iii, 85; ἐν δὲ οἷς εἶναι ἐμοὶ ἡ σωτηρίη, viii, 118; *STG*. ἐν τοὶ νῦν ξέτι σῶσαι τὴν Ἑλλάδα, viii, 60, 1; Thu. vi, 92; *Æsch.* P. 177; Soph. *CE*. R. 314; Eur. *Al*. 279; and with the verb suppressed, *Ph*. 1265; I. A. 1379; *Hl*. 1441. *BL*.

94. μνημόσυνα] This plural again occurs, vii, 226; ix, 16; where the singular might have been expected. *WE*.

95. ἐξ οὗ ἐγένοντο Ἀ.] ἐξ δσου Ἀ. *δειμησοντος εἰσὶν*, Lys. p. 115; ἀφ’ οὗ γέγονεν ἡ πόλις, Dem. p. 204; *VK*. s. vii, 8, 49; *ex quo*, Juv. i, 81.

96. δέδοκται] ‘have already been determined and settled;’ vii, 16, 3; ix, 74. *WE*.

“ πείσονται παραδεδομένοι Ἰππίη· ἦν δὲ περιγένηται αὐτῇ ἡ πόλις,
 “ οἵη τέ ἔστι πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. καὶ κῶς ὃν δὴ
 “ ταῦτα οἶλά τέ ἔστι γενέσθαι, καὶ κῶς ἐξ σέ τι τούτων ἀνήκει τῶν
 “ πρηγμάτων τὸ κύρος⁹⁷ ἔχειν, νῦν ἔρχομαι φράσων.⁹⁸ ἡμέων τῶν
 “ στρατηγῶν, ἐδυτῶν δέκα, δέκα γίνονται αἱ γνῶμαι· τῶν μὲν,
 “ κελευντῶν συμβαλέειν, τῶν δὲ, οὐ συμβαλέειν· ἦν μέν νυν⁹⁹
 “ μὴ συμβάλωμεν, ἔλπομαι¹⁰⁰ τινα στάσιν μεγάλην ἐμπεσοῦσαν
 “ διασείσειν τὰ Ἀθηναῖων φρονήματα, ώστε μηδίσαι· ἦν δὲ συμ-
 “ βάλωμεν, πρίν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι,
 “ θεῶν τὰ ἵσα νεμόντων, οἷοι τέ εἰμεν περιγενέσθαι τῇ συμβολῇ.
 “ ταῦτα ὅν πάντα ἐς τὴν τεῖνει¹ καὶ ἐκ σέο ἀρτηγαῖς ἦν γὰρ
 “ σὺ γνώμη τῇ ἐμῷ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη, καὶ πόλις
 “ πρώτη τῶν ἐν τῇ Ἐλλάδι· ἦν δὲ τὴν τῶν ἀποσπειδόντων τὴν
 “ συμβολὴν ἔλη, ὑπάρξει τοι, τῶν ἐγὼ κατέλεξα ἀγαθῶν, τὰ ἐναν-
 “ τία.” (110) Ταῦτα λέγων, ὁ Μιλτιάδης προσκτᾶται τὸν Καλλί-
 μαχον. προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης, ἐκείρωτο
 συμβάλλειν, μετὰ δὲ, οἱ στρατηγοὶ, τῶν ἡ γνώμη ἔφερε συμβάλλειν,
 ὡς ἐκάστου αὐτῶν ἐγίνετο πρυτανῆ² τῆς ἡμέρης, Μιλτιάδη παρε-
 δίδοσαν³ ὁ δὲ, δεκόμενος, οὐ τί κω συμβολὴν ἐποέετο, πρίν γε δὴ
 αὐτοῦ πρυτανῆ⁴ ἐγένετο. (111) Ὡς δὲ ἐς ἐκεῖνον περιῆλθε, ἐν-
 θαῦτα δὴ ἐτάσσοντο ὡδεῖς Ἀθηναῖοι, ὡς συμβαλέοντες⁵ τοῦ μὲν
 δεξιοῦ κέρεος⁶ ἡγέετο⁷ ὁ πολέμαρχος Καλλίμαχος⁸ ὁ γὰρ νόμος
 τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ
 δεξιόν.⁹ ἡγεομένου δὲ τούτου, ἔξεδέκοντο ὡς ἀριθμέοντο αἱ φυλαὶ¹⁰,

97. τὸ κύρος] ‘the power of deciding, authority to decide, the decision.’

98. μέν νυν] For μέν οὖν the Ionic writers and the poets use μέν νυν both for commencement and transition. *HGV*, xi. v. 123; 125; vi. 1; 6 &c.

1. ἐς σὲ τεῖνει] εἰς σὲ τ. τῶνδε διδλυσις κακῶν, *Eur. Ph.* 445. *VK*.

2. πρυτανῆ¹] from πρύτανις: for various usages of which word, s. *BL*, on *Æ. P. V.* 176.

3. κέρεος] The regular genitive is κέρατος, κέραος, κέρως. *MA*, 84, obs. 1.

4. ἡγέετο] ἔκηρχε γάρ, κάν τοις πρότοις ἔταρτεν αὐτὸν ἡ πολεμαρχία, *Polemo Soph.* p. 3. *VK*.

5. κ. τὸ δεξιὸν] This was formerly the post of the king (*Eur. S.* 657); after the establishment of a republic, it devolved on the polemarch. The

tribe of Άεαντις, to which Callimachus belonged, was on the right wing. *WE*. This same tribe distinguished itself at the battle of Platæa. *LR*.

6. αἱ φυλαὶ] “ By an excellent institution, those of the same tribe and the same district are enlisted in the same company and the same squadron; they march, they fight by the side of their parents, their friends, their neighbours, their rivals. What soldier would dare disgrace himself in the presence of such formidable witnesses?” *BRT*, V. du J. A. c. x. *MIT*. φυλαὶ, *Thu.* vi, 98. Other nations adopted the custom of keeping their tribes distinct in battle; *Thu.* iii, 90: hence φύλωτις ‘the shout of tribes’ is put for ‘battle;’ *Hom. Il. Δ.*, 15 &c. *DU*. s. vii, 40, 12; ix, 53, 84.

έχόμεναι ἀλληλέων τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ εἰνώνυμον κέρας, Πλαταιέες. ἀπὸ ταύτης γάρ σφι τῆς μάχης, θυσίας Ἀθηναίων ἀναγόντων καὶ πανηγύριας τὰς ἐν τῇσι πεντετηρίσι⁷ γινομένας, κατεύχεται ὁ κήρυξ ὁ Ἀθηναῖος ‘ἄμα τε Ἀθηναῖοι’ λέγων ‘γίνεσθαι τὰ ἄγαθὰ καὶ Πλαταιεῦσι.’ τότε δὲ, τασσομένων τῶν Ἀθηναίων ἐν⁸ τῷ Μαραθῶνι, ἐγίνετο τοιόνδε τε τὸ στρατόπεδον ἔξισούμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας⁹, καὶ ταύτη ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ¹⁰ κέρας ἐκάτερον ἔρρωτο πλήθει. (112) Όις δέ σφι διετέτακτο¹¹, καὶ τὰ σφάγια ἐγίνετο καλα, ἐνθαῦτα, ὡς ἀπειθησαν¹² οἱ Ἀθηναῖοι, δρόμῳ¹³ ἔντο ἐς τοὺς βαρβάρους. ἥσαν¹⁴ δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταλήμιον αὐτῶν ἦ ὀκτώ. οἱ δὲ Πέρσαι, ὁρέωντες δρόμῳ ἐπιόντας, παρεσκευάζοντο ὡς δεξόμενοι μανῆν τε τοῖσι Ἀθηναῖοις ἐπέφερον¹⁵, καὶ πάγχυ ὀλεθρήν¹⁶, ὁρέωντες αὐτοὺς ἐόντας δλίγονος, καὶ τούτους δρόμῳ ἐπειγούμενος, οὗτε ἵππου¹⁷ ὑπαρχούσης σφι, οὕτε τοξευμάτων.¹⁸ ταῦτα μέν νυν οἱ βάρβαροι κατείκαζον Ἀθη-

7. *ἐν τῇσι πεντετηρίσι]* Both the Delia and the Panathenæa were celebrated every fifth year: the latter festival is here meant. *LR.*

9. *ἐπὶ τάξις δλίγας*] ‘few ranks deep.’ The centre was composed only of the tribes of Leontis and Antiochis; the former commanded by Themistocles, the latter by Aristides. *LR.* Miltiades, νέκαρος αὐτὸς [s. vi, 103, 35.] στρατηγός, μόνος, ὡς ἐπεῖν, δυνάμεται, καὶ ταῦτη Ἀριστεῖδον τὸν Δυσιμάχου παρόντος, Aristid. t. iii, p. 286. *VK.*

10. *τὸ μὲν ... τὸ δὲ* *ΜΑ*, 288, *obs.* 2.

11. *σφι διετέτακτο*] A verb is sometimes put impersonally in the passive with a dative of the subject; ἐπειδὴ αὐτοῖς παρεσκευαστο, Thui. i, 46: *ΜΑ*, 296. or τὸ στρατόπεδον may be implied in the verb itself. *ΜΑ*, 294, 1.

13. *δρόμῳ*] The dative expresses the manner of an action: hence the datives of substantives are often put adverbially; *ΜΑ*, 404, 5. as πανστρατῆ (for πανστρατῆ), i, 62, 59; πανοικῆ, vii, 39, 3; for πανοικι, *Aesch.* S. de Div. i, p. 36. *LR.* s. vii, 39, 3.

14. *ἥσαν*] αἱ Θῆσαι Αἴγυπτος ἐκαλέστο, ii, 15. In each of these instances the verb agrees not with the subject, but with the predicate. *ΜΑ*, 304.

It must be recollected that when verbs (signifying ‘to be, to be called, to appear,’ &c.) come between two nominatives, that which follows the verb in construction is the predicate, and that which precedes the verb is the subject. The subject in these cases is known by its having the article prefixed, as Θεὸς ἦν ὁ Δόγος, “the Word was God,” St John, i, 1. When both nouns have articles, they are convertible terms.

15. *μανῆν ἐπέφερον*] viii, 10; *μαρίν* ἐπιφέρειν, i, 131; *αἰτίην ἐπενείκας*, iv, 166. *STG.*

16. *δλεθρίην*] *δλεθρίος* is an adjective, δλεθρος a substantive. *SW.*

17. *ἵππου*] The Athenians used to take into their pay Thessalian cavalry; v, 63: but Thessaly was now in the hands of the Persians, and, moreover, was favourable to the Pisistratidæ. *LR.*

18. *τοξευμάτων*] *Aeschylus*, who is said himself to have fought at Marathon, at Salamis, and at Platea, advertises frequently to the difference of weapons: (*Ἑρέης*) ἐπάγει δουρικλύτροις ἀνδρῶις τοξεύματον Ἀρην, P. 87; πόλερον τόξον βῆμα τὸ νικῶν, ἢ δορικράνον λόγγχις λοχὸς κερδότηκεν; 152; *Atossa* asks πότερα τοξουλκὸς αἰχμὴ διὰ χερῶν αὐτοῖς πρέπει; to which

ναῖοι δὲ, ἐπεὶ τε ἀθρόοι προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντα ἄξιως λόγου. πρῶτοι μὲν γὰρ Ἐλλήνων πάντων, τῶν ἡμεῖς ὅδμεν, δρόμῳ ἐς πολεμίους ἔχρησαντο¹⁹ πρῶτοι δὲ ἀνέσχοντο²⁰ ἐσθῆτά τε Μηδικὴν ὁρέωντες, καὶ τοὺς ἄνδρας ταῦτην ἐσθημένους· τέως δὲ ἦν τοῖσι "Ἐλλησι καὶ τὸ οὖνομα τὸ Μήδων φόβος²¹ ἀκούσαι. (113) Μαχομένων δὲ ἐν τῷ Μαραθῶνι, χρόνος ἐγίνετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχαστο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ βάρβαροι, καὶ, ρήξαντες, ἔδιωκον²² ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοι τε καὶ Πλαταιέες. νικῶντες δὲ, τὸ μὲν τετραμένον τῶν βαρβάρων²³ φεύγειν ἔων τοῖσι δὲ τὸ μέσον ρήξασι αἰτῶν, συναγαγόντες τὰ κέρεα ἀμφότερα, ἐμάχοντο²⁴, καὶ ἐνίκων Ἀθηναῖοι²⁵ φεύγουσι δὲ τοῖσι Πέρσῃσι εἴποντο, κόπτοντες, ἐς δ, ἐπὶ τὴν Θάλασσαν ἀπικόμενοι, πῦρ τε αἴτεον²⁶, καὶ ἐπελαμβάνοντο τῶν νεῶν.²⁷ (114) Καὶ τοῦτο μὲν²⁸, ἐν τούτῳ τῷ πόνῳ²⁹ ὁ πολέμαρχος Καλλί-

the Chorus answers οὐδαμῶς· ἔγχη στάδαι, καὶ φερδοπῖδες σαγαν, 244. MT, vii, 4. TX.

19. δρόμῳ ἔχρησαντο] Long before this, according to Pausanias, the Messenians δ. ἐς τοὺς Δακεδαμούσλοντας ἔχρησαντο, iv, 8. Not so the more ancient Greeks, Hom. Il. Γ, 8. WE. The practice was afterwards generally adopted; many examples of it may be found in Xen. A. Cæsar highly approved of the method, and adopted it with success in his war against Pompey, who was averse to it. LR.

20. ἀνέσχοντο] τότε πρῶτον Ἐλληνες ὑπέστησαν σχῆμα θεάσασθαι Μηδίκων, Schol. on Ar. M. VK. σούνται τοξοδόμαντές τ' ἡδοὶ ἵποθέται, φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην, Ἀesch. P. 25. BL.

21. φόβος] for φοβερός, the abstract for the concrete. MA, 307, b.

22. ἔδιωκον] "The known abilities of Miltiades, and his acquaintance with the temper and formation of the Persian army, added to the circumstances of the action, would almost warrant a conjecture that the flight of his weak centre was intended, purposefully to lead the flower of the enemy's forces out of the battle, and fatigue them with unprofitable pursuit;" MT, vii, 4. TX. Liv. xxviii, 42, 5.

23. τὸ τετραμένον τῶν β.] Instead of the adjectives being considered as epithets of the substantives, and put in the same case with them, the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive, and the adjective, or participle, most commonly in the neuter gender. MA, 442, 3. In such cases it is usual to understand μέρος. BO, 156 &c. DAL. s. iii, 9, 22.

24. ἐμάχοντο] This battle was fought about the 17th of August.

25. Ἀθηναῖοι] ἐλθόντων Περσῶν καὶ τὸν σὺν αὐτοῖς παυτληθεῖ στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτοῖς, Xen. A. iii, 2, 7; Nep. i, 5. HU.

26. πῦρ αἴτεον] viz. to burn the fleet. WE. Herodotus appears to have had in his mind οὐσεῖ πῦρ, νῦν ἡμῶν πάντων Ζεὺς ἔξιον ἡμαρ ἔδωκεν, νῆσος ἐλεῖν, Hom. Il. O, 718. SW.

27. τὸν νεῶν] pugnatum est tanta virtute, ut hinc viros, inde pecudes putares: victi Persae in nave configerunt; ex quibus multe suppressae, multe capite sunt, Jus. ii, 9. HU.

28. πόνῳ] Procopius often imitates this expression, ἀνηρ ἀγαθὸς ἐν τούτῳ τῷ π. γενέμενος, B. P. ii, 25; in ipso

*μαχὸς διαφθείρεται*³⁰, ἀνὴρ γενόμενος ἀγαθὸς, ἀπὸ δ'³¹ ἔθανε τῶν στρατηγῶν Στησίλεως³² ὁ Θρασύλεως τοῦτο δὲ, Κυναίγειρος³³ ὁ Εὐφορίωνος ἐνθάντα, ἐπλαζόμενος τῶν ἀφλάστων³⁴ νηὸς, τὴν χεῖρα ἀποκοπεὶς πελέκει, πίπτει τοῦτο δὲ, ἀλλοι Ἀθηναίων πολλοὶ τε καὶ ὄνομαστοί. (115) Ἐπτὰ μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι· τῆσι δὲ λουπῆσι οἱ βάρβαροι, ἔξανακρουσάμενοι³⁵, καὶ ἀναλαβόντες ἐκ τῆς νήσου, ἐν τῇ ἐλίπον, τὰ εἰς Ἐρετρίης ἀνδράποδα³⁶, περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐξ τὸ ἄστυ. (116) Οὗτοι μὲν δὴ περιέπλων Σούνιον³⁷ Ἀθηναῖοι³⁷ δὲ, ὡς ποδῶν εἶχον³⁸, τάχιστα ἐβοήθεον³⁹ ἐξ τὸ ἄστυ,

belli labore ac periculo deseruit nos Philippus, Sosicr. transl. by Rutil. de F. S. p. 3. WE.

30. *διαφθείρεται*] An absurd story is told, that, in consequence of the number of arrows and javelins with which he was pierced, *ἔμενε ἐν τῷ τῆς στάσεως σχῆματι, καὶ ἀδύκει ἐστάναι, πεσεῖν μὴ δυνάμενος*, Polemo. O. i, p. 2. WE.

32. *τῶν στρατηγῶν Σ.] MA, 354, 6, a.*

33. *Κυναίγειρος*] The brother of Aeschylus, WE. and Aminias, viii, 84, 72. ED. His exploit has been exaggerated by later writers: *post prælia innumeras cædes, cum fugientes hostes ad naves egisset, onustum navem dextra manu tenuit, nec prius dimisit, quam manum amitteret; tum quoque, amputata destra, navem sinistra comprehendit; quam et ipsam cum amississet, ad postremum morsu navem detinuit: tantum in eo virtutem fuisse, ut non tot cædibus fatigatus, non duabus manibus amissa victus, truncus ad postremum, et veluti rubida fera, dentibus dimicaverit*, Jus. ii, 9. LR.

34. *ἀφλάστων*] *τῶν ἔκρων τῆς πρύμνης. ΓΛ.* It was the elevated part of the stern, composed of large curved planks, so called ἀπὸ τοῦ μὴ βαθεῖας φλασθεῖας, i. e. ἔλασθαι; Eust. LR. *Ἐκτεώρ δὲ πρύμνης νεὸς θύλατος Ε.* δὲ, πρύμνην ἐνεὶ λαβεῖν, οὐχὶ μεθεῖ, ἔφλαστον μετὰ χερσὸν ἔχων, Hom. Il. O, 704. SW. Flags &c. were hung on this part of the ship, which appears to have served as a shelter for the steersman. LAU. PC, iii, 15.

Herod. Vol. I.

35. *ἔξανακρουσάμενοι*] literally, ‘after beating back out’ of the fight; i. e. ‘after getting off by the prompt and vigorous use of their oars.’ SW. If ἐπὶ τρόμην is understood, it will mean ‘backing out of the fight;’ or ‘retreating by backing water.’ LR. The depth of water along this coast is not six feet, for about the distance of a stone’s throw from the land; a fact ascertained by personal examination. Had the vessels therefore been drawn up, as was customary, with their heads to the shore, the Athenians might easily have waded out far enough to reach the sterns and surround the ships. LAU.

36. *τὰ ἀνδράποδα]* *τοὺς ἀνδραποδισμένους* or *αἰχμαλότους*, vi, 119. WE.

37. *Ἀθηναῖοι*] Aristides remained on the field with his tribe to guard the prisoners and the booty; in the execution of this duty he displayed his characteristic integrity. LR.

38. *ὡς ποδῶν εἶχον*] WE shows that we must not supply the ellipsis by *ταχυτῆτα, οὐ δύναμιν*, (BO, 260, and 74,) but by *ἔσυτος*; SH. ‘as they had themselves (i. e. were) with respect to their feet:’ i, 119, 73; *cetera classis, prætoria nave amissa, quantum quaque remis valuit, fuderunt*, Liv. xxxv, 26. VK.

39. *ἐθοήθεον*] Miltiades, *quum ingentem Persarum multitudinem apud Marathonam fudisset, Athenienses circa gratulationem morantes compulit, ut festinarent ad open urbì ferendam, quam classis Persarum petebat: quumque præcurrisset, implesseque menia*

καὶ ἔφθησάν τε ἀπικόμενοι, πρὸν ἡ τοὺς βαρβάρους ἤκειν, καὶ ἐστρατοπεδεύσαντο, ἀπιγμένοι ἔξι Ἡρακλήτου⁴⁰ τοῦ ἐν Μαραθῶνι, ἐν ἄλλῳ Ἡρακλῆφ τῷ ἐν Κυνοσάργει.⁴¹ οἱ δὲ βάρβαροι, τῆσι νησὶ ὑπεραιωρηθέντες⁴² Φαλήρου τοῦτο γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων ὑπὲρ τούτου ἀνακωχεύσαντες⁴³ τὰς νῆας, ἀπέπλων ὅπισι ἐς τὴν Ἀσίην. (117) Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων κατὰ⁴⁴ ἑξακισχίλιους καὶ τετρακοσίους ἄνδρας⁴⁵, Ἀθηναίων δὲ ἑκατὸν ἐννευήκοντα καὶ δύο.⁴⁶ ἐπεσον μὲν ἀμφοτέρων τοσοῦτοι.

(119) Τοὺς δὲ τῶν Ἐρετρίων ἀνδραποδισμένους⁴⁷ Δᾶτίς τε καὶ Ἀρταφέρης, ὡς προσέσχον ἐς τὴν Ἀσίην πλέοντες, ἀνήγαγον ἐς Σοῦσα. βασιλεὺς δὲ Δαρεῖος, πρὸν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἐρετρίας, ἐνεῖχε σφι δεινὸν χόλον, οὐαὶ ἀρξάντων ἀδικίης προτέρων τῶν Ἐρετρίων· ἐπει τε δὲ εἰδὲ σφεας ἀπαχθέντας παρ' ἐωντὸν, καὶ ὑποχειρίους ἐωντῷ ἐόντας, ἐποίησε κακὸν ἄλλο οὐδὲν, ἀλλά σφεας τῆς Κισσίης χώρης κατοίκους ἐν σταθμῷ⁴⁸ ἐωντοῦ, τῷ

armatis, Persæ rati ingentem esse numerum, et alio milite apud Marathonam pugnatum, alium pro muris suis opponi, circumactis extemplo navibus, Asiam repetierunt, Fron. St. iv, 7, 43. LR.

40. [Ἡρακλῆτον] vi, 108, 71; und. τερψέος. LR.

41. *Κυνοσάργει*] so called from a ‘White or Swift Dog,’ which appeared and stole part of a sacrifice to Hercules. It was celebrated for the Gymnasium, where the Cynics established their school. LR.

42. *ὑπεραιωρηθέντες*] μετεωρισθέντες ὑπέρ. ΓΔ.

43. *ἀνακωχεύσαντες*] ἀναχωρήσαντες. ΓΔ.

45. ἐ. καὶ τ. ἄνδρας] This number was afterwards immensely exaggerated, as in the distich, ‘Ἐλλήνων προαχοῦντες Ἀθηναῖοι Μαραθῶνι ἔκτειναν Μῆδων ἐνέα μυρλαβάς. W.E. cecidit et Hippias, tyrannus Atheniensis, auctor et concitor ejus bellū, diū patrie ultoribus pœnas repetentibus, Jus. ii, 9; nefarius Hippias, Pisistrati filius, qui in Marathonia pugna cecidit, arma contra patriam ferens, Cic. A. ix, 10. LR. In the following anecdote the writer appears to have forgotten that Callimachus was among the slain: Καλλίμαχος, δ πολέμαρχος, λέγεται

εἴδασθαι τῇ Ἀρτέμidi τοσαύτας βούς Σύσα, δόσους δὲ φονεύση βαρβάρους ἐν Μαραθῶνι· ἐπειδὴ δὲ τολλοὶ ἐφονεύθησαν, μὴ δυνάμενος τοσαύτας βούς δύσαι, έθυσε χιμάρας, Schol. on Ar. Eq. 658, έδέμενος τῇ Ἀρτέμidi, δύσσους δὲ κατακάνοιεν τῶν πολεμών, τοσαύτας χιμάρας καταθύσσειν τῇ δεφ, ἐπει οὐκ εἶχον ἵκανας εὑρεῖν, έδοσεν αὐτοῖς καὶ ἐνιαυτὸν πεντακοσίας δύειν καὶ ἔτι καὶ νῦν ἀποθύουσιν, Xen. A. iii, 2, 7; Agath. ii, p. 46. HU.

46. ἐ. ἐ. καὶ δύο] “The small proportion of the Athenian slain perhaps appears least consistent with the other circumstances. Yet it is countenanced by authentic accounts of various battles in different ages, and particularly by those in our own history, of Crecy, Poictiers, and, above all, of Agincourt. When indeed the whole front of the soldier was covered with defensive armour, slaughter seldom could be great, but among broken troops, or in pursuit.” MT, vii, 4. TX.

47. *ἀνδραποδισμένους*] Of 780 prisoners, 400 only reached Susa alive, including 10 women; Philost. L. of Ap. i, 24. LR.

48. *σταθμῷ*] At the *σταθμοὶ* were ‘royal post-houses,’ where the king lodged on his journeys. LR.

οῦνομά ἔστι Ἀρδέρικκα⁴⁹, ἀπὸ μὲν Σούσων δέκα καὶ διηκοσίους σταδίους ἀπέχοντι. ἐγθαῦτα τοὺς Ἐρετριέας κατοίκισε βασιλεὺς Δαρεῖος⁵⁰ οἱ καὶ μέχρι ἐμέο εἶχον τὴν χώρην ταύτην, φυλάσσοντες τὴν ἄρχαιην γλώσσαν. τὰ μὲν δὴ περὶ Ἐρετριέας ἔσχε οὕτω.

(120) Δακεδαιμονίων δὲ ἡκον ἐς τὰς Ἀθήνας δισχίλιοι μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν⁵¹, οὗτω ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὑστεροι⁵¹ δὲ ἀπικόμενοι τῆς συμβολῆς, ἰμερόντο ὅμως θεήσασθαι τοὺς Μήδους⁵² ἐλθόντες δὲ ἐς τὸν Μαραθῶνα, ἐθέησαντο. μετὰ δὲ, αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν, ἀπαλλάσσοντο ὅπίσω.

(120) Μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα⁵³ γενόμενον, Μιλτιάδης, καὶ πρότερον εὐδοκιμέων παρὰ Ἀθηναίους, τότε μᾶλλον αὐξετο. αἰτήσας δὲ νέας ἐδόμηκοντα καὶ στρατιήν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφι, ἐπ' ἧν ἐπιστρατεύεσται χώρην, ἀλλὰ φὰς ‘αὐτὸνς καταπλούτειν⁵⁴, ἦν οἱ ἔπωνται’ ἐπὶ γάρ χώρην τοιαύτην δὴ τινα ἄξειν, θθεν χρυσὸν εὐπτερέως ἀφθονον οἴσονται· λέγων τοιαῦτα, αἴτε τὰς νέας. Ἀθηναῖοι δὲ, τούτοισι ἐπαρθέντες, παρέδοσαν. (133) Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιὴν, ἐπλεε ἐπὶ Πάρον, πρόφασιν ἔχων, ὃς οἱ Πάριοι ὑπῆρχαν πρότεροι στρατεύμενοι τρίηρεῖς οἱ Μαραθῶνα ἀμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα⁵⁴ λόγου ἦν ἀτάρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι διὰ Λυσαγόρεα τὸν Τισίεω, ἐόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάργεα τὸν Πέρσην. ἀπικόμενος δὲ, ἐς τὴν ἐπλεε, ὁ Μιλτιάδης τῇ στρατιῇ, ἐπολύρκεε Παρίους, κατειλημένους⁵⁵ ἐντὸς τείχεος⁵⁶ καὶ, ἐσπέμπτων κήρυκα, αἴτες ἐκατὸν τάλαντα, φὰς, ‘ην μή οἱ δῶσι, οὐκ ἀπαναστήσειν⁵⁶ τὴν στρατιὴν, πρὶν ἢ ἐξέλῃ σφέας.’ οἱ δὲ Πάριοι, ὅκως μέν τι δώσουσι Μιλτιάδη ἀργύριον, οὐδὲν⁵⁷ διενοεῦντο.⁵⁸ οἱ

49. [Ἀρδέρικκα] half-way between Susa and Babylon. The Eretrians were still there at the commencement of the Christian era; Philost. i, 24; 36. L.R.

50. καταλαβεῖν] viz. τὸν Πέρσαν. STG.

51. δυτεροι] τῷ ὑστεραὶς τῆς μάχης, Pla. Mx. 10. WE.

52. τρῶμα] und. Πέρσης. SW.

54. πρόσχημα] ἀπτη μὲν νν αἰτην π. τοῦ λόγου ἐγένετο, iv, 167. STG.

55. κατειλημένους] ‘who had been driven together and cooped up;’ ix, 31, 88; ἐπει τε κατειλήθησαν ἐς τὸν Παρνησσὸν οἱ Φωκές, viii, 27; com-

pare 32; WE. ix, 70, 62; 107; ED. Πάρον καθεδύμενος ἐποιόρκει πολὺν χρόνον, τῆς θαλάσσης ἔργαν, Ephor. urbem operibus clausit, omniq[ue] com- meatu privavit, Nep. i, 7. VK.

56. οὐκ ἀπαναστήσειν] ‘that he would not draw off.’ This sense in the active is rare, but occurs, Dion. A. R. v, 53: s. ix, 86, 45. BF. literally ‘to raise or make to get up from a place;’ hence it may have for its subject either ‘one’s own forces,’ as in the above instances, or ‘the enemy;’ i.e. ‘to force them to raise the siege,’ Thu. ii, 70; (BF.) App. iū, 4, 1.

57. οὐδὲν] for οὐδὲ. M.A.

δὲ, ὅκως διαφυλάξουσι τὴν πόλιν, τοῦτο ἐμηχανῶντο· ἀλλὰ τε ἐπιφραζόμενοι, καὶ τῇ μάλιστα ἐσκε⁵⁹ ἐκάστοτε ἐπίμαχον⁶⁰ τοῦ τείχους⁶¹, τοῦτο ἄμα νυκτὶ ἔξηρτο διπλῆσιον τοῦ ἀρχαίου. (134) Εἰς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες “Ελληνες λέγουσι, τὸ ἐνθεῦτεν δὲ αὐτοὶ⁶² Πάριοι γενέσθαι ὡς λέγουσι· ‘Μιλτιάδη ἀπο-‘ρέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναῖκα, ἐνσαν μὲν Παρίην ‘γένος, οὐνόμα δέ οἱ εἶναι Τίμουν’ εἴναι δὲ ὑποζάκορον⁶³ τῶν ‘χθονίων Θεῶν.⁶⁴ ταύτην, ἐλθοῦσαν ἐς ὅψιν Μιλτιάδεω, συμβου-‘λεῦσαί οἱ, εἰ περὶ πολλοῦ ποιέεται Πάρον ἐλεῖν, τὰ ἀν̄ αὐτὴν ὑπο-‘θῆται, ταῦτα ποιέειν. μετὰ δὲ, τὴν μὲν ὑποθέσθαι τὸν δὲ, ἀπε-‘κόμενον ἐπὶ τὸν κολωνὸν τὸν πρὸ τῆς πόλιος ἔοντα, τὸ ἔρκος⁶⁵ ‘Θεσμοφόρου Δήμητρος ὑπερθορέειν, οὐν δυνάμενον τὰς θύρας ἀνοίξαι· ‘ὑπερθορόντα δὲ, ίέναι ἐπὶ τὸ μέγαρον⁶⁶, δι τοῦ δὴ ποιήσοντα ἐντὸς, ‘εἴτε κινήσοντά τι τῶν ἀκινήτων⁶⁷, εἴτε δι τοῦ δὴ ποτε⁶⁸ πρήξοντα· ‘πρὸς τῆσι θύραρι τε γενέσθαι, καὶ πρόκα⁶⁹ τε φρίκης αὐτὸν ὑπελ-‘θούσης⁷⁰, ὀπίσω τὴν αὐτὴν ὁδὸν ἵεσθαι· καταθρώσκοντα δὲ τὴν αι-‘μασήν, τὸν μηρὸν σπασθῆναι· οἱ δὲ ‘αὐτὸν τὸ γόνυν προσπταῖσαι’ λέγουσι. (135) Μιλτιάδης μέν νυν, φλαύρως ἔχων⁷¹, ἀπέπλεε ὥπισσω, οὔτε χρήματα Ἀθηναίοις ἄγων, οὔτε Πάρον προσκτησάμενος, ἀλλὰ πολιορκήσας τε ἔξι καὶ εἴκοσι ἡμέρας, καὶ δηϊώσας τὴν νῆσον. Πά-ριοι δὲ, πυθόμενοι, ὡς ή ὑποζάκορος τῶν Θεῶν Τίμων Μιλτιάδη κατηγήσατο, βουλόμενοι μιν ἀντὶ τούτων τιμωρήσασθαι, θεοπρόποντες πέμπουσι ἐς Δελφούς, ὃς σφεας ἡσυχίη τῆς πολιορκίης ἔσχε.⁷² ἐπεμ-

58. ὅκως... διενοεῦντο] δ. followed by a verb with a conjunction, instead of an infinitive mood. *MA*, 531, obs. 2. *a. v.*, 30, 54.

59. ἐσκε] for ἦν. *MA*, 212, obs.

60. ἐπίμαχον] ἢ φόντο μάλιστα αὐ-τὸν προσκομέν [v. 17, 97.] τὴν μη-χανήν, καὶ ἦν ἐπιμαχόταν, (und. τὸ τείχωμα), πήροντος ἐύλουν ἀντέστη-σαν, iv, 115. *VK*.

61. τὸν τείχος] Before these words, may be understood τι, or μέρος, *SW*. or χωρίον, as τῇ ἦν ἐπίμαχον τὸ χ. τῆς ἀκροπόλιος, i, 84. *WE*.

62. αὐτοὶ] μάνιον. *LR*. *SH*, on *BO*, 177. *a. vii*, 49, 59.

63. ὑποζάκορον] ‘a priestess,’ who was probably subordinate to the νεώ-κορος. *LR*.

64. Θεῶν] Ceres and Proserpine. *VK*.

65. ἔρκος] περίεσθον, *Pla. Cris.* 11;

π. Θεῶν ιερὸν τῶν μεγάλων, *Pau.* viii, p. 664; ἐντεῦθεν ἐς τὸν i. π. τῆς δεστοῖνης ἐστὶν εἰσόδος, p. 675. *VK*. The same as αἵμασιν below. *STG*. s. v. 89, 4.

66. μέγαρον] ‘sanctuary ;’ *STG*. s. i, 34, 82.

67. τῶν ἀκινήτων] τούτων, & οὐκ δύσιν ἐστι κινέειν. *STG*.

68. δι τοῦ ποτε] δι τι δι εἴη. *MA*, 483.

69. φλαύρως ἔχων] ‘being in a pitiable state ;’ *BF*. s. vi, 94, 92.

72. ἡσυχίη ἔσχε] This is one of the nouns, with which ἔχει admits of a reciprocal construction; as ἡσυχίην ἔχον, ii, 45; vii, 150; *HGV*, on *VG*, v, 7, 15. φάτις μη ἔχει is another phrase which admits of interchange of cases; vii, 3, 14; τούτους τοιαῦτη φ. ζ. viii, 94; ίνα λόγος σε ἔχει, vii, 5;

πον δὲ ἐπειρησομένους, ‘εὶ καταχρήσονται τὴν ὑποζάκορον τῶν θεῶν, ὡς ἔξηγησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν, καὶ τὰ ἔς ἔρσενα γόνον ἀφόητα ἵρα ἐκφήνασαν Μιλτιάδη;’ ἡ δὲ Πυθίη οὐκ ἔα, φᾶσα, ‘οὐ Τιμοῦν εἶναι τὴν αἰτίην τούτων ἀλλὰ⁷³, δεῖν γὰρ Μιλτιάδεα τελευτᾶν μὴ εὖ, φανῆναι οἱ τῶν κακῶν κατηγεμόνα.’ Παρίσιι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε. (136) Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπόνοστήσαντα ἔσχον⁷⁴ ἐν στόμασι, οἴ τε ἀλλοι, καὶ μάλιστα Φάναθιππος ὁ Ἀρίφρονος. δε, Σανάτου⁷⁵ ὑπαγαγών⁷⁶ ὑπὸ τὸν δῆμον Μιλτιάδεα, ἐδίνακε τῆς Ἀθηναίων ἀπάτης εἰνεκεν.⁷⁷ Μιλτιάδης δὲ, αὐτὸς μὲν παρεὼν, οὐκ ἀτελογέετο· ἦν γὰρ ἀδύνατος⁷⁸, ὥστε σηπομένου τοῦ μηροῦ προκειμένου δὲ αὐτοῦ ἐν κλίνῃ, ὑπεραποδογένοτο οἱ φίλοι, τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμεμνημένοι, καὶ τὴν Λῆμνου αἵρεσιν.⁷⁹ ὡς ἐλών Λῆμνον τε, καὶ τισάμενος τοὺς Πελασγοὺς, παρέδωκε Ἀθηναίοισι. προσγενομένου δὲ τοῦ δήμου αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ Σανάτου, ζημιώσαντος δὲ κατὰ⁸⁰ τὴν ἀδικίην πεντήκοντα ταλάντοισι, Μιλτιάδης μὲν μετὰ ταῦτα, σφακελίσαντος⁸¹ τε τοῦ μηροῦ καὶ σαπέντος, τελευτῇ τὰ δὲ πεντήκοντα τάλαντα ἔξεισε ὁ πάις⁸² αὐτοῦ Κίμων.

26; ἔχθρα Φάλαριν κατέχει φ. Pin. P. i, 187; and, on the other hand, ἔχει τινα φάτιν Διονυσοφάντης, ix, 84; τὸ δέμον δύομα μαψίδιον ἔ. φ. Eur. Hl. 250. W.E. Another instance occurs in αἰτίῃ ἔ. τινδ., v, 70; 71; and αἰτίῃ ἔ. τις, v, 70; L.A.U. *Corydonis habet te cura*, Vir. E. vii, 40; *Ausonius curam gentis habere deos*, Ov. T. v, 2, 48.

73. ἀλλὰ] ἀλλ., ἡ κρίνασσος θέσις μη εδ τελευτῆσαι τὸν μέγαν Μιλτιάδην, αὐτῇ τούτῳ τὸ κακὸν ἐπεμψε, Liban. t. i, p. 486. W.E.

75. Σανάτου] The punishment is sometimes in the genitive, yet seldom any word except δ. MA, 347, obs. 3.

76. ὑπαγαγών] followed by ὑπὸ occurs vi, 72; STG. 82; 104. W.E.

77. ἀπάτης εἰνεκεν] The genitive of

the crime is often accompanied by some other word, on which it depends. MA, 347, obs. 1.

78. ἀδύνατος] ‘a cripple;’ δ πεπηρωμένος τὸ σῶμα, Suid. Harp. ἀδύνατος τοῖς ποιοῦ, Acts xiv, 8; ἀνάπηρος. SS. s. vi, 16, 90.

79. τῆς μάχης καὶ τὴν αἵρεσιν] As ἐπιμεμνημένοι governs either a genitive or accusative, Herodotus here affords an instance of anacoluthia, in his sudden transition from one construction to the other. SW.

80. κατὰ] ‘according to, in proportion to.’ SW. *pecunia multatus est, eaque līs quinquaginta talentis estimata est, quantus in classem sumitus factus erat*, Nep. i, 7.

82. πάις] MA, 27. vii, 5.

EXAMINATION QUESTIONS.

BOOK VI.

1. What is the anomaly in *μεμετιμένος*?
2. Explain the metaphor in *ἀπόδημα* and *ἔργαψας*.
3. What made it the more easy to persuade the Ionians that it was the intention of Darius to remove them to a distant region?
4. What is said as to the present state of Miletus and the neighbouring island of Lade?
5. What case is required after verbs signifying ‘to cease, to make to cease,’ &c.?
6. What is a peculiar force of the enclitic *τις* in exhortations and commands?
7. With what pronoun is *quisque* very commonly connected in Latin? What Latin word may express the *καὶ*, which is sometimes redundant after a relative?
8. What is observable as to the absolute use of adjectives in *-ικός*?
9. Explain the opposition of *ἴρα* and *ἴδια*.
10. What is the motive of *ἐπηρεασμὸς*, according to Aristotle?
11. Under what circumstances is *ἐν δὲ δὴ καὶ* used? How is the preposition here put?
12. Explain the metaphor *ἐπὶ ξυροῦ ἀκμῆς*. Who first used it? What variation is made in the expression by subsequent writers?
13. What is the emphasis of *καὶ ταῦτα* in a climax? Will the Latin language admit of any thing parallel?
14. Explain the nautical terms *ἐπὶ κέρας*, *διέκπλοος*, *ἐπιβάται*, *ἀειραθαι*, and *καταδύναι*.
15. What was the complement of *ἐπιβάται* to each trireme, at different periods? How is the alteration in the number of them to be accounted for?
16. Explain the difference of *τὸ λοιπὸν* and *τῷ λοιποῦ*, of *ἐπὶ ξεινίᾳ* and *ἐπὶ ξεινίᾳ*. n. 89.

17. State what the practice was in a Greek fleet when no enemy was immediately in sight.
18. What does *ἔχομεν* denote with the aorist participle?
19. Can any instance be given in English of a pleonasm similar to that by which *μᾶλλον* is put after *κρέσσον*?
20. Does the plural *φέρετε*, or *ἄγετε*, occur the more frequently in exhortations?
21. Did the Greek ships go into action with their sails set?
22. Explain the phrases *πατρόθεν ἀναγράφεσθαι*, *κατ' ἀκρην αἱρέειν*, and *ἔαν χαίρειν*.
23. Mention what compounds of *φεύγειν* signify 'to escape,' and whether the simple verb admits of the same sense.
24. By whom, and in honour of whom, were the Thesmophoria celebrated?
25. In what two different meanings does *ὡς εἰχε* occur? Supply the ellipsis in each.
26. How does *γαυλος* differ in sense according to its accent?
27. Do the words *Διδύμοις ἄλλοστι* agree together in vi, 19? or what is the construction by which they are in the same case?
28. How would you render 'in the light of enemies' in the phraseology of Herodotus, and in that of Livy?
29. Were Opis and Ampe different names of the same place?
30. What was the proper designation of the Samian nobles?
31. Explain the phrases *ἔχοντες* and *οὐκ ᔁχοντες*: supply the ellipsis: give instances (if there are any) of *hābere* bearing a like signification.
32. Why was Zancle so called? What other town received a name from the same circumstance?
33. How many different branches of Locrians were there?
34. To what degrees of comparison may *μέγα* be attached adverbially?
35. Explain the metaphors in *περιεάλλεσθαι*, and *ἐς γόνυ βάλλειν*.
36. What was called *ὁ Πόντος, κατ' ἐξοχήν?* Explain the meaning of the words *κατ' ἐξοχήν*. n. 86.
37. In what places were there districts bearing the name of 'the Hollows'?
38. What are the two explanations that may be given of *φιλέει προσημαίγειν?* and of *ἐν γνώμῃ γεγονάς?* n. 8.
39. Give the difference of *ἀπολαμβάνειν*, *ἐπιλαμβάνειν*, and *ὑπολαμβάνειν*. Who has imitated Herodotus in the use of these three verbs?
40. Is the phrase *γλῶσσαν μετιέναι* correct Greek, or no?

41. What humane law was in force among the Persians relative to capital punishment?

42. Give instances of the gratitude of Darius to foreigners, and of his clemency.

43. Can you show that *εὗ* may be connected either with *περιστελλαντας* or with *θάψαι* in vi, 30?

44. What is *σαγήνη*? What English word is derived from it?

45. Of what pastime does Minucius Felix give an entertaining description?

46. When a word, which expresses the accompaniment of an action, has *αὐτὸς* with it, what is observable with respect to the construction?

47. What expressions are opposed to *ἐπ' ἀριστερά*? and what expression is synonymous with it?

48. How would you express in Greek 'on the right as you enter'?

49. Give the etymology of Selybria, Proconnesus, and Cardia.

50. What important mistake is made by the Scholiast on Aristides, in relating the elevation of Miltiades to the rank of tyrant?

51. What do the English mean when they speak of 'the Peninsula'? What did the Romans understand by the same word?

52. In missions to consult oracles, what persons were generally employed? and what was the name, which denoted 'a person sent to consult an oracle'?

53. By what criterion did the Athenians estimate the nobility of a family?

54. What difference is to be noticed, generally, in the adverbial use of comparative, and of superlative, adjectives?

55. Give the several phrases which are synonymous with *'Ολύμπια νικᾶν*; and supply the ellipses.

56. Why did Pisistratus patronize the expedition of Miltiades to the Thracian Chersonese?

57. Explain *ἀποτελέσειν*.

58. Give the synonymes of *δηλέεσθαι*.

59. Mention instances of the defence of countries, from invaders, by the construction of walls.

60. What definition does Pollux give of *αὐχήν*? By whom is *cervix* used in the same sense?

61. How can you show that the sacrifices offered to heroes differed from those offered to gods? Where was Brasidas honoured as if he had been the founder of the city?

62. What races are meant by ἀγῶνις ιππικός ?

63. Is a similar catastrophe to that which befell Stesagoras, recorded of any Roman ?

64. What is θερμὸς synonymous with, and what is it opposed to ?

65. Mention what was customary among the ancients on the loss of a near relation, and what was customary on occasions of particular good or ill fortune.

66. Was Thucydides in any way connected with the family of Miltiades ?

67. Is the penult of all proper names in -πύλη and -φύλη the same in quantity ?

68. Is any thing remarkable in the form τέσσερος ?

69. Is κατατίθεναι χάριν used in prose and in verse indifferently ?

70. Is there no inconsistency in saying παραπλέων τὴν Ἀσίην, ἀπίκετο ἐξ τὴν Ἰωνίην ?

71. What motive could Mardonius have had for deposing the Ionian tyrants ?

72. Is it probable that Darius had any reasons, which he did not choose to avow, for undertaking the invasion of Greece ?

73. What is πέρην originally ? and ἔθελοντήν ?

74. What is the modern name of Mount Athos ? and why ?

75. Express τὰ θηρία, and θάλασσα θηριώδης, in the words of Horace.

76. How is the change of Φρύγες into Βρίγες to be accounted for ?

77. What do the nouns θάνατος, δουλοσύνη, &c. sometimes resemble in construction ?

78. Upon what principle does Matthiae account for the expression, ἐκ τῶν ἐκ Σκαπτῆς "Υλης μετάλλων ?

79. On what occasions do Greek writers make use of the word δασμὸς and its compounds ?

80. Explain the difference between νῆες and πλοῖα ; between μάχαιρα and ξίφος ; between the use of παραθήκη and that of παρακαταθήκη.

81. How are we to know when a Greek appellative is to be considered as a proper name ?

82. What expressions may be given as synonymous with ἐξ ἐπιστολῆς ?

83. What compound verbs does Herodotus use, which are similar to καταχαλκοῦν in their formation ?

84. Give instances of a play upon names from the Greek tragedians, and from Latin writers.

85. What particulars are mentioned of the γυμνοπαιδίαι ? and

of the *Θεωρία*? How often was the latter festival kept? Was any other feast celebrated at similar intervals? n. 7.

86. How was it customary for persons to conceal their grief?

87. To what in Latin does the future participle in Greek often correspond? What particle is frequently inserted before this participle?

88. What compound verb is generally used to signify ‘to deposit’? Does Herodotus use this verb?

89. Who were the Helots? Is *ειλωτέων* or *ειλώτων* more correct? and why?

90. Give the modern name of Sunium, and its etymology.

91. By what means were ambassadors distinguished, according as they were employed in a religious, or in a civil, mission?

92. Explain the difference between *πενταδράχμονες*, and *πέντε δραχμῶν*, *νέας εἰκοσι ἀποδόσθαι*; between *ἄγειν* and *φέρειν*; between *ὅρμιζειν* and *ὅρμιζεσθαι*.

93. Why was Ceres called *Θεσμοφόρος*?

94. What is *ἐπισπαστήρ*? Give a synonyme for it.

95. Of what did the pentathlus consist? What were the original exercises? What addition to them was afterwards made?

96. What was the early, and what the later, signification of *φλαιῆρος*? What distinction may we generally observe between *φλαιῆρος* and *φαῦλος*? n. 71.

97. What construction does *iθὺ* admit of?

98. Why is it very probable that Thucydides refers to the same earthquake at Delos as Herodotus does?

99. What mineral production was found at Carystus? and why was the mineral so called?

100. In what manner is removal from one place to another frequently expressed?

101. Give instances in Latin of plural neuter adjectives being put in apposition to proper names, both in the singular, and in the plural.

102. What is the regular signification of *ἥκειν*?

103. Upon what principle is it, that sometimes the name of the town stands first, and at other times the name of the country?

104. Why are verbs of ‘accusing,’ &c. followed by the name of the crime in the genitive?

105. How is the apparition of Pan to Phidippides to be accounted for?

106. What particulars are mentioned relative to the temple of Pan?

107. Describe the torch-race.

108. What is the signification of certain adjectives in *-αῖος*? Are they properly numerals?

109. At what time only used the Lacedæmonians to march on an expedition? Why so? What was the object of such a regulation?

110. Give instances of litotes formed by the combination of *οὐ* with other words? What is the force of *οὐ* in such expressions?

111. Who were 'the twelve Deities'?

112. When *δλίγοι* precedes an infinitive, what is the enallage? and what is the ellipsis?

113. Who was the polemarch? What was his office? Why had he a vote as well as the generals? What was his post in action?

114. Who was the *eponymus*? and why so called?

115. Mention the number of the Athenian generals, and their mode of acting.

116. To what borough did Harmodius and Aristogiton belong?

117. Why does *φύλωνται* signify battle? What observation is made on the custom from which this use of the word originated?

118. What other eminent Athenian generals, besides Miltiades, were engaged at Marathon? and where were they posted? Who remained on the field after the action to guard the prisoners and the booty?

119. Explain the meaning of subject, and predicate. How are they to be distinguished in Greek?

120. Was it the ancient custom to advance at a rapid pace against the enemy's line, or otherwise? Did Cæsar and Pompey agree as to their practice in this respect?

121. Is it at all probable that Miltiades anticipated the rout of the Athenian centre?

122. Why is the adjective sometimes followed by the substantive in the genitive, instead of agreeing with it?

123. When was the battle of Marathon fought?

124. What absurd story is told relative to the death of Callimachus?

125. How does Justin exaggerate the exploit of Cynægirus? Who was he?

126. Give the etymology and signification of *ἄφλαστον*. Describe the manner in which vessels were usually moored to the shore; and the mode in which *ἐξανακρούεσθαι* may be interpreted, with reference to the nature of the coast in the vicinity of Marathon.

127. How is the ellipsis to be supplied in *ως ποδῶν εἰχον*?
128. Why was the Cynosarges so called? and for what was it celebrated?
129. What particulars are remarkable with respect to the numbers of the slain at Marathon?
130. State the number of Eretrian captives, and how many of them reached Persia.
131. What is probably the difference between *ὑποζάκορος* and *νεώκορος*?
132. Give an instance in which *ἔχειν* admits of a reciprocal construction, taking the same noun either as a nominative before it, or as an accusative after it.
133. When the punishment is expressed in the genitive, what is the noun used?
134. How is the conjunction of *τῆς μάχης* and *τὴν αἵρεσιν* to be accounted for?
135. How much was Miltiades fined? Why was that sum fixed upon?

END OF THE FIRST VOLUME.

